

STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. VI.

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P R E F A C E.

The system of transliteration followed is that laid down in the *North-Western Provinces Gazette* for October 3, 1873 (pp. 1732-33), which for convenience of reference is reproduced here:—

RULES FOR TRANSLITERATION.

Every letter in the vernacular must be uniformly represented by a certain letter in the Roman character as follows —

Vowels.

PERSIAN.		DEVANAGARI.		ROMAN.	PRONUNCIATION.
Initial.	Non-initial	Initial.	Non-initial.		
ا	(zabar).	अ	not expressed	a	As in woman.
آ	ا	आ	।	á	„ father.
ب	(zei)	इ	।	i	„ bit.
پ	پ or ي	ई	।	í	„ machine
ف	پesh.	उ	6	u	„ pull
د	د	ऊ	6	ú	„ rude.
ذ	ذ or ي	ग	। 9	e	„ grey.
ड	ड or ي	घ	॥	ai	„ aisle.
ر	ر	ओ	।	o	„ hole.
ز	ز	औ	।	au	As ou in house (nearly, being a combination of the a and u above.)

completeness which may justly be claimed for the work. Indeed, the three notices contained in the present volume will compare well, not only with those in previous volumes, but with any of the district memoirs published in India, for fulness, accuracy, and interest

LEABAD
6th April, 1881. }

E. T. ATKINSON.

CAWNPORE NOTICE—(concluded)

Page	Line.	For	Read
129	5th after table ..	Khagoti ...	Khagol
137	last but one ..	is	in
146	Ditto ...	Gházípur .	Ballia
147	10th from bottom	parts ...	ports
ib	table .	Gogra gháts .	Ghaghra gháts
157	16 ...	palm tree ...	palmyra
167	4 ...	and it was ...	and because these barracks were
ib	5 .	might arrive ..	were expected
189	4th from bottom	Havelock .	Havelock-Allan
197	last of 1st column, list of contents	Jebra Nawábganj ..	Jeorá Nawábganj
ib	last entry of contents table,	delete Gazetteer of the district	
205	last .	Mawár	Máwar
209	5th from bottom	Azinganj ..	Azingarh
217	note .	Moore's ..	Moor's
222	6th from bottom .	I have .	Mr Atkinson has
235	20 ...	and most highly ..	but most lightly
250	10th from bottom ..	churávarana, mundan .	(churávarana, mundan)
ib	1st of footnotes	naubatkhan .	naubatkhana
ib	2nd ditto ..	Mirat-i-madan	Mirat-i-Madart
251	note ...	1840 ..	1480

GORAKHPUR NOTICE

Map	Tappas Ret and Haveli, south-west of the Rápti, are part of pargana Bhauápár , and should be coloured as such		
	The strip of land lying south of the Rápti, and containing Majholia and Semra villages, should be coloured as part of p Chillápár, not of p Silhat		
271	last of 'contents' list	page	page 459
272	last column of table	Kassias	Kasia
ib	Ditto ...	Tarakulwa and	Tarakulwa,
ib	Ditto .	Khámpár .	Khánápár
278	20	625	1625
279	9 of 4th column, table ...	Bharatkand	Bharatkhand
ib	34 of ditto	Chanda ...	Chandaur
ib	5th from bottom of ditto,	Bhaduseri ...	Bhadesari
280	4 of ditto ..	Batsara ..	Batsara or Batesara
ib	10 of ditto	Chirigora .	Chiriagora
ib	11 and 12 of ditto .	Bargaon Chaura ..	Bargaon-Chaura
ib	20 of ditto ...	Chaura ..	Bargáon-Chaura
ib	22 of ditto	Roghi	Ragha
ib	26 of ditto	Bijaipár .	Bijaipur
ib	7 of column 3	Iaria Siyan ...	Taria Suján
ib	36 of column 4	Parwárpár ..	Parwarpár
ib	column 2 of table ..	Lower the word Silhat, placing it opposite 10, Naráyanpur-Churha	
ib	44 of 4th column, table	Narayanpár ..	Naráyanpur
ib	last but one of ditto	Bhau Sádawar .	Bhauśádabar
281	2nd column of table	Opposite 9, Bhabnúll	Insert Dhuriápár
ib	24 of column 4 ..	Tír .	Tír
ib	27 of ditto	Tháli .	Tháthi
ib	last column of table	26 Bárha ..	26 Barhaj
ib	2nd column of table	Opposite 10, Gagha ..	Insert Bhauápár
ib	ditto .	Opposite 31, Majuri .	Insert Dhuriapur

GORAKHPUR NOTICE—(continued)

Page	Line	For	Read
281	column 2 of table	<i>Opposite 33, Majholia</i>	<i>Insert Chulúpár</i>
282	2nd of last column, table,	Gúr ..	Gubrán
ib	5th of ditto	Gujhári ..	Gajhári
ib	3rd column, table	33 Khámpár ..	33 Khánápár
ib	5th from bottom	Padrauan	Padrauna
286	22	1750 to 1800	1750 and 1800
289	3 of list	Bhan Baban ..	Bhári Bában
ib	last	"dugouts"	"dug-outs"
291	list ..	VIII—Bhan Baisi	VIII—Bhári Báisi
291	6	for	by
293	3 of note	into	in
294	27	Kármánighát	Karmain-ghát
295	7 from bottom	Tál, and the	Tal The
297	1st of footnotes	<i>Valigram</i> ..	<i>Sáligram</i>
302	14	which	with
304	4th from bottom	water ..	waters
305	2	boatmen	boatmen
ib	5	parganahs ..	pargana
ib	10	times	time
ib	14 and 20	Karmain	Karmain
307	13	Bígra	Bijra
309	15	Dhanua ..	Khánuu
310	15 of column 1, table	Gonra	Gaura
ib	20 of table	Khampár	Khanapár
311	10 of column 1, table	Dhampatti	Dhanipattí
313	14 of note	Edwards	Edwardes
ib	15 of ditto	Dhálágrí ..	Dhavalagrí
320	20	bokhua ..	bakhua
321	2	fisherman ..	'complete angler'
323	last	grow spring	grow a spring
327	14 and 15	<i>Erase the sentence beginning with "A list" and ending with "Manufactures"</i>	
327	19	European planters	Europeans
328	Heading of table	<i>of the Gorakhpur division</i>	<i>outturn</i>
331	17	officers and ..	officers with
335	13	<i>flabelliforms</i> ..	<i>flabelliforms</i>
336	13	Egle	Ægle
339	5	Musanagar	Mansurnagar
ib	last but one	just forty	some sixty-five
342	7th from bottom	Aurangeb	Aurangzeb
345	3 of Part III	1835 ..	1813
346	7	Nichláwal	Nichlawal or Nichlawa.
359	6 and 8	Ahárs	Ahars
361	11	Siyáhmáras	Siyarmáras
ib	22	Kewat	Khewat
370	7	are, with the exception of	including
ib	8	Sunnis	are Sunnis
373	21	<i>bhāwan</i>	<i>bhāwar</i>
377	3 and 27	Nichláwal	Nichlawal
379	note	Ridsale's ..	Ridsdale's
ib	26	Rudarpur ..	Rudipur
393	column 6 of table	Water	Watered
ib	column 7 of ditto	Unwater	Unwatered
400	1 of footnotes	Reppe ..	Peppé
401	6	have been ..	were once
ib	4th from bottom	Rudar	Rudar
402	17	caste	castes

(VIII)
GORAKHPUR NOTICE—(concluded)

Page	Line	For	Read
408	9th from bottom	others after the	others the
ib	8th ditto ...	crops ...	crop
414	15 ...	Nostanwon .	Naotanwa
415	23 and 31	Deorighát	Doharighát
417	1st after 1st table	ditto ...	ditto
420	4	1835	1813
421	13th from bottom	Kabirnáth	Kubernáth
424	1st after 1st table	VII ..	VI
428	8 of text ...	khána	kháng
ib	16	Mabá-kosala ..	Mahá-Koshála
434	14 and 17	Visramitra	Visramitra
ib	15	Sarjúpúr ..	Sarjúpár
ib	3 of footnotes	Kanauj, p	Kanauj, <i>ibid</i> , p.
438	1 ditto ..	land	bond
440	19	fresh-water	fresh water
441	9th from bottom	Náharpur ..	Narharpur
442	4	Jágar	Jagar
443	6	Kásh	Káshí
444	last but two	Khaurágarh	Khaurígarh
448	23	the district	Gorakhpur
449	8	unparalleled	unparalleled
452	21	Arrah	Arra
456	5	Shiúpur	Shiúrāj
ib	14	7th July the	7th, the
ib.	last	July	August
458	16	effected with ..	effected has been realized with
459	13 of 2nd column	Pasya ..	Pasya or Paisia
463	91	Baironáu ..	Baironáu
466	14 from bottom	vessel	vessels
467	5	had	has
468	last of footnotes	Sendrakottos	Sandrakottos
475	4th from bottom	Patnupur	Pirthipur
477	11	Baraswár	Baranwár
478	20	the pargannah	that pargannah
481	23	portions The	portions—the
490	17	south-west on	south-west by
ib	19	lies	lie
492	9	are large of their	is large of its
ib	16	Kasauli ..	Sigauli
493	last but three	castles	castle
499	6	1835	1815
510	5th from bottom	bel and the	bel, the
512	24	Barhaj	Barhaj
515	11th ditto ..	1835	1813
522	2nd of footnotes	Sakhát-ul-lah	Sakháwat-ullah
525	10	Karmainighát	Karmainighat
526	7th and 9th from bottom,	Ditto	Ditto
527	9	differentrated	differuntated
528	12th from bottom	Amongst inhabitants	Amongst its inhabitants
531	11	Khánua	Khánua
533	15 and 12	present themselves	pre-sents itself
537	18	Rampur-Dhab	Rampur Dhab
545	4 and 5	Parasuramji, ...	Parasurámji,
		Parasuram	Parasuram
ib	7th from bottom	Gyápari Ji	Gyápurí jí
546	7th ditto	Túdarí pattí	Tiwari-pattí
547	16	Domakand Khás	Domakhand, Khas

BASTI NOTICE

Page	Line.	For	Read
551	4 and 5 from bottom, 1st column	lagoons . ..	tho lagoon
ib	1 and 2 of 2nd column ...	Population ... 610 Statistics . 614	Population statistics .. 610 —14
ib	last of whole page ...	page	page 731
553	Heading of 3rd column	1569 ...	1596
563	2 .	Bitharia ...	Bitharia
570	13 in list of 3rd class roads,	Murerwa ...	Marirwa
572	9th from bottom ..	514 .	514
573	1 .	Dhavalagiri	Dhavalagiri
ib	6 and 7 .	very witching hour of night, or during the small hours which succeeded it	coldest part of night, that is during the few hours immediately preceding dawn
576	19 .	<i>Dele the word fox, which has</i>	<i>occurred a few lines before,</i>
580	8 .	phansi .	phānsi
582	10th from bottom, 2nd column, list	Picus .	Ficus
583	4th of text ...	capitals ...	capital
ib	23rd of do ..	astringen ...	astrigent
604	6th from bottom	wages ...	wages ?
606	18 ...	Again, the .	Again the
618	19 ..	Srūajbansis ...	Srūajbansis
620	2nd of footnotes ..	VI, 280 ...	IV, 280
634	17 .	other ...	others
638	19 .	Farūki	Farūki
639	2 ...	Herklot	Herklots
642	1 ...	1835	1815
643	19 ..	Abd-ur-Rahmān	Khaif-ur Rahman
644	last but one, footnotes ..	broead .	brocaded
645	6th from bottom .	Bengalie ...	Bengalis
ib	last ..	<i>gāndur</i> .	<i>gāndur</i> ²
648	10 .	Pāris .	Pāsis
650	4th from bottom .	Karrhi .	Karhi
651	12	Krishna Rāma	Krishna Vishnu
ib	1st of footnotes .	sides ...	side
663	Heading .	FESTIVAL ..	FESTIVALS
664	2nd of footnotes	Jais .	Jains
665	12th from bottom	<i>Māhabhārata</i> ..	<i>Mahābhārata</i>
667	5 ...	arms ...	ahms
661	3 ...	3 645 ...	3,645
664	last but one and last	Halbans	Kulhāns
671	9 and 10	Mehnoni	Mahnāni
675	1st of footnotes	Thomson's .	Thomson's
676	6th, and 8th from bottom,	Narkata	Narkatha
679	7th ditto .	Chandu	Chandu
688	6th ditto ...	are seized ...	is seized
692	13 ..	virtually ..	virtually though not virtuously
699	3rd from bottom .	at Uska ,	at Uska
ib	ditto ...	near Uska ,	near Uska,
701	14th from bottom	<i>Maoutia</i> ..	<i>Maontia</i>
706	4th ditto	gon ..	gon
710	4th after 1st table	VII ...	VI
ib	note ...	XVII ...	XVIII
716	2 ...	great ...	Great
722	1 ...	Jagatot	Jagatjct

BASTI NOTICE—(concluded).

Page.	Line	For	Read
722	12	parganah	parganahs
727	4th of note	the Musahar caste	the Badhak and Musahar castes
732	18	sides	side
737	1	Amorodh	Amodh
746	12	râjas, who	râjas who
748	12	hamlet of Sunhán a	a hamlet of Sunhán
757	2	pargana to its	parganah its
ib	8th from bottom	last	penultimately
758	20	Netwár or Nitwál	Netwar or Nitwal
759	4th from bottom	fine	tall
762	note 4	or Janghâras are a sub-division of the Tomars Bnt none of these three names appears in the Basti census of 1872	are a rare but distinguish- ed subdivision of the Chauhâns. As Chau- hâns, probably, they were entered by the 1872 census, which in Basti omits to mention the ti- tle Hâra
774	15	Knnwár	Kunwar
786	3	through	though
790	8	Rasulpur-Ghaus	Rasulpur Ghaus
792	21	they are all	most crops are
ib	23	crop	product
796	5th from bottom	Mughalha	Mughalha
797	8th ditto	vowel	e

ADDENDA

P 13, *ad fin*, Alluvion and Diluvion On this subject the Legislative Council is at present (1881) considering a bill which will probably recognize and restore the deep stream custom

P 21 After the end of the first paragraph *add* —The Cawnpore and Farnkhabad Light Railway, opened towards the close of 1840, runs north north-westwards along the Grand Trunk Road Some account of this line will be found in the Farnkhabad notice (Gazetteer, VII 25) The stations in the Cawnpore district are Cawnpore (terminus) Kalyânpur, Mandhana, Chaudbepur, Barrajpur (late Shukrájpur) Para Bilhaur and Arwal or Arwal

P 25 At the end of the last line, *add* —Wild boar (*barhela*, *badhela*) are plentiful in the ravines beside the Jumna and the grass along the edge of the Ganges Cawnpore may be called the headquarters of the "pig sticking" in these provinces Its Tent Club holds yearly a boar spearing tournament whose prize is that Ganges Cup so highly valued by sportsmen

P 47 After the end of the first paragraph, *add* —According to the census of 1881 Cawnpore contained a total population of 1,173,215, distributed as follows amongst the different tahsils —

Jáma	288,127	Shikrâjpur	150,126	Sárh Salempur	101,772
Pilhanr	109,747	Akbarpur	103,999	Rasulabad	102,705
Deorapur	121,751	Bhogulpur	69,081	Ghatampur	100,700

But further details have not as yet been published

P 56 10th line from bottom For some further account of Hindú Singh and his expulsion by the Bhidauriyas, see Elliot's *Historians* (Dowson's edition), VIII, 46, 47

P 143 Since the first paragraph of this page was written large additions have been made to the machinery of both Muir and Flinn Mills

P 250 After the "Statistics of age" paragraph, *add* —The returns of the 1881 census are as yet far from complete But that enumeration gives Gorakhpur a total of 2,605,100 inhabitants, thus distributed amongst the six tahsils —

Mahar Janaj	351,655	Háta	365,699
Headquarters	411,610	Banegaon	420,616
Padrauna	503,725	Deoria	450,805

P 365, u 8 and 9 The statement that the tomb of Kabir is in charge of both a Muslim and a Hindu custodian is not quite correct Kabir's cenotaph is the care of a Musalmán sacristan But immediately beside it rises the sepulchre of a Hindu prior (*mahant*), and this latter building is of course in Hindú keeping See article on Maghar, pp 771-72

P 373 Mr. Crooke's *Rural and Agricultural Glossary* has been published, and can be obtained from the Curator of Government Books at Allahabad

P 432, u 10 and 11 It is not certain that the inscription on the Bhágalpur pillar owes its origin to Asoka

P 440, 9th line from bottom, and p 442, l 4 It may perhaps be noted that, in marrying a Kachhwálin princess of Jaipur, Jahangír followed his father Akbar's example

P 613 After the end of first paragraph, *add* —The hitherto published details of the 1881 census give Basti a total population of 1,627,712, distributed amongst the five tahsils as follows —

Domailaganj	290,188	Basti	934,201
Bansi	338,519	Khálfabad	340,740
Harala			334,000

P 690, l 19 After "life" *add* —*Spesso è da forte, Più che il morire, il vivere*

P 718, note 2, The Sivras and the Scoris are the same The alternative forms Savara and Suari are still used in Shahábad, which marches with Mirzapur of these provinces (see *Calcutta Review*, Oct, 1879, "Primitive Races of Sháhábád Plateau") Mr W W Hunter is probably right, therefore, in identifying the Scoris with the Sabaræ of Ptolemy and the Suari of Pliny (see *Orissa*, II, 67)

GENERAL INDEX. *

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*While claiming a sufficient fulness, this compilation does not profess to be exhaustive. It does not contain, for instance, every name in the prolix Chandel pedigree at pp 51-52, in the long list of indigenous d ugs at pp 426-28, or in the caste statements of pargana articles. The multiplication of references to common words like "tahsil," "pargana," "Rajput" or "Brāhman," has been deemed unnecessary. But an index of this sort must be something of a glossary as well, and the following pages explain therefore not only those vernacular terms which require explanation, but also, for the benefit of native readers, a few of the abstruser English terms.

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District
of
CAWNPORE

Scale 8 Br Miles = 1 Inch



7

STATISTICAL AND DESCRIPTIVE ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

CAWNPORE (KÁNHpur) DISTRICT.

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Gazetteer of the district.

CAWNPORE (Kánhpur), a district¹ of the Allahabad division, lies entirely within

the Duáb. It is bounded on the north-east by the river

Boundaries and area Ganges, which separates it from Oudh, on the south and
 south-west by the river Jumna, which forms the boundary between it and the

¹ This notice has been contributed mainly by Mr F N Wright, C S, who adopts as materials his own final settlement report and the parganah rent-rato reports written by himself, Mr Buck, and Mr H. F Evans, notes by Mr Clairmont Daniell, late Collector of Cawnpore, Mr (now Sir Robert) Montgomery's District Memoir of 1848, the settlement reports of Mr Rose and Mr (now Sir William) Muir, a vernacular account of the district by Lála Dargáhi Lál, and the records of the Board of Revenue.

at the Fankhabad district. Malkonsa is unknown in the pargana, unless it be identified with Malgosa, celebrated in the following rhymes —

"din ho machhi, rat-ko masa, tya dekh Malgosa basa"

to which the following answer is given. —

"dudh bhut aur machhi-ka rasa, yahi dekh Malgosa basa,"

alluding to the large area of low swampy land found in the pargana, which although it breeds large numbers of mosquitoes, also gives fish, rice, and ample grazing ground for cattle. Another saying commemorates the difficulty of realising the revenue in former times —

*"Rasulabad Malgosa, tin pahar jut to ek pahar paisa,
Rat basen phir jaisa ha taise"*

Elliot says that Malkonsa is the old name of Rasūlabad. Several villages have been transferred from Rasūlabad to Derapur, and one to Shūli, and all still retain the local (kuchcha) bigha of their parent pargana in common use. Two villages have been received by Rasūlabad from the Bilhaur pargana.

Shūli was formerly known as Shūli-Sakrej, from the estates of the two Chandel chiefs, the Rāwat of Ouhā and the Rāna of Sakrej, but both names have now completely merged in the name Shūlājpur. The pargana was formerly included in Bithūr, but the Chandel estates were soon separated, and after the cession taluka Barechāman was added from Bithūr, and the united tracts were known as Shūlājpur-Barechāman for some time, but of late years the latter name has fallen into disuse.

Bithūr, one of the most ancient subdivisions of the country, has lost its individuality, having been gradually cut up, and its villages transferred to other parganas; its complete annihilation was effected in 1860 A.D., when it was divided between the two fiscal subdivisions of Shūlājpur and Jyman. Bārz comprised the Mughal estate referred to hereafter, and was included in Akbarpur before the cession. Shāhpur took its name from a town on the banks of the Jumna where now numberless ruins of tombs and temples speak of former magnificence. When Shāhpur became injured by the encroachments of the Jumna the chief station of the pargana was removed to Hasnapur, of which only the Khara remains in the village of Bhognipura on the Rind,¹ and thence again to Akbarpur, whence the name of Akbarpur-Shāhpur. In the records of the seventeenth century we find Shāhpur giving name to a separate Sirkā which comprised some twenty-five mahāls, among which were the parganas of Patti Nakkāt, Saganpur, Bilāspur, Derapur, and Mangalpur, which were frequently given in jāgīr to a prince of the royal blood. At the cession Bhognipuri was separated from Akbarpur and formed into a separate pargana with the name

¹ Not Hājipur on the Sengur, as Elliot says in his Glossary.

of Bhognipur-Mishnager, now rarely used. At the last settlement several villages were transferred from Bhognipur to parganahs Akbarpur and Ghātampur, and several were taken from it and added to Shiūh. Bilaspur, subsequently called Sikandra-Bilaspur, remained a separate parganah till 1861, when it was amalgamated with parganah Dera-Mangalpur. From 1806 to 1840 it was the jāgīr of Narindurgīr, heir of Hummat Bahādūr, the well known Goshām leader.¹ Derapur now includes the 52 villages formerly constituting the parganah Mangalpur, which had been bestowed as jāgīr on Mangal Khān, who changed the name Dera into Mangalpur. The villages were re-annexed to Derapur in 1216 *fah*, and the parganah, including Sikandra, is now known as Dera-Mangalpur.

Jāyman is a very ancient territorial subdivision. It derived its name from Raja Jihat, the founder of the kingdom of Jajhoti in Bundelkhand,² and who built here a fort overhanging the river Ganges, of which the mound still exists, a mile or so to the east of Cawnpore cantonments. In disgust at his failure to perform a "*jaqya*" he is said to have given the fort and its dependencies to a man of the sweeper caste. It now gives its name to a parganah formed out of parts of parganahs Jāyman, Bithūr, Majhāwan, Sāhādi (Montgomery), and Muhsanpur, the last three parganahs were absorbed in 1215 *fah*, and Bithur in 1860 A.D. Majhāwan is still a large town in the south-east of parganah Jāyman. The fiscal headquarters adjoin the Collector's catchery. Sāh-Salempur is another conglomerate parganah, being formed after numerous transfers of villages taken from Jāyman, Majhāwan, Muhsanpur, Ghātampur, and parganah Kora of the Fatehpur district. Salempur comprised originally the Bais estate, and Sīrhi the Gautam estates of the present parganah. The fiscal headquarters were removed to Narwal from Sāh, more centrally situated. Salempur too was often coupled with Domampur as a parganah in our earlier records. Muhsanpur has been wrongly described by Mr. Elliot as now included in Sīrhi-Salempur. Razulpur-Maswānpur (locally so called) is the well-known seat of the Chaudh-Rāy at "Gaddi" to the west of Cawnpore, and not in the southern angle of parganah Sāh, where a mere hamlet utterly belies any traditional notoriety. Ghātampur comprises the Dilhit territory referred to hereafter and 63 villages forming the subdivision Akbarpur-Bīrbal, called after Akbar's famous Vazīr and formerly included in Shāhpur. From 1215 *fah* they have been completely separated, and the name Akbarpur-Bīrbal is almost forgotten. Some parts of it are to be here known as parganah Shāhpur-Prāc, but not as

entirely merged in parganah Ghátampur. Besides the parganahs already enumerated, Cawnpore at the cession contained parganahs Aunaiya, Kanauj, and Kora-Amoh, to which were subsequently added taluka Bhadeli and parganahs Thattia, Tirwa, and taluka Bhuma-Sirsi. Aunaiya was subsequently transferred to Etáwa, Kora-Amoh to Fatehpar, and Kanauj, Thattia, and Tirwa to Farukhabad.

Existing subdivi-
sions.

The following statement shows the number of estates and other statistics of the existing subdivisions.—

Present tahsíl			Parganaí	Number of estates.	Land reve- nue in 1877	Area in acres in 1877	Population in 1872	Popula- tion per square mile
					Rs			
1	Bilhaur	...	Bilhaur ...	163	1,94,170	118,704	96,439	520
2	Shurájpur	...	Bithúr ...	447	2,74,847	168,983	141,842	527
			Shiuli ...					
3	Rasúlábád	...	Shurájpur ...	168	1,95,750	145,225	98,505	484
4	Jáymau	...	Rasulabad ...	336	2,63,331	168,868	266,670	1,010
			Bithur ..					
5	Sárh Salempur	...	Jáymau .					
6	Akharpur	..	Cawnpore city,	215	2,28,870	130,470	99,303	487
7	Derapur	..	Sárh Salempur,	290	2,22,675	158,029	101,171	412
8	Bhognipur	...	Akharpur ...	393	2,78,315	205,659	123,558	387
9	Ghátampur	...	Derapur ..					
			Sikandra ...	264	2,11,480	180,041	104,151	370
			Bhognipur ...	274	2,92,150	219,442	123,800	362
			Ghátampur ...					
Total			...	2,550	21,61,588	1,495,621	1,155,439	490

After the cession two sadr amíns by the titles of mufti and pandit were appointed under section 26, Regulation XVI of 1803, for trying cases relating to moveable and immoveable property up to Rs 100. The mufti drew a salary of Rs 100, the pandit of Rs 60 a month, with a fee of one anna in the rupee on each civil suit. There was no munsif. By Regulation XXIII of 1814 the sadr amíns were empowered to try suits to the extent of Rs 150, receiving as a remuneration for their trouble the price of stamp papers upon which the petitions of plaint were written. In the year 1817 a munsif was appointed to Kanauj and Thattia, and another to Sikandra and Aunaiya, with powers to try cases relating to moveable property to the amount of Rs 64, according to the provisions of Regulation XXIII. of 1814, the only remuneration they received was the value of the stamp duty on the petition of plaint. In the year 1818, owing to the increase of work, a third sadr amín was appointed under section 65 of the Regulation above cited, with the same powers and allowances as the others. By Regulation II. of 1821 the powers of the munsifs and sadr amíns were extended, the former being authorized to decide cases to the amount of Rs. 100, and the latter to the amount of Rs. 500. By Regulation XXIII. of

1821 monthly salaries of Rs 100 each with an allowance of Rs. 20 for establishment, were fixed for the sadr amins instead of the former mode of payment, and by Regulation IV. of 1827 they were empowered to try all original suits not exceeding Rs. 1,000, whether instituted by European British subjects or natives. When by Regulation I. of 1829 the trial of circuit criminal cases was transferred from the court of appeal at Bareilly to the Commissioners, the munsif of that court was appointed extra sadr amin in this district upon the salary of Rs. 200, which he drew from the court of circuit. On the 11th December, 1832, a new arrangement under Regulation V. of 1831 was made. A statement of the different offices of native judges then established, with their jurisdictions and allowances, is given below :—

Office	Jurisdiction.	Allowances		
		Salary	Establishment,	Total
		Rs	Rs	Rs
Principal sadr amin	Suits not exceeding 5,000	400	100	500
Sadr amin	Ditto ditto 1,000	250	50	300
Munsif of 1st division, city of Cawaspore	Ditto ditto 500	100	40	140
Ditto 2nd ditto, Gajner ...	Ditto ditto 300	100	40	140
Ditto 3rd ditto, Shurrájpur	Ditto ditto 300	100	40	140
Ditto 4th ditto, Rasulabad	Ditto ditto 300	100	40	140

In the year 1836 the allowance for the principal conglomerate was increased to Rs. 150, for that of the principal sadr amin's establishment of the munsifs to Rs 30. In 1841 the sadr amin's to Rs 80, and for that of the munsifs to Rs 30. In 1841 the parganahs of Thattia, Anraya, and Kanauj were transferred to this district. Another munsif was appointed in 1841 from this district to Farukhabad and Etawa. The fiscal he was subsequently appointed, and the munsifs were fixed as follows :—

1st division.—Comprising kotwáli of the city and thána Sirsaul.

2nd division.—Comprising thánas Colonelganj and Bithúr.

3rd division.—Comprising thánas Gajner, Ghátampur, Akbarpur, Maghawan, Sachendi, and Bhognipur.

4th division.—Comprising thánas Shurrájpur, Shufli, Bilhaur, and Tithi.

5th division.—Comprising thánas Derapur, Rasulabad, Sikandra, and Mangalpur.

The cutcherry of the munsif of the fourth division was at first at Rasulabad, and was afterwards removed to Derapur. In February, 1846, on the completion of the re-arrangement of the revenue and police divisions, it

jurisdictions of the munsifi divisions were again altered and fixed with reference to them —

1st division — City and cantonments of Cawnpore.

2nd division — Parganahs Bithúr and Jáyman

3rd division — Parganahs Sárh-Salempur, Akbarpur, and Ghátampur.

4th division — Parganahs Bhogunpur, Sikandia, and Derapur.

5th division — Parganahs Bilhaur and Shuráhpur

The principal *sadr amín*, subsequently known as subordinate judge, was in 1868 invested with the powers of a judge of a small cause court over the city and civil station, which powers were extended over the whole parganah of Jáyman in 1871. The munsifi at Derapur was reduced in 1862, its jurisdiction being included in that of Akbarpur, and that of Shuráhpur was included in the jurisdiction of the munsifi of Cawnpore in 1867. In 1877 there was one subordinate judge, having the powers of a judge of a small cause court and jurisdiction in appeal cases and original suits in the whole district. There were three munsifs: (1) the city munsifi, with jurisdiction over parganah Jáyman, including the city of Cawnpore, (2) the munsifi of Akbarpur, with jurisdiction over parganahs Derapur, Akbarpur, Bhogunpur, Ghátampur, and Rasúlabad; (3) the munsifi of Shuráhpur, with jurisdiction over parganahs Shuráhpur, Sárh-Salempur, and Bilhaur. The cantonment magistrate has jurisdiction in petty civil cases occurring within the boundaries of cantonments.

The number and distribution of magisterial and revenue officers have been given by Mr Montgomery up to the year 1845. The ordinary executive staff consists of a magistrate and collector, a joint magistrate, and one or two assistant magistrates, of whom one is invested with full powers. In addition there are two deputy collectors, one of whom is in charge of the Government treasury. The *tahsildárs* of the nine parganahs are generally invested with magisterial and revenue powers of the lowest grade, and there are two honorary magistrates, Thákúr Gyán Singh of Khánpur, with local jurisdiction in the parganah of Derápur, and Chaube Sidhári Lal, with jurisdiction throughout the district, but practically exercised only in parganah Shuráhpur. A military officer as cantonment magistrate has the powers of a joint magistrate within the cantonment boundaries. A deputy inspector of customs has his headquarters in Cawnpore, and there are two assistant deputy opium agents, one of whom has his headquarters at Ankin, in parganah Bilhaur; the other at Cawnpore, with a branch establishment at Rúra, in parganah Akbarpur. There is a district superintendent of police, under whom is usually stationed an assistant district superintendent of police. The civil surgeon has charge of

Names of stations				Height in feet above mean sea level	Remarks, and description of stations
				Deduced by spirit levelling operations	
ON EAST INDIAN RAILWAY	Cawnpore railway station	...	...	413 71	Level of rails opposite centre of station-house. This height corresponds to a height of 216 00 feet above the datum of the Lucknow branch section of the Oudh railway.
	Nánún junction	...	168	412 91	} Plinth of milestones
	Ditto	...	169	409 66	
	Great trigonometrical survey bench-mark, Cawnpore.	...	...	407 75	Stone B M imbedded 7 feet south-east of canal milestone No 169 The top is about 6 inches above the surface of the ground
	Grand Trunk Road ..	...	...	...	} Top of milestone, which is near B M
	Allahabad	...	127	413 09	
	Dehli	...	261	...	
	Bridge over canal	...	...	413 75	
	Nánún junction	...	129	451 62	} Plinth of milestones
	Ditto	...	130	449 58	
ON CAWNPORE BRANCH, GANGES CANAL.	Ditto	...	131	447 76	
	Ditto	...	132	448 78	
	Ditto	...	133	446 11	
	Ditto	...	135	445 25	
	Great trigonometrical survey bench-mark	...	...	449 80	Stone B M imbedded two paces from north-east corner of Kákúna chauki
	Nánún junction	...	138	441 59	} Plinth of milestones
	Ditto	...	139	439 62	
	Kúndan bridge	...	...	445 29	} Top of centre of west parapet wall
	Tartauli bridge	...	...	443 80	
	Nánún junction	...	143	436 67	} Plinth of milestones
	Ditto	...	145	435 49	
	Bháúsana bridge	...	...	440 57	Top of centre of west parapet wall
	Nánún junction	...	146	433 54	} Plinth of milestones
	Ditto	...	147	431 74	
	Jagatpur bridge	...	...	438 67	Top of centre of west parapet wall
	Great trigonometrical survey bench-mark, Jagatpur	...	...	434 84	Stone B M imbedded 5 feet from north-east corner of Jagatpur canal chauki.

Name of station			Height in feet above mean sea level.	Deduced by spirit levelling operations	Remarks, and description of stations.
On Grand Trunk Road, Cawnpore and Ferozabad Districts.	General levelled survey	400.40	Stone B.M. imbedded with top one foot below ground, four paces north-west of east corner boundary pillar of Paro, on south side of Grand Trunk Road
	Abutment 1	...	115	402.14	Top of milestones
	Abutment 2	...	114	405.17	
	Abutment 3	...	113	407.00	
	Abutment 4	...	112	402.00	
	Abutment 5	...	111	402.00	
	Top of north parapet wall of bridge No XXXII on Grand Trunk Road, close by the 111th milestone	Top of milestone.
	Top of north parapet wall of culvert No XXIV, Grand Trunk Road	...	...	...
	Abutment 1	...	102	705.92	Top of milestones
	Abutment 2	...	103	705.70	
	Abutment 3	...	106	709.17	
	Abutment 4	...	105	709.06	
	Abutment 5	...	104	706.6	
	Abutment 6	...	102	705.61	

The district of Cawnpore is traversed by the following rivers and streams flowing from west to east —The river Pāndu, which, rising in the Ferozabad district, flows for a length of 58 miles (from entry to exit exclusive of windings) through Cawnpore, and discharges into the Ganges at the junction of the Fatehpur and Cawnpore districts. The river Rind, which rises in the Aligarh district and flows for a length of 55 miles through Cawnpore into the Fatehpur district. The river Sengui, which rises in the Aligarh district and discharges into the Jumna near the town of Musānagar. The river Isan, which passes for but a small portion of its course through

the north of parganah Bilhaur and discharges into the Ganges at Mahdeva. The minor streams are the two rivers Non (the word Non seems to imply smallness, not saltness) · the one rising in the swamps of parganah Bilhaur and falling into the Ganges near Bithúr, after passing for a short distance through the low-lands called kachhái (the old bed of the Ganges), and the other draining parganah Akbarpur and passing through parganah Ghátampur into the Fatehpur district. Each river is fringed with a belt of land more or less cut up into ravines by erosion, according to the volume of the stream. Thus the ravines of the Pándu only commence to be of any importance in parganah Sárh-Salempur, and are there only undulating, and nowhere rugged or wild, whilst those of the Sengur rival the ravines which line the river Jumna, and are largely covered with scrub jungle of *babúl*, *chenkar*, and other forest trees, and are full of deer and nilgái, and near the Jumna itself leopards are not uncommon. Other still smaller streams which drain limited areas are the Dharía, Ratwáha, and Lulji nálas, which drain Derapur, the Laukhia in south Shürájpur, the Paghaiya in Sárh-Salempur, and Chhoha, Chhariya, and Sujári in Rasúlabad.

Besides the rivers there are several natural reservoirs of water of the character of swamps and lakes in the district. The former are
 Lakes and jhíls found principally in the north part of parganah Rasúlabad, where they drain by two or three outlets into the river Rind, and the southern portion of parganah Shürájpur, draining into the Laukhia nála. The principal lakes are that at Gogomau in parganah Akbarpur, which forms one of the heads of the south Non river, that at Rahnas, a land-locked basin in parganah Sárh-Salempur; and that at Jahángirabad in parganah Ghátampur, which drains into the adjacent river Non. A peculiar feature in parganah Sikandra is the long drainage line, known as jhíl Sonau, which stretches right across the parganah into parganah Bhognipur, where its channel deepens into a raviny watercourse. As its windings follow those of the Jumna, from which it is distant from two to three miles, it may be an ancient bed of that river, but no tradition exists to support this theory. Its bed is cultivated, sometimes richly, and it is edged for its whole length with high banks of poor sandy and gravelly soil, often nearly worthless.

There is no forest land; here and there tracts of waste land are covered with *ánál* (*Butea frondosa*); the largest compact areas being
 Forest and jungle. in parganah Bilhaur (near Harnu), parganah Akbarpur (near Rúra), and parganah Derapur. But these are fast disappearing before the advance of cultivation.

The character of the soil varies much between the Ganges and the Jumna.

Soils. The district indeed is popularly divided into the Ganges and Jumna parganahs, but there is a considerable tract intermediate between the two clearly defined divisions thus summarily described, and the varying characteristics of the district are best shown by taking the several *dudhs* or inter-riverine tracts in order from north to south. The rivers above detailed gave the following *dudhs*, which include the several parganahs of the district noted with them:—

(1) Isan-Ganges, parganah Billaur; (2) Ganges-Pāndu, parganahs Billaur, north Shiurājpur, north Jājmau, and north Sārhi-Salempur; (3) Pāndu-Rind, parganahs north Rasūlabad, north Shiurājpur, south Jājmau, and south Sārhi-Salempur; (4) Rind-Sengur, parganahs Dera Mangalpur and Akharpur; (5) Rind-Jumna, parganah Ghātampur; and (6) Sengur-Jumna, parganahs Sikandra and Bhognipur.

On the north of the Isan is a level loam tract. The Isan itself flows in a stratum of light sandy soil easily cut away by the action of water, and blown by the winds into undulating hillocks. A belt of land lining the river is annually submerged more or less, and is thereby fertilized; irrigation too from the river is possible and common. The high lands near the Isan contain the only true sand (*blair*) in the district. The Ganges for the whole of its course and in every parganah is edged with a belt of hard soil cut into ravines by the drainage streams which reach the river. Owing to the constant erosion and denudation the finer particles of alumina have been carried away, and a red silicious soil remains. This tract in the settlement records is called the Ganges cliff. The cliff varies in abruptness, fine bluffs stand out into the river at Durgapur (parganah Shiurājpur) and the old site of Jājmau: and the line of demarcation is in general very distinct between the red soil of the higher land and the low-lying alluvial tracts or islands (*kattis*) left by the river when its volume of water decreases.

The breadth of the alluvial plain through which the Ganges wanders is ten miles, and the river has in its constant changes of bed cut away most of the alluvial estates or *kattis* shown in the map of 1840, the most permanent being that of Domanpur in parganah Sārhi-Salempur. Diluvion and alluvion are in constant progress, and under recent instructions a register of riparian estates, subject to such changes, and which is annually corrected, is maintained. The rule of the deep-stream for deciding disputes as to ownership being now abrogated, less difficulty will be experienced in future

in providing for the alterations in area, and consequent liability to revenue of estates so affected. Between Bithúr and old Cawnpore there is a tract of low-lying land made up of pure alluvial deposits, and evidently the remains of a former bed of the river Ganges. This tract is called *kachhár*, and its physical characteristics have necessitated special treatment in assessment. Descending from the Ganges cliff by scarcely perceptible gradations, we reach a strong loam (*dúmat*) tract which stretches the whole length of the district. This tract was and is the best irrigated and the most densely populated in the district, and possesses, in roads and markets, higher advantages than any other. Water is (or was before the construction of the canal) some twenty feet from the surface, and large bodies of the industrious class of *Kúrmis* avail themselves of and enhance the natural productiveness of the soil. The Grand Trunk Road connects it throughout with the large commercial city of Cawnpore, and now the canal has stimulated the growth and manufacture of indigo to such a degree that numerous factories, situated so as to command nearly the entire area, have been and are being built. Throughout this tract large *úsar* plains are interspersed, and it is often spoken of in the settlement records as the *úsar-dúmat* tract. That part of it which lies in the southern half of parganah Bilhaur is remarkable for "its large shallow swamps and broad drainage courses," which debouch into the north Non. This area was known in the old settlement reports as the *Jhábargáon* or "fen" villages.

As we approach the river *Pándu* the soil becomes lighter and more sandy. For the upper portion of the course of this river the soil has a grey tinge, which becomes a more pronounced red towards its mouth. The ravines are nowhere abrupt, but rather undulating, though, as usual, the fields interspersed in them contain much *kunkur*, and the soil is impoverished by erosion and denudation. The river itself is lined with a narrow belt of alluvial soil which is known by various local names, such as "*paua*," "*kondar*," or "*tarár*." Leaving the valley of the *Pándu* we come into the great central loam tract which stretches the whole length of the district through parganahs *Rasúlabad*, *Shurájpur*, *Jáyman*, and *Sárh*. Generally speaking, the character of this loam is decidedly lighter than that of the loam north of the river *Pándu*, whilst the *dúmat* of *Rasulabad*¹ more closely approximates to that of the *Jhábargáon* of parganah *Billiaur*, owing to the presence of large swamps

¹ A curious instance of sand cropping up in *dúmat* is noted by Mr. Evans in villages *Puranpurwa* and *Bichauliya*.

and rice lands. As you proceed down the Pándu-Rind *duáb* the soil gets lighter and lighter, till in the easternmost portion of parganah Sárh it resembles the red soil of which I shall presently speak.

In south Shiurájpur we have a system of swamps and rice tracts that drain into the stream called Laukhia, which discharges into the Pándu, and here water is at 20 to 25 feet from the surface. As far as parganah Jájmau this *duáb* is partially irrigated from a canal distributary, and it was intended to take the Lower Ganges Canal down it, a project which is now in abeyance. This tract is fully, though not densely, populated, but it has not the advantage of the industrious Kúrmis. The Rind¹ (or Aind as it is sometimes called) is well known for its peculiarly meandering course, its local length is 107 miles, as compared with the direct line of 55 miles from its entry into the district to its exit. It flows through a stratum of distinctly red soil, which is found in an almost level plateau stretching inland from beyond the uneven ground skirting the river. In his report on parganah Rasúlabad, Mr Evans speaks of the richness of this plateau, and in parganah Akbarpur, Mr Wright records that it is a fine sandy loam (one of the best soils we could have), with regular fields unmixed with *úsar*, in each of which a well can be dug, with water obtainable at 25 feet to 30 feet distance, the well lasting at least two to three years. The ravines increase in abruptness and wildness as the river flows eastwards, but the red soil plateau is thereby only more removed from the river. We find the soil as good in parganah Sárh, though irrigation is less frequent, owing to a rather greater distance to water. South of the Rind is a third *dúmat* tract, stretching through parganahs Deira-Mangalpur, Akbarpur, and Ghátampur, the character of the soil getting somewhat lighter as you go eastwards. Though considerable areas of waste land are scattered throughout this tract, they do not consist of so sterile a soil as that which characterizes the *úsar* of the Ganges-Pándu *duáb*. The *úsar* is less impregnated with salts, and there is more *dhák* jungle, which implies some degree of fitness in the soil for cultivation. Parganah Derápur is drained by the Lalji nála, and parganah Akbarpur by the river Non, of which the principal sources are the Narha and Gogomau lakes. The wells in this tract are generally plentiful and lasting. Their place has been taken in a large portion of parganahs Derapur and Akbarpur by the Etáwa terminal of the Ganges Canal, and in Ghátampur by a recently constructed distributary of the same branch, whilst towards the east the character of the subsoil is so fatal to the stability of common (*luchcha*) wells that their place is supplied by a comparatively cheap brick well.

¹ The name of this river has been fancifully derived from "Rind," a man of bad character and of crooked courses, such as those of this river.

The Sengur¹ has on either side a narrow plateau of red soil, but the ravines which edge this river are so steep and rugged that it is removed some distance from the river: the ravines contain but few fields of impoverished kunkury soil (except where a better soil has been formed by the deposit of the washings from above), and the bed is lined with a narrow strip of alluvial soil or *tarái*, which near the confluence with the Jumna, owing to the waters of the Sengur being dammed up by the greater volume of the Jumna stream, spreads into a wider and richer belt of alluvial deposit called *kachhár*. The Sengur before it reaches parganah Ghátampur takes a rather sudden turn to the south, and encloses between itself and the river Jumna, into which it flows, the parganahs of Sikandra and Bhognipur. The soil of these parganahs is locally called *dúmat*; it is, however, very different from the *dúmat* of the more northern *duábs*; it contains much more sand, and being left almost entirely unirrigated, owing to the great depth to the spring-level (60 to 80 feet), it is, with rare exceptions, not worked up to that degree of fertility which we are accustomed to recognize by the word *dúmat*. Yet it is largely populated by the industrious Kúrmis, and will, when the proposed canal distributary puts it on a par with other parganahs as regards irrigation, and attracts population, as it undoubtedly will, be one of the most fertile tracts in the district.

The Jumna is fringed with a deep belt of abrupt ravines, sometimes extending two miles from the river bed. Outside these are the soils which resemble those of Bundelkhand, the *parwa*, *már*, *lábar*, and *rákar*.² Irrigation is absolutely wanting, but, excepting *lábar*, most of the soils are fertile, though liable to be overrun by the *láns* grass. The river Jumna is lined in places favourable for its deposit by a rich belt of alluvial soil. The portion of this land that lies above the ordinary water-line and is only rarely flooded is called *kachhár*; where backwaters push up into it, and being held up by the volume of the main stream, annually deposit a rich layer of mud (called *naulera*), the term *kondar* is used; while the strip nearest the river is called *tarái*, and the culturable land in the bed of the river is known as *tír*.

The conventional classification of soils is the one common in the Duáb

Conventional classification of soils. (1) *gauhán*, the lands immediately adjoining the village site, highly fertilized and cultivated, (2) *manjha*, or mud-lands; and (3) *barha*, the outlands. Each principal soil therefore may be divided into the above classes, again subdivided into irrigated or unirrigated. Hence the classification of soils for settlement purposes has been rather minute, but for the present purpose the following summary will suffice:—

¹ The name of this river is said to be derived from the tribe of Sengar Thákurs settled on it in the Etáwa district (Gazetteer, IV, 228). In Cawnpore the penultimate letter is *u*, not *a*.

² Gazetteer, I, 67, 140

Name of pargana	IRRIGATED				UNIRRIGATED				Total culti- vated area
	Gauhan	Manjha	Barha	Total	Gauhan	Manjha	Barha	Total	
Bilhaur { Bángar	10,995	12,895	20,842	44,732	793	2,455	19,165	22,403	67,135
{ Kattri ..							80	80	80
Shurajpur .. { Bangar	11,452	21,898	39,160	72,510	308	1,859	19,159	21,326	83,836
{ Kattri kachhár	5	158	14	175			563	563	738
Jáymau { Bángar	8,343	20,455	25,805	54,033	305	1,561	27,143	29,009	83,612
{ Kattri					573		0,802	7,375	7,375
Rastilabad	8,719	23,111	13,697	45,527	236	4,353	21,078	25,665	71,192
Akbarpur	9,003	19,014	37,970	65,987	790	1,291	17,800	19,871	85,859
Sárh Salempur { Bángar	9,176	25,969	24,548	59,692	193	950	17,434	18,580	78,272
{ Kattri							1,293	1,292	1,292
Derapur	5,473	12,143	17,095	34,711	425	2,921	16,394	19,741	63,445
Sikandra	1,024	726	351	2,101	4,616	14,327	48,269	67,212	69,313
Bhognipur	1,063	1,869	4,505	7,437	5,597	18,475	80,513	1,01,585	112,322
Ghátampur	4,704	8,650	30,045	43,399	2,706	8,488	91,549	1,02,743	146,142
Total	69,957	146,915	214,032	430,904	10,545	56,604	366,529	439,739	870,642

There are altogether forty-two ferries in the district, twenty-nine of which are across rivulets, and are only worked for four or five months in the year. There are thirteen on the Ganges, one on the Jumna, four on the Isan, nine on the Pándu, six on the Rind, six on the Sengur, and three on the Non. The receipts during the year 1876-77 from the lease of tolls amounted to Rs 21,526, which was credited to the local road and ferry fund administered by the vice-president of the local funds committee and the magistrate of the district :—

List of ferries in the district of Cawnpore

Name of pargana.	Name of village near the ferry	Name of river	Name of pargana	Name of village near the ferry	Name of river
Shurajpur ...	Bandi Mátá ...	Ganges ...	Bilhaur	Akbarpur-Sengh,	Ganges
Ditto ..	Sarayán Ráadhan,	Do ...	Do ...	Nánáman ...	Do
Ditto ..	Bikru Ghát ...	Pándu	Do ..	Near Bilhaur	Isan
Ditto	Káshipur ...	Rind ...	Do .	Pachmáha do,	Do
Sárh Salempur	Dhonri ...	Ganges ...	Do ..	Sarai Ghát ..	Do
Ditto ..	Najafgarh	Do .	Do ...	Kakrá Purwa of	Pándu
Ditto ...	Sacholi ...	Pándu .		Maija Shamspur	
Ditto ...	Birsingpur ..	Rind ..	Do. ...	Baranda ...	Isan
Ditto .	Gopálpur .	Do ...	Do ...	Kursi ...	Pándu.
Ditto	Akbarpur Baroi,	Do ...	Do ..	Kakwan ...	Do
Jáymau ...	Raotápur Bákar-ganj	Ganges ...	Bhognipur,	Khartala .	Jumna.
Ditto ...	Bithúr Patkápur,	Do. ...	Do ..	Máwan .	Sengur.
Ditto ...	Jáymau .	Do ..	Do ...	Chaparghata ...	Do
Ditto	Permit Ghát ...	Do ...	Akbarpur,	Mandauli .	Rind
Ditto ..	Kheorá ...	Do ...	Do. ...	Birpur Nikatia	Do
Ditto ..	Tikrá ...	Pándu ...	Do .	Kumbhi, Bihari Ghát	Sengur.
Ditto ...	Pipori	Do ..	Derapur .	Derapur .	Do
Ditto ...	Pipargawán .	Do ..	Do	Hawáspur ...	Do.
Ditto ..	Fatehpur	Do ...	Do ...	Indrukhi ...	Do.
Bilhaur ..	Sanjehi Bádsahápur,	Ganges ...	Ghátampur,	Nandná .	Non
Ditto	Ankau ...	Do ...	Do ...	Gauri	Do

The smaller rivers are dry, except in the rains, or when surplus canal water is discharged into them. In the rains they are crossed by rude boats or rafts made of a dozen inverted *gharras* bearing a platform of hurdle-work. The Ganges was formerly crossed by a bridge of pontoons at Cawnpore, which was maintained all the year round, but was removed in 1875 to Kálpi, on the completion of the Oudh and Rohilkhand Railway bridge, and has taken the place of a bridge of boats there. The Jumna is crossed at Hamírpur by a bridge of boats, which is broken up during the monsoon and its place supplied by ferries. Both the Ganges and the Jumna annually affect the villages on their banks by alluvion and diluvion, the former river in the greater degree, but the deposits of the latter are generally the more permanent, being formed into tracts (called *kachhár*) only accessible to and affected by high floods. The Ganges and Jumna are in the rains navigable in all parts for boats of 100 maunds burthen and upwards, but in the dry season the frequent shallows prevent navigation, except for boats of smaller burthen.

There are two branches of the Ganges Canal running through the district

Canals

The first, known as the Cawnpore branch, enters the district at Aima, in parganah Billaur, and flows down the Páindu-Ganges *duáb* for 47 miles 3,400 feet, discharging into the Ganges at Cawnpore through a series of locks which maintain communication for boats with the navigation of the Ganges. It is spanned by 29 bridges at a distance of about three miles from each other, except in Cawnpore city, where they are at more frequent intervals. Its velocity varies from three to four feet per second, and its depth from $7\frac{1}{2}$ feet at its entry to 4 feet at its discharge. It supplies numerous *rájbahas* or subsidiary irrigation channels, and commands nearly the entire *Duáb*, its water being carried on beyond the point of discharge by the Halwa-Khandwa distributary into parganah Sárh-Salempur. Another distributary connected with, but leaving this branch of the Ganges Canal much higher up, and called the Kanswa *rájbaha*, penetrates the Páindu-Rind *duáb* as far as Kaindhá, where its surplus waters discharge into a ravine. The stream is generally six feet deep when the canal is full; at Anna its breadth is 46 feet, and at Cawnpore about 32 feet. In 1872-73, 65,261 acres were irrigated, being distributed as follows among different kinds of crops:—

Acres		Acres		Acres	
Gardens and orchards,	919	Pulses	2,940	Poppy	157
Sugarcane	5,219	Cotton	4	Tobacco	20
Cereals	38,956	Indigo	15,678	Miscellaneous	666

The water-rent paid in the same year was Rs. 1,29,901. The total gross income of the canal was Rs. 1,48,998. The expenditure on original works of

improvement was Rs. 42,114, and on repairs Rs. 14,990. The establishment employed on the canal cost Rs. 27,966.

In 1876-77 the total irrigation was increased to 88,856 acres, as follows:—

	Acres.		Acres.		Acres
Gardens and orchards ...	1,265	Pulses	1,177	Poppy	1,272
Sugarcane ...	3,741	Cotton	6	Tobacco	16
Cereals ...	57,996	Indigo	22,449	Miscellaneous	934

The water-rate paid was Rs 1,72,830, and patwáris received Rs 3,231-9-10 as fees for attendance. The distributaries of this branch were originally so badly aligned as to interfere in almost every possible way with the natural drainage of the country. Immense mischief has been the result, but schemes for remodelling the distributaries in accordance with better principles have been submitted which embrace nearly the entire system of irrigation both on the right and left banks of the main canal. None, however, have as yet reached completion, though the principal ones (the “Nadiya” and the “right bank”) are in course of progress.

The second or Etáwa branch enters the district at Rámpur, parganah Deipur, and after running south-east, and then south, for a length of 44 miles, reaches the Jumna at Fatehabad Garántha in parganah Ghátampur. It has a velocity of three feet per second and a depth of five feet, and is used only for irrigation. It supplies four rájbahas or distributary channels, and is spanned by sixteen bridges. There are no locks or weirs on it, but it was originally intended to communicate for purposes of navigation with the Jumna, and a large store of material was collected for the construction of locks similar to those at Cawnpore; the last two miles, however, were never even dug, and the surplus water, already at a very low level, is discharged into a ravine at Baksara. The width of the stream is from twenty to twenty-five feet, and its depth from five to six feet during a full supply, in the upper portion, but the water falls to an insignificant level below Akbarpur. In 1872-73, 21,219 acres were irrigated by this branch, consisting of:—

	Acres		Acres.		Acres
Wheat ...	7,193	Gram	633	Poppy	514
Barley ...	7,394	Indigo	2,231	Gardens and orchards	293
Rice ...	262	Sugarcane	1,921	Miscellaneous	778

In the same year the water-rent paid to the canal department was Rs. 47,470, and the total gross income of the canal was Rs. 49,759. There was expended on repairs and improvements Rs 31,062, and on establishment Rs. 10,673. In 1876-77 the irrigated area from this branch had increased to 55,437 acres, bearing the following crops.—

	Acres.		Acres		Acres.
Cereals ...	40,444	Pulses	1,446	Poppy	706
Cotton ...	132	Indigo	9,475	Gardens	421
Tobacco ...	3	Sugarcane	2,090	Miscellaneous	720

The water-rate collected amounted to Rs 1,17,319, and patwáris received fees amounting to Rs 2,313 for their attendance. The two principal distributaries, the Reona and Akbarpur, are taking water to tracts hitherto absolutely dry, and are aligned on the true water-shed, and are, it may be said, invaluable. A large distributary, the Ghátampur, connected with the general scheme of the Lower Ganges Canal, has recently been taken off at Bannajákha, and is intended to supersede the badly aligned channel of the Tigrain, and to carry water, not only to the drier tracts of parganah Ghátampur, but also to parganah Kora in the Fatehpur district.

The navigation on the Ganges Canal arriving at and departing from Cawnpore during 1872-73 was as follows in maunds, at Canal navigation 28 maunds to the ton :—

	Up.	Down		Up	Down.	Up
Grains ...	10,557	2,27,574	Building materials ..	1,688	2,100	Squared poles, 970 by tale
Cotton ...	34	79,656	Miscellaneous goods ...	10,857	21,560	Logs .. 89 "
Oilseeds ..	230	3,759	Firewood ...	...	1,34,200	Miscellaneous timber .. 1,656 "
Salt ...	1,358	38,388	Bamboos 400 by tale			Live stock ... 65 down
Metals ...	24,735	613	Poles , 90 "			
	Up	Down	...	...	47,489	maunds 3,205 by tale.
			...	...	5,07,850	" 65 "

There is at Cawnpore a considerable water-power in the Ganges Canal which is used to work two flour-mills by means of turbines. The Lower Ganges Canal was intended to pass through the entire length of the district down the Pándu-Rind *duáb*, taking the place of the existing Kanswa. This tract, however, is sufficiently irrigated from kucheha wells, water being at an average distance of only twenty-five feet from the surface, and the scheme is, temporarily at least, abandoned. Other portions of the scheme, the Ghátampur already noted, and the channel designed for the Sengur-Jumna *duab*, a tract entirely unirrigated, and with water at a depth of sixty to eighty feet from the surface, will be of incalculable benefit.

The means of communication in the Cawnpore district are exceptionally good, and there are peculiar advantages for export and import. Communications

The East Indian Railway runs through the district from the south-east, following a course parallel to the Ganges till it reaches Cawnpore, when it turns in a more direct westerly direction and crosses both branches of the canal and the Pándu and Rind rivers. The stations are distant from Cawnpore city as follows :—

Sarsaul	...	13 miles E	Rúra	...	27 miles W
Blampur	.	14 " W.	Jhínghak	..	29 " W.

The Oudh and Rohilkhand Railway communicates with the East Indian Railway station, but has a station of its own nearer the city. It crosses the Ganges by a fine bridge, on either side of which the trains stop for line-clear messages and to take up passengers. The length of the bridge is 2,830 feet, comprising twenty-five spans of 110 feet each, and two spans of 40 feet each. The average depth of the foundation wells below low-water mark is sixty feet. The bridge was commenced just before the monsoons of 1869, but completion was delayed some two or three years in consequence of eight wells having fallen over during the rains of 1870, after which the piers were newly designed, and operations again commenced in 1871 on new foundations. The approximate cost of the whole work from the commencement to the time it was opened for traffic, including superintendence, protection works, approaches (Oudh and Cawnpore), and all works connected therewith, was about 20 lakhs. The bridge is provided with an upper and lower roadway, and all foot-passengers, horses, and cattle pass through the lower or sub-way. Trains and all special traffic, such as loaded native cotton carts, camels, elephants, and everything that cannot pass through the sub-way, pass along the upper way. Good metalled roads are provided on each side of the river as approaches to the upper and lower roads.

The roads of the district may be divided into three classes : first, those raised and metalled ; secondly, those raised but not metalled ; and lastly, country cart-tracts. In the first class are five roads :—

(1) The Allahabad and Delhi road, also called the Grand Trunk Road. It runs in this district from a point one mile west of Ankin to Purwa Mír on the eastern border for a distance of 64 miles 7 furlongs. (2) A road connecting Cawnpore with Kálpí, metalled throughout its entire length of 48 miles, and bridged at the Sengur-Pándu and Rind rivers. (3) A metalled road bridged over the Non, Pándu, and Rind rivers runs to Hamírpur, a distance of 35 miles, and connects Bundelkhand with the railway. (4) Another road runs from Cawnpore to Bithúr, 13 miles, but has been much injured by the encroachments of the river Ganges, being cut away for two miles between Kheora and Gangápur. (5) A metalled road also connects Mahárájpur on the Grand Trunk Road with Biposí Najafgarh, a distance of four miles, but is of no importance since the decline of the indigo industry formerly centred there, and has now been reduced to the second class.

Of the second class roads, the principal is the old Mnghal Road (Sarak Bádsháhi) from Allahabad to Agra. It enters the district to the south of Kuáin Khera in parganah Ghátampur, and

running parallel to the Jumna through parganahs Ghátampur, Bhognipur, and Sikandra, by the towns of those names and Musinagar, passes out of the district into parganah Auraiya in the Etáwa district near Khwája Phul. In many places are still to be seen the ruins of Kos Minárs, which served the double purpose of lighthouses and milestones. The road crosses the Sengur near its confluence with the Jumna at Chaparghata by a fine bridge commanded by a fort, both built in the time of the Emperor Aurangzeb. It is now to be made a first-class road. Other roads of this class are railway feeders, and run, one from Shiurájpur on the Grand Trunk Road through Shiúh to Rúra railway station; another from Bilhaur through Kakwan on the canal and Rasúlabad to the Jhínjhak railway station, and thence through Mangalpur and Sikandra to the Jumna in the direction of Jalau, a total distance of 50 miles; a third connects Cawnpore directly with Narwal, and again with Sárh and Ghátampur; a fourth runs from Bára on the Kálpi road to Akbarpur, Derapur, and Mangalpur, a branch connecting Derapur *via* Rasdhán with Sikandra, 26 miles; a fifth runs from Bithúron the Ganges across the district in a north-west direction *via* Chaubepur, 34 miles. These roads are partially protected by culverts against the action of natural drainage, and are annually repaired after the rains, so far as funds will allow. They are under the charge of the district engineer, and the annual cost of maintenance is for the first class Rs 333 per mile, and for the second class about Rs 20 per mile.

The chief bridges in the district are, a bridge over the river Rind at Raipur, on the Kálpi road, consisting of one span of 100 feet in width, constructed in iron of "Warren's girders" Bridges. A bridge at Bhaunti over the Pándu river, of brick, containing three arches of 42 feet span each, also on the Kálpi road. A bridge at Máwar over the Sengur river, of brick, containing four arches of 40 feet span, also on the Kálpi road. A bridge at Bangawan, on the Hamáirpur road, of three arches, two of 30 feet and one of 40 feet span, in brick. A bridge on the same road at Sambhu over the Rind river, containing three spans of 40 feet each, in brick. On the Grand Trunk Road over the small stream called the Non is a bridge of three arches, two of 13 feet and one of 30 feet span, in brick. A bridge on the same road over the Isan nadi, containing three arches of 40 feet span each, in brick, has recently been carried away. There are six other bridges of less importance having one or two spans each of 30 feet and under.

The encamping grounds on the Grand Trunk Road are:—Maharájpur in parganah Sárh-Salempur, Cawnpore, Kaliánpur in parganah Encamping grounds. Jájmanu, Chaubepur in parganah Shiurájpur, Pára in parganah Bilhaur, and Arwal in parganah Bilhaur; those on the Kálpi road are

Sachendi in pargana Jájman, Bára in pargana Akbarpur, and Dig and Bhognipur in pargana Bhognipur; and those on the Hamírpur road are Bidhni in pargana Jájman, and Ghátampur in pargana Ghátampur.

The largest towns in the district are given below, with their distance from Cawnpore as the crow flies, and their population.—

Names of towns.	Distance from Cawnpore in miles	Population.	Names of towns.	Distance from Cawnpore in miles	Population.
Akbarpur ..	26	4,911	Mahárájpur ...	13	2,265
Amrodha .	42	2,987	Mayhāwan ...	12	2,620
Asalaiganj ..	78	3,497	Makanpur ...	40	2,802
Banipara Maháráj ..	30	2,132	Mulon ...	15	2,137
Bára ...	23	2,679	Mangalpur ...	40	2,177
Barci Garhu ...	18	2,701	Maswanpur ...	6	3,477
Bhognipur ...	41	1,113	Múśānagar ...	34	2,406
Bilhaur .	34	6,559	Narwal ...	18	2,514
Binaur .	14	2,037	Pandri ...	18	2,523
Blpoí Najafgarh ..	16	2,469	Pauki Gangúganj ..	8	2,818
Bithúr ..	12	7,768	Íatara ..	20	3,241
Old Cawnpore ..	4	2,582	Pipargawán ...	9	2,376
Cawnpore City only	...	80,960	Pokhrāen ...	38	2,300
Confinement ..	...	37,840	Pura ..	28	2,002
Chaubepur ...	16	2,366	Rajpur ...	43	1,979
Derapur ...	35	2,149	Rasdhān ...	42	3,367
Daudwa Jamoli ..	28	2,671	Rasúlabad ..	40	4,331
Gajner ...	24	7,530	Ratanpur ...	36	3,126
Ghátampur ...	26	3,350	Rawalpur ...	5	3,699
Ghausganj ...	34	2,939	Rúra ..	28	1,811
Jahi, ..	14	4,063	Sachendi .	13	4,802
Jecra ..	4	2,677	Sargon Buzurg ..	30	2,099
Káládeo ...	5	2,069	Sarh .	15	1,983
Kakwan ...	72	2,981	Shukrpur Prás ..	27	2,576
Káshipur ...	26	4,662	Shuall ...	22	4,179
Kathára ...	14	3,571	Sikandra ..	45	2,952
Khamula ..	36	2,710	Srsol ..	15	3,740
Kurjan ..	28	3,037	Sisáman, suburb of Cawnpore	2	2,915
Lálpur ..	29	2,168	Targáon ...	19	2,034
Maudaull ...	23	2,446	Tilsabri ...	11	2,760

The climate of Cawnpore is characterised by extreme heat and dryness from March to June, during which period the wind almost invariably comes from the west, and violent dust-storms and occasionally hail-storms occur. The thermometer in the shade stands at an average height of 90°. About the 15th of June the rainy season commences, and the east wind brings up heavy clouds which pour intermittent showers over the district till September. Even at this season during any break in the rains the heat of the sun is most oppressive. From the 15th of October till the end of December the weather becomes gradually cooler till it resembles the climate of England in May, and the thermometer at night falls to below freezing point. From January

to March it again gradually becomes hotter. The most unhealthy time of the year is at the end of the rains, when the moisture is being rapidly absorbed by the still powerful rays of the sun. At this season the mortality from fever, dysentery, and diarrhœa is very great.

The district is not liable to excessive floods, except when the Rámghanga and other smaller streams of Rohilkhand, when in flood, discharge their waters into the Ganges. The latter river then occasionally rises rapidly as the surplus water of this drainage system falls into it at different points about 90 miles above Cawnpore. Its effect then is to dam up the waters of the Non which discharge below Bithúr, and so to flood and saturate lands already full of moisture. The low-lying tract of country between Nawábganj and Bithúr, called the kachbár, and probably an old bed of the Ganges, has recently suffered much in this way; large areas have been rendered unculturable and have been abandoned, and a quinquennial settlement has been resorted to in the hope of encouraging its reclamation. The ordinary flood level is from 10 to 11 feet above the height of the river in the hot season. In the month of September, 1874, the Ganges rose to 14 feet 4 inches above low-water level, its highest recorded rise, and was running from 7 to 8½ miles an hour for several days. At the end of September, 1873, the Ganges rose to 12 feet 2 inches above low-water level, and was running for some hours at a rate of 6.36 miles per hour, but the flood in 1872 is said to have been somewhat higher than this. The district on the whole is well drained by numerous small streams, such as the Chhoha and Laukhia already mentioned, the Lalí and Ratwáha in parganah Derapur, and the Paghaya in Sárh-Salempur; the catch-basins of these streams are of limited area, but those of the two small rivers Non are of greater extent.

The following table gives the total rainfall at the principal stations of the district for the years 1844-45 to 1849-50 from returns existing among the records of the Board of Revenue.—

Names of stations			1844-45	1845-46	1846-47	1847-48.	1848-49	1849-50	Average
Cawnpore	...	...	25 15	27 94	32 51	31 29	32 41	30 80	30 02
Akbarpur	...	...	24 04	20 69	20 53	23 45	16 81	24 19	22 44
Bhoznipur	...	...	16 51	27 04	18 99	22 72	15 97	20 66	20 72
Bithur	...	...	24 39	18 29	27 36	28 09	17 31	31 20	24 44
Derapur	...	.	25 54	20 10	21 71	24 57	17 64	24 17	22 29
Ghātampur	...	...	21 60	22 72	17 23	22 98	17 98	21 49	20 67
Ras-Ghlabad	...	..	22 87	17 45	17 80	23 04	25 68	23 56	21 73
Sárh-Salempur	.	.	24	23 16	27 09	25 73	17 82	22 15	23 49
Shurájpur	...	...	20 05	29 83	21 21	19 02	21 11	21 09	21 54
Sikandra	...	...	22 83	24 60	25 02	25 45	19 70	22 81	24 74
Sachrudi	..	.	...	...	...	...	16 30	31 43	16 20

Again the average total rainfall for the ten years 1860-61 to 1870-71 was as follows :—

Period.	1860-61.	1861-62	1862-63	1863-64	1864-65.	1865-66	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.
1st June to 30th September	9 7	38 8	31 1	31 3	18 3	26 6	29 3	43 6	15 0	24 6	38 3
1st October to 31st January	0 5	4	9	3 6	3	5	1 1	4 5	4	14 9	3 4
1st February to 31st May.	1 0	5	1	8	3 4	7	1 7	6	1 0	1 6	3 9
	11 2	39 7	32 1	35 7	22 0	27 8	32 1	48 7	16 4	41 1	45 6

The following table gives similar information for succeeding years :—

Period.	1871-72	1872-73	1873-74	1874-75.	1875-76.	1876-77.
1st June to 30th September	29 4	39 8	29 7	27 0	27 6	20 6
1st October to 31st January	2 3	<i>Nil</i>	<i>Nil</i>	<i>Nil</i>	0 5	1 5
1st February to 31st May ..	0 3	0 1	0 1	0 7	2 7	3 1
	32 0	39 9	29 8	27 7	30 8	25 2

PART II.

PRODUCTIONS OF THE DISTRICT.

A list of the animals common to the Duáb districts has been given in the introduction to the fourth volume, and to this the reader is referred for details. *Nilgár* still wander through the few patches of *dhák* jungle which remain; leopards are found near the confluence of the Sengui and the Jumna, ravine-deer along the Jumna, and black buck in small and decreasing numbers throughout the district. Grey partridge, quail, and hares are not uncommon, and a few black partridge are occasionally found near the Isan river. Bustard are sometimes seen near Ghátampur, and geese, duck, teal, and other aquatic birds are common in all the jhíls and lakes during the cold weather. Children are now and then carried away by wolves, and deaths from snakebites are very common. Rewards varying from two to three rupees are given for the destruction of wolves according to age and sex, and four to eight annas each for the destruction of venomous snakes. In 1871, 28 wolves and 355 snakes, in 1872, 224 wolves and 262 snakes, in 1873, 94 wolves and 575 snakes; and in 1876, 323 wolves and 5 leopards were destroyed and Rs. 200 were distributed in reward.

The breeds of cattle more commonly used for agricultural purposes are few in number, and not particularly good in quality. The *domestic cattle* *desi* or common country stock, bred from the ordinary cow

and the bull (*sáur*) which the religious customs of the people allow to wander free through the country, is generally small in stature, and of a dull dun colour. It is not worth more than from ten to twelve rupees, and lasts but for from five to six years. The *Jannait*, or bred from beyond the Jumna river, is somewhat superior, of medium stature, and usually of a dull red colour. Bullocks of this breed are worth from fifteen to eighteen rupees, and last as many years. The *Kenwariya* breed from the banks of the Ken river in Bundelkhand gives a strong hardy animal of a red colour with a white face, which fetches as high a price as thirty to thirty-five rupees. The *Paintiya* breed from the Gághra river are long-horned, rather wild, and fetch from twenty-five to thirty rupees each. The name is said to be derived from an old legend ascribing the origin of the breed to some thirty-five (*paintis*) villages along the Gághra. The *Hanáth*, from the Hanáth country, is a slow breed, worth only from thirteen to fifteen rupees, and lasting only from ten to twelve years. The *Mewát* is another breed sometimes met with, short-horned, large, and heavy in the hind quarters, but a good worker, and worth some twenty to twenty-five rupees. The *Bhadáwari* from the Chambal ravines in the Agra district is a slow, poor, rough breed, worth from ten to fifteen rupees, and lasting but about five years. Some efforts have been made to improve the local breed by the importation of English stock, but they are unsuited to the country and the habits of the people, and require greater care and more food than the ordinary husbandman can afford. Horses are not bred to any extent in the district, and the sheep and goats are of the common varieties from all the neighbouring districts. On the whole, Cawnpore is in a great measure for the stock necessary for carrying on the work of agriculture on other districts where cattle are more abundant and the facilities for grazing and breeding are greater. The proportion of grazing ground to the entire culturable area in the district is very small and hardly sufficient for existing wants, nor can it be said that this area is likely to increase, for the tendency is in the opposite direction, to bring into cultivation every acre of land capable of yielding a crop. The increase of population, too, impels the people in the same direction, and unless human labour be substituted for that of cattle at the wells, the power of keeping cattle will be lost, or there must be some radical change in the system of agriculture, and more space must be devoted to purely fodder crops.

Fish are caught in nets and with a rod and line, neither of which require any remark, being of the same kind as are in ordinary use

The fishermen are by caste Kahárs, and are generally known as "Gudhias." The price of fish is ordinarily about one penny per lb, or six pice per ser. The canal authorities have leased the right of fishing in the tanks formed by their excavations, and which are filled with water in the monsoon, and landholders generally preserve the village ponds for the same purpose.

The system of agriculture is that practised throughout the Duáb, and already described in previous volumes.¹ The following statement shows the names in English and vernacular of the principal crops grown in this district, their average produce per acre, and season of sowing and reaping. Further local details are given in Mr Wright's account of the agriculture of the district, published separately with the sanction of Government:—

Class.	English name.	Native name	Average produce per acre.	Time of sowing	Time of reaping	Remarks
Cereals,	Wheat	Gohun	12 to 16 maunds,	November,	March	Generally defasli.
	Barley	Jau	10 "	Ditto,	Feby, March	
Pulses ..	Barley, gram,	Bejhar	10 "	Ditto,	Ditto	Average produce depends greatly on principal crop with which these are grown as under-crop
	Barley, wheat	Gopal	10 "	Ditto,	Ditto	
	Peas	Mattar	4 "	Ditto,	Jany, Feby	
	Gram	Chauna	10 "	Ditto,	Feby, March	
		Urd	4 "	June, July,	Decr., Novr.,	
		Mung	4 "	Ditto,	Ditto	
		Arhar	4 "	Ditto,	March	
		Meth	1½ "	Ditto,	October	
Fibres	Vetches	All with other crops.				
	Hemp	Sau, Sanal	10 "	July, August,	January	
		Patsan	Round a field of cane.	March,	Ditto	
	Cotton	Kapás	1½ maunds,	June, July.	November	
		Munj	Grows wild			
Dyes	Indigo	Nhi	100 mds. plant.	March ..	September	
			3 " seed			
			13 " dye			
			12 seers			
Oilseeds	Safflower	Kusam	12 seers	With spring crops		Flowers used for dye Roots ditto
	Weeping nyctanthes.	Har Singhar,	Trees			
	Mustard	Al				
		Sarsou	1 maund,	With rabi		
		Rái	1 "	Ditto		The average produce in these must be necessarily a matter of the greatest doubt
		Láhl	1 "	Ditto		
		Duán	1 "	Ditto		
		Til	14 seers,	Ditto		
Millets	Sesamum	Alsi	All with other crops.			
	Linsced	Andi		With cotton and cane		
	Castor	Makal	4 maunds ..	June, July	September	Always precedes a spring crop
	Maize					
	Larger	Joár	8 "	July,	Octr., Novr,	Two sorts, single seeded and double seeded
	Smaller	Bájra	6 "	July, August,	October	
Miscellaneous	Cauc	Paunda	Rs 200	Feby, Mch,	October, Decr	Edible sugarcane Same as "Chin" of central Duáb. Is kept in field two years
		Barokha	" 50 or 60	Ditto	Decr, Jany,	
		Mangu	" 50 or 60	Ditto	Ditto	
	Betel	Pán	" 50	April		
	Opium	Post	4 seers	Octr, Novr,	March, April,	
	Tobaeco	Tamáku	4 maunds	Augt, Mch,	Feby, June	Deshi, Vilayati follows another crop, potatoes or maize

¹ See under the Eta and Mainpuri districts in Volume IV

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Class.	English name	Native name	Average produce per acre	Time of sowing	Time of reaping	Remarks
Vegetables.	Potatoes	Alu	200 maunds	October	Janv Febr	
	Watermelon	Tarbuza	Rs 30	January	March	
	Musk do	Kallinda	" 40	July	November	
	Egg plant	Kharbuza	" 10	April, May	Mar, June	
		Balingan, Bhátn	" 24	July	Novr, March	
		Karchi	" 10	February	May	
Beans		Bhindi	" 10	} With others	August	
		Som	" 10			
		Roca, Lobia	50 maunds			
		Ghuyán	Rs. 20			
Radishes		Muli	40 maunds	Febv, Mch	Janv, Febr	
	Carrots	Gájar		July	February	

Pepper, turmeric, and fennel are grown in small quantities, but rice is the staple crop, and the following varieties are common : *sáthiya*, supposed to arrive at perfection in sixty days, is a dark rice, sown broadcast in August, and cut in the end of September or the beginning of October. *Seondha*, *sudarsana*, *náha*, and *summara* are all transplanted rice, grown in seed-beds in July and August and transplanted in September, and cut in December or January. The following statement shows the area under each crop in each parganah, as ascertained at settlement, and distributed according to season. —

Name of parganah		AUTUMN CROPS OF KHARIF								Total Kharif
		Area and percentage	Jowar	Bajra	Cotton	Indigo	Pulses or dal	Indian corn	Small millets	
Bilhaur		Area	9,754	1,513	3,775	6,111	601	5,501	79	1,530
		Percentage	13.8	0.7	5.7	1.0	1.2	8.0	0.1	0.3
Shiraulpur	Bángar	Area	16,743	797	6,935	9,912	1,501	6,119	120	4,243
		Percentage	17.7	0.8	7.1	10.6	1.9	6.5	0.2	0.1
Kattiri		Area	0	0	0	0	0	0	0	0
		Percentage	0	0	0	0	0	0	0	0
Jálmán		Area	20,618	1,931	7,020	2,842	2,437	2,088	190	3,930
		Percentage	22.2	2.1	8.6	3.1	3.0	3.2	0.2	0.7
Rasulabad		Area	13,109	630	12,8	102	353	4,052	77	3,930
		Percentage	18.3	0.7	12.455	510	0.5	5.7	0.1	0.6
Akbarpur		Area	12,735	3.1	8,943	3,352	1,090	1,013	2.1	2,088
		Percentage	14.8	0.03	11.1	4.3	1.3	1.3	0.2	0.6
Sáthpur	Bángar	Area	13,879	3,629	40	2	33	609	33	20
		Percentage	17.7	4.0	0.2	0.0	0.0	0.8	0.0	0.0
Kattiri		Area	219	2.6	7,729	1.1	11	11	11	13
		Percentage	0.3	0.03	14.1	0.01	0.01	0.01	0.01	0.01
Derapur		Area	10,175	1,405	10,470	15.2	2.0	0.1	0.2	0.3
		Percentage	15.9	1.5	15.2	0.02	0.02	0.01	0.01	0.01
Sikandra		Area	13,701	9.3	15,631	13.9	311	202	441	1,013
		Percentage	18.9	0.01	19.123	0.02	0.4	0.3	0.5	0.6
Bhognipur		Area	20,511	16.3	8,211	13.1	210	8.0	210	2.3
		Percentage	28.1	0.02	11.3	0.02	0.02	0.02	0.02	0.02
Ghátampur		Area	31,300	21.4	37,001	101.2	27	27	27	3.0
		Percentage	42.4	0.02	43.0	0.11	0.03	0.03	0.03	0.03
Total			162,409	15.0	4.3	11.3	11.3	27	27	3.0

Name of parganah		Area and percentage	SPRING CROPS OR RABI.							Total Rabi.
			Wheat	Gojā.	Wheat and gram mixed	Bejhar.	Gram.	Peas.	Masūr	
Bilhaur	...	Area .. Percentage,	7,462 11 0	1,808 2 7	161 0 2	26,921 39 8	607 0 9	317 0 5	35 0 1	37,311 55 2
Shurāj- pur	Bāngar ...	Area .. Percentage,	10,121 10 7	2 037 2 3	615 0 7	40,582 42 8	686 0 7	2,517 2 6	1 ...	56,559 59 8
	Katrl ...	Area .. Percentage,	34 6 0	24 4 3	.. ...	405 71 9	.. ...	11 1 9	4 0 7	478 84 8
Jājman	...	Area .. Percentage,	7,968 8 6	1,543 1 7	514 0 6	39,319 42 5	1,375 1 5	821 0 9	16 ..	51,556 55 8
Rasūlabad	...	Area ... Percentage,	7,006 9 8	1,137 1 6	647 0 9	25,509 35 5	2,817 4 0	292 0 4	.. ...	37,408 52 2
Akbarpur	...	Area ... Percentage,	6,398 7 4	1,291 1 5	398 0 5	39,861 46 5	4,466 5 2	149 0 2	4 ...	52,567 61 3
Sāh- Salempur.	Bāngar ...	Area ... Percentage,	6,374 8 1	1,979 2 5	134 0 2	35,094 44 8	780 1 0	234 0 3	1 ..	44,596 56 9
	Katrl ...	Area .. Percentage,	114 8 9	22 1 7	.. ...	774 59 9	.. ...	31 2 4	.. ...	941 72 9
Derapur	...	Area ... Percentage,	2,912 5 4	829 1 6	909 1 7	20,503 38 2	5,008 9 3	156 0 3	16 ...	30,333 56 5
Sikandra	...	Area ... Percentage,	664 1 0	1,607 2 4	1,967 2 9	21,092 30 3	10,069 14 6	15 ...	74 0 1	35,488 51 3
Bhognipur	...	Area ... Percentage,	1,149 1 0	3,813 3 4	3,147 2 8	36,513 32 6	14,112 12 5	391 0 3	19 ...	59,144 52 6
Ghātampur	...	Area ... Percentage,	2,564 1 8	4,874 3 3	8,421 5 8	40,519 27 6	17,306 11 8	308 0 2	89 0 1	74,081 50 6
District	...	Area ... Percentage,	52,766 6 0	20,964 2 4	16,913 1 9	327,092 37 9	57,225 6 5	5,242 0 6	259 ...	4,80,462 54 9

[illegible]

Cawnpore has always had the reputation of being one of the most fertile districts in the Ganges-Jumna duáb. Always thickly populated, and with a large proportion of the industrious classes of cultivators (Káehhis, Kúrimis, and Lodhás); having ample facilities for irrigation over at least two-thirds of the area; with free communication in every direction, there has been little room left for increase of cultivation and enhanced prosperity since the time this portion of the Oudh territory passed under British rule. Some advance has undoubtedly been made during the last forty years and since the district suffered from the fearful ravages of the famine of 1837-38. The only statistics by which we can compare the present condition of the district with that of forty years ago are those compiled after the devastations caused by droughts, the effect of which will be noticed hereafter, and even those are misleading, in so far as they are based on a supposed recuperative power which a few years' experience showed the district did not possess. Thus we find only 32 of the *bángar* area recorded in 1840 as fallow, whereas we know that Mr. Rose included in his cultivated area land that he considered would be again rapidly brought under cultivation. At the present time we have 25 of the total area recorded as "abandoned" or fallow, whilst a further 2 per cent is recorded as *báhan*, i.e., ploughed but not sown. Similarly we find that the present cultivated area is only 79 per cent. of the recorded culturable area, whereas in 1840 it was recorded as 83 per cent. But the actual cultivated area has increased from 780,928 acres to 864,574 acres, i.e., by 83,646 acres, or 16 per cent, though relatively to the total area of both periods only by 4.7 per cent. The proportion of increase has naturally varied much in each parganah. It has increased most in Bhogmuri, and next in Sikandra and Ghátampur, a result which was to be expected in comparatively backward and thinly populated parganahs with a large area of culturable land available. Part of the increase, however, is due to the record as cultivated of land in the ravines which is brought under the plough for a year or two and sown with inferior crops, and then deserted for similar land elsewhere.

The culturable land left for the plough consists of land under groves, isolated patches of dhák jungle, and the poor stony land in ravines noted above. According to the settlement returns there is more land available in the northern parganahs than in the southern, except in Derapur, where there are the largest tracts of jungle. At the same time the cultivation in the southern parganahs is broader and lighter, as is natural in dry tracts, and the introduction of canal irrigation would enable

the land to bear the pressure of an increased population, without the remaining margin of culturable area (poor as it is) being much encroached upon.

The district of Cawnpore may be described therefore as one of great fertility; even in the southern parganahs the absence of irrigation is compensated for by the presence of a large body of excellent cultivators, who by constant labour compel the soil (in favourable seasons) to yield little less than the more fortunate tracts along the Ganges. Here indeed the introduction of canal irrigation can hardly be considered an unmixed benefit. To give water to a tract already sufficiently irrigated has had the result of encouraging waste, over-cropping, and general deterioration. The northern parganahs have in fact been the *corpus vile* on which all experiments have been made. The destructive effects of badly aligned channels have taught the canal officers the true system of distributaries; the impoverishment of the soil by lavish use of water and over-cropping has, I believe, taught the cultivator some wisdom in the use of canal water such as he ever had in the use of his well water.

The character of the agriculture of each parganah is shown clearly by the proportion of the autumn to the spring harvest and the class of crops generally grown. Thus we have in the Gauges parganahs a proportion of 55 to 61 per cent. of rabi crops, with 45 to 52 per cent. of kharif crops, the excess representing double-cropping, which is most frequent in Bilhaur and Shurápur. In the Jumna parganahs we have never more than 52 per cent. of rabi crops, coupled with the largest proportion of "báhan" or fallow. In the northern parganahs *joár* and wheat are grown in large proportions, in the southern we have barely two per cent. of the area under wheat and a large area under *bajra*. Rice is chiefly grown in Bilhaur, Rasúlábád, and the southern portion of Shurápur, whilst north Shurápur is covered with indigo, small native factories studding the entire area north of the Pándú. The statistics of Mr Montgomery are such that a fair comparison between the crops grown now and then cannot be instituted. It would appear *prima facie* that the introduction of canal irrigation must have greatly stimulated the growth of wheat, indigo, and cane, but the result of a comparison between the statistics given by Mr. Montgomery and those of the settlement papers is far from confirming that idea: the area under wheat and cane is proportionately less, and that under indigo has not increased. Mr Montgomery's statistics, however, are for the year after the great famine, and the amount of cultivation was less he supposed by twenty per cent. than at the time he wrote (1845 A.D.) We may also infer that in the years 1837-38 the better crops were grown in a

larger proportion than the inferior crops, as the poorer soils had been thrown out of cultivation. On the other hand, the settlement returns as to the area under indigo are defective, as this crop is off the ground before the measuring parties take the field, its place being taken by a crop of bijnia or peas, much would escape notice and record. Similarly the whole record of double-cropped land is liable to error. With the exception of the stimulus given to double-cropping, no permanent effect has been produced on the agriculture of the district since 1840. The temporary increase in the cultivation of cotton, due to the American civil war, has given way to the normal distribution of crops. The supply of manure is no larger than it was, indeed, so far as the use of canal water obviates the necessity of keeping well-cattle, and the extension of cultivation limits the available grazing land, it has diminished. The only direction in which an improvement, more or less permanent, in the condition of the agricultural classes has been effected has been in the enhanced prices they obtain for their produce.

The sources of irrigation are wells, the Ganges canal, and in a less degree ponds, lakes, and rivers. The following statement shows the varying proportions in which these are available in the several tracts before described —

Name of tract	Name of parganah			Well	Canal	Other sources	Total.
Isan ..	Bilhaur	...	...	13 8	2 9	8 4	25 1
Ganges chff	Bilhaur	...	...	18 7	14 3	1 5	34 5
	Shurájpur	...	..	9 6	9 9	2 9	22 4
	Jajmau	...	..	19 3	21 1	1 7	42 1
	Sárh-Salempur	...	...	34 3	...	3 4	37 7
	Total	...	...	19 1	11 5	2 5	33 1
Ganges-Pánu duáb,	Bilhaur	...	..	24 4	37 1	13 3	74 8
	Shurájpur	...	...	10 8	56 4	1 4	68 6
	Do, central	...	..	7 8	67 7	5 8	81 3
	Jajmau, dúmat	...	...	23 5	25 6	7 4	57 5
	Do, red soil	...	...	38 6	18 9	1 2	58 7
	Sárh-Salempur	...	...	44 1	18 3	3 2	65 6
	Total	...	...	23 8	39 3	7 2	70 3

irrigation is practically impossible and unremunerative, except for market gardeners.

The Ganges Canal has been elsewhere described. The irrigation during the last ten years has been as follows —

Name of parganah	1867-68	1868-69	1869-70	1870-71	1871-72	1872-73	1873-74	1874-75	1875-76	1876-77	Average irrigation 1869-70 to 1876-77
Bilhar	2,039	11,572	14,000	11,053	10,251	12,609	15,111	13,570	18,795	18,571	14,255
Shirajpur	21,420	37,130	32,188	28,177	28,733	37,121	40,951	46,441	45,120	48,530	38,455
Jahmou	12,023	6,124	6,010	6,157	16,893	7,726	10,192	11,014	12,033	10,921	8,802
Raunabad	7,512	5,791	4,112	4,305	1,000	3,732	5,103	5,629	6,291	5,038	4,869
Alwarpur	2,780	6,781	6,217	6,570	6,707	6,712	12,662	17,037	19,868	20,401	11,023
Sarkisainpur,	3,870	1,100	7,000	3,293	2,608	3,766	1,500	5,157	5,051	4,901	4,280
Deorapur	6,714	15,287	7,499	7,160	6,201	9,255	15,339	19,505	18,561	18,978	12,828
Silandra		1,675	3,032	2,021	2,011	1,741	4,105	5,461	4,621	4,659	3,404
Bhojpur		1,251	2,295	2,651	2,308	2,110	4,020	5,844	5,980	11,038	6,287
Ghatampur											
District	18,695	99,203	60,811	71,552	65,711	81,777	113,105	131,470	139,525	143,027	104,235

Wells are of four kinds 1st, entirely of masonry cemented with mortar; 2nd, of brick uncemented, 3rd, unbricked and lined with fascines; 4th, half bricked and half unbricked. The first class are built as works of charity and for agricultural purposes, where the looseness of the substrata forbids the construction of unbricked wells. They cost from Rs. 250 for a two-run well to any sum the owner may be able to spend. The uncemented brick wells are usually constructed by cultivators, who often gradually brick up the well from the bottom so far as will prevent the earth falling in from the filtration of the water. The unbricked or knechha well is universal throughout all but the Jamma parganahs. It is cheap in construction (costing only from five to twenty rupees), and often lasts for many years with annual repairs and cleaning, knechha wells have been known which have lasted for forty years. This is, however, dependent on the nature of the subsoil, which varies from parganah to parganah and from village to village, or even from "hár" to "hár". The brushwood binders which are coiled round the "melting" strata are made principally of *arhar* (*Cajanus Indicus*) stalks. The average area irrigated from one run is calculated at about five biswas, one-eighth of an acre: and with two runs eight biswas may be watered if the field is not distant from the well. The comparative cost of irrigation from well and canal is a constant source of dispute, and can never be strictly formulated from the numerous and varying factors in the calculation. On the whole it would appear that flush irrigation is undoubtedly cheaper than well irrigation, and there is also the element of "liberated labour" to be taken into account. For garden crops, however, the

superiority of well irrigation is unquestioned. The "*dhenkli*" or lever well is used in the low kachhâr tracts where water is very near the surface. This form of well has been sufficiently described before¹ The construction of masonry wells by zemindars is not so frequent as in former days, when good landlords like Mr. Maxwell built them in bad as well as in good land. Since the completion of settlement more impulse has been given to their construction, but the sum to be raised for the necessary expenditure is a large one for a cultivator, and the system of *takôri* offered by Government is unattractive from its complexity.

The following statement, compiled from the settlement records, gives details of all wells in the district:—

Name of parganah.	Number of wells			Masonry wells in work					Owners of wells in work			Average depth of water.	
	Masonry.	Non-masonry	Fallen	Under 5 years	6 to 15 years.	15 to 20 years.	Before settlement	Total	Zemindar	Cultivator	Total	From surface	In well.
Bilbaur ...	786	3,045	1,454	.	56	80	250	786	.	.	786	27'	9'
Shivrajpur ...	645	3,305	5,918	89	64	122	443	475	103	372	475	22'	13'
Jajmau ..	1,006	7,605	8,064	62	64	122	443	691	198	493	691	23'	10'
Rasûlabad ...	800	6,621	11,992	113	112	124	252	601	244	357	601	24'	11'
Akbarpur ..	695	4,991	6,238	28	60	104	202	394	112	282	394	30'	15'
Sârî-Salempur	902	5,610	6,633	82	106	142	418	749	237	512	749	31'	13'
Derapur ...	203	1,412	3,686	10	9	11	21	51	24	27	51	22'	10'
Sikandra ..	355	430	1,261	7	22	23	120	172	49	123	172	57'	15'
Bhogripur ...	764	289	808	5	8	21	110	144	57	87	144	69'	16'
Ghâtampur ...	1,203	1,237	2,767	28	115	132	470	715	271	444	745	41'	22'
District ...	7,357	34,593	45,211	..	..	...	...	4,502	...	.	1,808	35	15'

Tanks were constructed at the great famine as works of public utility, but have fallen out of repair, and have been rarely, if ever, used for purposes of irrigation. The village ponds and lakes afford irrigation for one or perhaps two waterings, but the value to be attached to this source of irrigation varies of course with the permanence of the supply, which fails when most wanted, in insufficient rains. Irrigation from the rivers, except the river Isan, is practically unknown, though here and there surplus canal water which has been discharged into the smaller streams is made use of.

¹ See Gazetteer, IV., 518, and Wright's memorandum on the agriculture of the Cawnpore district, para 47.

The supply, however, is precarious and dependent on the demands for water for the regular distributaries.

The increase in irrigation within the last forty years is difficult to calculate.

The data supplied at the last settlement are manifestly incorrect and based on a false principle. Mr Rose included in his irrigated area all land on the edges of lakes or rivers which might be irrigated, but which he himself admits are practically never irrigated. A comparison of the figures of the village records at both settlements gives the following result.—

Parganah					Last settlement	Present settlement	Increase
Bilhaur	...	...	...	...	44	50	15
Shiurápur	...	...	...	...	35	66	31
Jáymau	...	...	...	...	38	50	12
Kasūlabad	...	...	...	...	50	68	18
Akbarpur	...	...	...	...	34	46	12
Sárh	...	...	...	...	24	} 51	14
Salempur	...	...	...	...	41		
Derapur	...	...	...	...	22	48	26
Bhognipur	...	...	...	...	6	8	2
Ghátampur	...	...	...	...	6	25	17

The larger proportion of this increase is due to the introduction of canal irrigation.

The following account of the cultivation of *pán* in this district will be of use for comparison with the system pursued in other districts. *Pán* is usually sown on the slope of the mound (*bhatt*) which is formed by the earth thrown up when excavating a tank. Fresh earth is heaped up in the month of Chait (March) and a framework of *sentha* or *sarpat* and bambus is erected, which protects the delicate plant during the prevalence of the hot winds. *Pán* and *joár* are sown on the same ground in alternate years. The tender shoots from a growing plant are laid flat and covered with wet earth, then with grass, over which water is sprinkled four times a day. The *pán* is planted in rows (*mándha*), and an acre of ground will contain fifty rows, each 125 cubits in length and three cubits in breadth, with an interval of one cubit between each row. Each row comprises thirty *kuntra*, and each *kuntra* from eight to nine *gát* or beds, and each *gát* has six *dhapia* or lumps of clay in which the *sentha* are inserted and the plants are sown, two to five being trained up each *sentha*. For each row the following must be provided: 125 bambus, four bundles of *gándar* grass, 1,000 *sentha* or stalks of the *mánj* grass and *lus* from the jungle for tying the same. The seedlings cost

for the vacant estates. Revenue was remitted to the amount of Rs. 4,09,842, and advances were made for distribution to the amount of Rs 1,80,826. Years elapsed before the district recovered its normal condition of prosperity, and the interval proved one of the most disastrous to the old landed proprietary that has characterised British Government in any part of India. The district was again visited by famine in 1812-13 (1220 *fash*), which Mr. Newnham reported was more severe even than that of 1803-4, but exact information regarding the effect of this famine is wanting.

In 1833-34 the southern parganahs of the district came within the scope of the famine which devastated Bundelkhand. The *kharif* and 1837-38. was a total failure all over the district. In the irrigated parganahs along the Ganges the *rabi* harvest was plentiful, and the revenue was paid without much difficulty. But in Bhognipur and the Jumna division of the district both crops utterly failed, and in exacting the Government demand, it is to be feared that all the profits which the poor people had for years past accumulated were forced into the Government treasury. The district had not recovered from the losses of 1241 *fash* when it was visited by the much more severe affliction of the drought of 1245 *fash*. On the 28th August, 1837, Mr. Reso reported that the *rain* crop was a failure. cotton, indigo, sugarcane, and other rent-paying crops yielded nothing, in November a little rain refreshed the *gaur* and *bajra* crops in the southern and western parganahs, but in the remainder of the district the *kharif* was a total failure. No rain fell to admit of preparing the ground for the winter crop, and the country was one barren waste: not a blade of grass was to be seen; the cattle, scantily fed on leaves of trees, died in thousands, villages were depopulated by famine and emigration, immense tracts of arable land lay fallow, there being neither men nor cattle to cultivate it. Relief works were established at which Rs 44,000 were expended, *takavi* was distributed, and Rs 17,10,971 of revenue remitted in 1837 and two following years, whilst a further decrease in the revenue of Rs 1,57,85 was given at revision of settlement. The parganahs along the Ganges suffered most, the southern parganahs had showers in the rainy season, and some of the *kharif* escaped, whilst some of the *rabi* in the northern parganahs was saved by irrigation, and along the Jumna, where the cultivation is dependent on rain, the *rabi* entirely failed. Cawnpore escaped the famines of 1861 and 1868, and is now so extensively protected, with the exception of the Sengur-Jumna *duib*, by canal distributaries, which irrigate about one-sixth of the cultivated area, and its external communications are so good that no such fearful distress as devastated the country in 1837 should ever again affect it.

There are no large tracts of jungle in the district ; cultivation has brought under the plough the belts of dhák (*Butea frondosa*) which harboured robbers, and revenue defaulters. Isolated patches in Bilhaur, Derapur, and Akbarpur are all that remain, and these in turn are fast disappearing. The district is, however, well wooded, as there are 55,972 acres under groves of mango, *mahura* (chiefly in the southern and drier parganahs), *jámun*, and other trees, while coppices of *ním* for rafters and scantlings are to be found in every village. The *babul*, too, grows plentifully in the ravines of the several rivers, and is occasionally planted by zemindars, with, however, but little advantage to the cultivator.

The *úsar* plains of the Ganges-Pánder duáb are saturated with impure salts, which, attracted to and deposited on the surface by capillary action, sterilize the places where most prevalent, and when carried by means of running water to fertile tracts sterilize those also ; wells are usually on the edge of the field which they are intended to irrigate, but canal distributaries are often at some distance, hence it is not unusual to take the small channels over *úsar*, when the water taking up these highly soluble salts deposits them on the field so irrigated. The ignorant cultivator immediately attributes the desertilization of his land to the character of the canal water rather than to his own carelessness. Mr. Buck in his memorandum on "*reh*" has shown by careful experiment that the surface salts are carried off by the drainage of the first fall of rain, and that if the cultivator were to protect his fields by ever so small a wall, the desertilizing salts could never obtain entrance. Thus, however, from want of knowledge he neglects to do ; and whilst on the one hand he may be seen making head year by year against the *úsar* by ploughing wider and wider into the waste near his fields, on the other hand he lets his field become *úsar* for want of a few simple precautions. The desertilizing effects of *reh* may be seen in their worst form in the south of parganah Bilhaur and north-west of parganah Shiurápur, where the vicious alignment of canal distributaries has caused a serious block to natural drainage. The waters drained from the *úsar* plains, and saturated with "*reh*," deposit it where they are held up by obstacles, and considerable loss has accrued from this cause in villages near the Non river. The *taráí* of the same river has also suffered from the deposit of *reh*, where the natural flow of its waters into the Ganges has for some years been obstructed. Compensation, however, has been obtained by the zemindar (if not the cultivator) in the competition for licenses to manufacture *khári* and *sáji* from these thick and wide deposits of salts, which in the month of May look like a sheet of snow. The rents paid by Noners for this privilege

in the village of Rawan Lalpur amounted in one year to Rs. 1,400. Similarly in the low and already moist soils of the *lachhar*, where canal water has been brought, the excess of saturation has brought to the surface "*reh*" in large quantities. Hundreds of acres have been thus defertilized, but on the representation of the settlement officer the proximate cause—canal irrigation—has been stopped. In the Pāndu-Rind and Rind-Sengur dūābs the waste lands are not so full of these salts: the only place where any injury has been done is in Umran, pargana Akbarpur, and from the same cause, excessive saturation due to obstructed drainage. The more correct alignment of canal distributaries will probably effectually prevent the spread of "*reh*," and the restoration of natural drainage to those tracts which have suffered from its obstruction will in course of time, it is believed, remove the salts, which are only on the surface, and thus restore the land to its former fertility. The manufacture of *khūri* (Glauber's salts), *shora* (saltpetre or nitrate of potash), and *saiu* (impure carbonate of soda) has been sufficiently described, and need not be noticed here¹

Light soils when poorly cultivated or left fallow become spontaneously covered with *Kāns*. The seed is light and is carried about by the wind, and where it rests in light friable soils the weed spreads rapidly. It occupies the land for periods varying from five to twenty years, and dies out of itself, when its roots spreading and interlacing find no further space in which to spread and choke each other and die. The only means of extirpation are to leave the land fallow or to thoroughly manure it, especially with goats' and sheep's dung or as an alternative to the latter course to allow cattle to stand and constantly dung in the field, when with the trampling of the cattle and the heat of the fresh manure the roots dry up. The only secret of resistance to the spread of the grass is good cultivation, which depends in a great measure on the density of the population. Hence we find this weed most prevalent in thinly populated tracts, where the outlands are little cared for or cultivated, or where (as occurred in the mutiny) large tracts are thrown out of cultivation for a year or so owing to the desertion of the cultivators. *Kāns*, in short, requires a light friable soil, moisture, and opportunity, for where the population is dense it cannot find a footing, much less gain ground. There is no traffic in jungle produce in this district.

The only stone procurable in this district is an inferior sort of limestone called *chūt*, it is found at Maswānpur near Kalyānpur, Kandra and Tilsahri near Mahārājpur. The best houses and other buildings in the district are constructed of bricks varying in size from the

¹ Gazetteer, III., 34-39.

small native "*lakhauri*," $6'' \times 4\frac{1}{2}'' \times 1\frac{1}{2}''$, to the size usually manufactured by the Department of Public Works for all Government buildings, $9'' \times 4\frac{1}{2}'' \times 2\frac{1}{2}''$. Clay suitable for making good bricks is procurable in most parts of the district, but well-shaped and sound bricks are difficult to get, as the natives will not take the trouble to make them carefully. Bricks are, as a rule, slop-moulded on a piece of ground cleared for the purpose, and are consequently very rough and irregular. Sand-moulded bricks made on proper tables are procurable at Cawnpore only.

Timber for building purposes comes from Bahramghát. The average cost of *sál*, which is almost invariably used for the roofs and doors of houses, is from Ro. 1-12 to Rs. 2-4 per cubic foot in the log, and when squared from Rs. 3 to Rs. 4 per cubic foot, according to the size of the scantling required. Teak is chiefly used for furniture, and sometimes for doors; it costs about Rs. 3-4 per cubic foot in the log, and Rs. 5 per cubic foot in position. *Sisu* grown in the district is procurable in the bazár; it is chiefly used for inferior furniture, and costs about Rs. 3 per foot, but good *sisu*, of which the best furniture is made, comes from Bahramghát, and costs about Rs. 3-8 per cubic foot. *Nim* is procurable in small quantities, and is chiefly used for door-frames by the natives, who say that insects do not destroy it. *Babíl* wood is also procurable in considerable quantity, and is chiefly used in the construction of native cart-wheels, for which purpose it answers well, owing to its toughness; it is also valuable for making charcoal, and is the best wood for brick and lime burning. *Tamarind*, *dhák*, and *mahuwa* wood are also procurable, but are of very little value, and are used for fuel only.

Stone-lime, as distinguished from kunkur-lime, comes from Bánda, and is sold at about one rupee a maund. Kunkur-lime is procurable in great abundance, and is burnt in the usual manner with either wood or cowdung. Kunkur is procurable all over the district, and usually costs Rs. 3 to Rs. 4-8 per 100 cubic feet, the higher rate prevails in the city, near which the quarries are becoming exhausted.

PART III.

INHABITANTS OF THE DISTRICT.

THE first authoritative census was taken by Mr. Montgomery in 1847, and stands now as revised during the cold weather season of 1847-48. It gave a total population of 993,031.

Census of 1847-48.

The census of 1865 gave a total population of 1,188,862, with a density of 502 to the square mile. The distribution according to age, religion, and occupation may be tabulated as follows:—

Statistics of census of 1865.

Class	AGRICULTURAL.					NON-AGRICULTURAL.					Grand total	Number to each square mile.
	Males		Females		Total.	Males		Females		Total		
	Adults	Boys	Adults.	Girls.		Adults	Boys	Adults	Girls			
Hindūs	225,712	117,225	193,518	107,151	642,589	173,128	82,633	144,821	67,523	473,541	1,000,000	52
Muslimans and others	6,932	3,142	5,929	2,795	17,519	27,878	12,575	22,579	10,597	71,220	82,700	
Total	232,644	120,370	201,447	109,947	644,435	183,511	95,208	167,399	77,920	525,121	1,082,700	52

This enumeration excludes 715 railway employes and 3,259 military. The towns having more than 5,000 inhabitants include Káshipur, Sachendi, Akbarpur, Bilhaur, Bithúr, and Cawnpore city, civil station, and cantonments with 113,601 inhabitants.

The census of 1872 gave a total population of 1,155,439, with a density of 495 to the square mile. Of these 1,065,786 were Hindūs and 89,653 were Muhammadans and others. The following tables show the population as classified, (1) into agriculturists and those following other occupations, (2) into sex, age, and religion:—

(1)

Religion	Landowners.		Agriculturists		Non-agriculturists		Total	
	Male.	Female.	Male	Female	Male.	Female	Male.	Female.
Hindūs	19,297	16,427	276,910	237,028	274,055	210,063	572,262	493,524
Mohammadans	1,055	1,000	5,340	4,944	40,260	75,607	46,655	42,560
Christians	..	..	..	..	201	237	201	237
Total	20,352	17,436	284,250	241,972	314,516	276,913	619,112	526,721

This table does not include British soldiers or railway employes.—

Name of parganah.	HINDUS				MUSALMANS AND OTHERS NOT HINDUS				Total.	
	Up to 15 years		Adults		Up to 15 years		Adults.			
	Male.	Female	Male.	Female	Male.	Female	Male	Female	Male.	Female.
Billaur ..	17,970	14,909	20,830	25,404	1,590	1,429	2,587	2,060	51,977	44,462
Shirurajpur ..	27,445	22,110	45,188	41,612	1,033	952	1,792	1,764	75,458	66,384
Jajmau, including city and cantonments }	39,837	33,620	83,274	70,769	6,321	5,882	14,289	12,676	143,723	122,947
Rasulabad	19,336	16,334	31,885	20,278	803	819	1,560	1,371	53,673	44,832
Sahr Salempur .	18,248	15,225	31,124	30,533	723	722	1,487	1,241	51,582	47,721
Akbarpur	18,424	14,610	33,517	28,227	1,137	969	2,274	1,975	55,832	45,789
Derapur ..	22,608	18,930	40,766	34,605	1,208	1,046	2,167	2,023	66,949	56,609
Bhognipur .	17,621	15,108	32,812	29,773	1,831	1,591	3,177	3,148	55,441	49,710
Ghatampur	21,535	18,332	40,018	37,080	984	831	1,796	1,724	64,833	58,867
Total	203,218	169,283	369,644	324,241	15,728	14,270	31,128	28,527	619,118	536,321

Thus we have the following distribution of the population landowners 3 25, agriculturists 45 15, non-agricultural 51 60 But the classification adopted by the settlement department (based on the census figures and verified by the settlement staff, but exclusive of the purely urban population of the city of Cawnpore) was landowners 3 4; cultivators 56 7, labourers 4·45 giving a total of those connected with the land of 64 55, and of those unconnected with the land of 35 45.

The statistics relating to infirmities show that in 1872 amongst the total population of the district there were 161 insane persons (34 females), or 1 3 per 10,000 of the population, 105 idiots (31 females), or ·8 per 10,000 inhabitants; 247 deaf and dumb (73 females), or 2 1 per 10,000; 4,252 blind (1,902 females), or 36·7 per 10,000, and 219 lepers (48 females), or 1·8 per 10,000.

The statistics of age collected in 1872 exhibit the following results, classified according to sex and religion.—

Ages.	Hindús.				Musalmáns				Total population			
	Males	Percentage on total Hindús	Females	Percentage on total Hindús.	Males.	Percentage on total Musalmáns	Females	Percentage on total Musalmáns	Males.	Percentage on total population.	Females.	Percentage on total population.
Up to 1 year ..	21,698	3.8	20,329	4.1	1,836	3.9	1,763	4.1	23,546	3.3	22,105	4.1
Between 1 & 6 years,	68,625	12.0	61,593	12.8	5,063	10.6	5,269	12.4	73,722	11.9	68,933	12.4
Ditto 6 & 12,,	79,176	13.8	62,107	12.5	6,310	13.5	5,503	12.5	85,525	13.8	67,459	12.5
Ditto 12 & 20,,	99,361	17.4	80,693	16.3	7,679	16.3	6,899	16.2	107,049	17.2	87,651	16.5
Ditto 20 & 30,,	112,978	19.7	102,065	20.6	9,911	21.2	9,155	21.5	122,929	19.8	111,254	20.7
Ditto 30 & 40,,	84,900	14.8	74,188	15.0	7,250	15.6	6,426	15.1	92,182	14.8	80,636	15.0
Ditto 40 & 50,,	58,258	10.2	49,687	10.0	4,624	9.9	4,177	9.8	62,896	10.1	53,576	10.0
Ditto 50 & 60,,	32,169	5.6	27,943	5.6	2,607	5.5	2,323	5.5	34,781	5.6	30,270	5.6
Above 60 ..	15,088	2.6	12,919	2.6	1,305	2.7	1,245	2.9	16,188	2.6	14,167	2.6

The proportion of Hindu males under 12 to the total Hindu population is 29.6 per cent, and of Hindu females is 28.3, amongst Musalmáns the percentages are 29.6 and 29.0 respectively. Taking the quinquennial periods up to 15 years of age, or 0 to 5, 5 to 10, and 10 to 15 years, the percentage of both sexes to the total population is 11.1, 11.6, and 9.2 respectively, or taking females only, the numbers are 11.7, 11.3, and 18.2 per cent. Females are slightly in excess of males in the first period, and considerably below them in the other two. In the third period the males show 10.0 to 8.2 females. Taking the total population of the same sex and religion, the proportion of Hindu males of the ages of 10 to 13 to all the Hindu males is 5.7, and of Hindu females to all Hindu females is only 4.6; whilst Musalmáns show 5.1 and 4.5 respectively. From the ages of 13 to 20 the proportion of Hindu males to the total of the same sex and religion is 15.9 per cent., and of Hindu females is 15.3 per cent., whilst Musalmáns show 15.3 for both males and females. The proportion of males to females amongst the Hindu population is 53.6 to 46.4, amongst the Musalmáns, and others it is 52.2 to 47.8. The percentage of the Hindús in the total population

is 92·8, of Muhammadans and others 78. No explanation can be offered, or was offered, by the Collector of the apparent retrogression in population. It is probably due only to more correct enumeration, for as cultivation has increased, some increase instead of decrease in population might have been looked for.

The records of the census of 1872 give the following distribution of the
Castes.
Hindn population amongst the four conventional divisions of caste —

Class	Male	Female	Total	Percentage of population
Brahmans	95,890	87,414	183,304	17.2
Rajpûts	54,843	37,690	92,533	8.7
Baniyas	20,406	17,045	37,451	3.5
Other castes	401,133	351,375	752,508	70.6

The Brahmans belong almost entirely to the Kanauiya subdivision, under which are enumerated 176,814 persons, the Gaur, the next in number, showing only 2,023 souls. Members of the Jajhotiya, Sârasût, Dakshin, Gujâti, Mîwârî, and Sanâdh divisions are also found, and have been separately numbered. From a very early time the Kanauiyas have sent out colonies to the neighbouring districts, and the Kanauiya houses of Lucknow and Dhalîpnagar in the Etâwa district and of portions of Etâ and Farnkhabad owe their origin to the Cawnpore families. Brahmans and Rajpûts formerly owned 54·9 per cent of the entire district, and still own 31·5 per cent. Brahmans, too, form one-fifth of the entire cultivating population.

The most notable subdivision in this district is the Jaganbansis, who own a largo portion of parganahs Ghátampur and Sárh Jaganbansis of Ghátampur. formerly included in parganah Kora Their origin is thus described —

Deo Naráyan Kanauiya Avasthi was a considerable banker and grain seller in Jahánabad, in parganah Kora, but owned only one small village near Jahánabad which he gave in alms to Bháts. His son Jagau Parshád was attached to the imperial commissariat, and attained to such influence that he was aided by a portion of the imperial army in enforcing a bond he held against the Gautams, by which they had mortgaged their estates to him for three lakhs of rupees. It need hardly be said that with such assistance he was successful, and was not ungrateful, for some time afterwards

he supplied the entire camp of the emperor with food during one of Akbar's many expeditions into the Duáb and refused to receive any payment. The emperor heard of this unusual proceeding, and calling for the contractor invested him with the title of Chaudhri of parganah Kora, and directed him to eject the Arakhs; and in memory of his victory over the Gantams, authorized him to assume the affix 'Singh' and other marks peculiar to Rájputs, such as the form of salutation, &c. The family is still recorded as proprietors of a large area, which in parganah Ghátampur is being increased by purchase. Other notable families of Brahmans are the Dúbe Chaudhris of Bithúr, the Chaube Chaudhris of Majhawan, the Tiwári Chaudhris of Tirwa, the Tiwáris of Halepur, the Tiwáris of Khamela, and the Dichits of Umarhat. Their importance, however, is small, compared both in position and influence with the Rájputs.

The principal Rájput clans found in the district are the Chandel (14,028),
 Rájputs. Gaur (12,175), Chauhán (9,566), Bais (6,859), Kachhwáha (6,211), Gautam (6,074), Chamar Gaur (4,444), Sengar (4,412), Gahlot (3,081), Parihár (2,622), Panwár (2,491), Bhadauriya (2,163), Gaharwár (2,323), Ráthor (1,733), Tuár (1,534), Sombansi (1,291), and Ujena or Ujayini (1,007). The following clans have less than 1,000 members each:—Báchhal, Bisen, Banáphar, Bháradhvaj, Chandrabansi, Dhákára, Dikshit, Donwar, Jaiswár, Janwár, Jádón, Kachhaura, Karchulha, Raghubansi, Raikwár, Surajbansi, Sarwar, Sisodiya, and others not specified. Taking the Gaurs and Chamar Gaurs as one, they number 16,619 souls and occupy parganahs Rasúlabad, Derapur, and portions of Akbarpur in the west of the district. The Chandels cover nearly the whole of Shiurajpur and Jájmau, and the Chauháns occur principally in Akbarpur, Narwal, and portions of Shiurájpur and Derápur. The Bais and Gautams divided Sárh Salempur between them, and the former also hold portions of Ghátampur. Rájputs still supply thirteen per cent of the cultivating classes, and with Brahmans still hold 31·5 per cent of the entire area.

The early history of the district and the history of the principal clans
 Leading families. and leading families are so intimately connected with each other, that it is more convenient to collect together here the scanty traditions regarding their origin preserved by the leading clans of the present day, than to separate the different parts of each story according to the more correct classification which more abundant materials have allowed in other district notices. Two of the earlier traditions regarding this district refer to the founding of Biláspur in parganah Sikandra, and Ghátampur in the parganah of the same name. Some thousand years ago, so runs the legend, one

Rája Mán Singh, 'Paijwár, a Kachhwáha Rájput from Nibálgarh in Bundelkhand, had charge of four tracts (*uláhas*) in this part of the Kachhwáha immigration. country—Deokali in the Etáwa district, Raipur in Jalaun, and Biláspur and Sháhpur in Cawnpore. He settled in Biláspur and brought with him the four castes, Jarha Lodhás, Kaka Pándes, Kharaua Baniyas, and Kulsarisht Káyaths. The Lodhas, who are still in proprietary possession of Biláspur, are said to have been servants, and the Káyaths to have been employed in the office. The dynasty lasted for nine generations, when it was terminated by the restoration of the Meos to power. In a previous volume¹ it has been shown that in very early times the country towards Gwalhar was occupied by Kachhwáha princes, and that numerous colonies were planted by their descendants in the neighbouring territories, notably at Kachhwáhagarh in Jalaun, whence, later on, other colonies set forth to occupy the fertile plains of the Central Duáb. Thus we have Kachhwáha colonies in Etáwa on the borders of the Cawnpore district and on the opposite side of the Jumna in Bundelkhand. They are still numerous in Cawnpore, but have lost nearly all the influence that tradition has assigned to them in former times

The second legend says that one thousand years ago a Dikhit Rájput, named Ghátamdeo, came into the district from Kharagpur and married into a Gautam family, and received from his father-in-law, Rája Rikh of Argal, 181 villages of the Meos as dowry. We invariably find the Meos named as a tribe in occupation of the greater portion of the Central Duáb, and in possession when the first great and permanent movement of the Rájput clans now occupying this tract was made. In Cawnpore they are said to have held the south-western portion of the district at the time of the Rájput immigration, and it was on their lands principally that each succeeding wave of invaders settled. This brave and turbulent race, their hands against every man, and every man's hand against them, were not easily conquered. Tradition preserves accounts of unceasing raids on their part, followed by reprisals on the part of the newcomers, who not unfrequently secured by treachery what their arms were unable to procure. The earliest tradition regarding the Meos places them at Kumbhi, on the Sengur, in paiganah Akbarpur, where they were ruled over by a Rája Lahria some seven hundred years ago. There is a *khera* or mound there in the ravines of the Sengur which is still known as Lahriápur.² Another stronghold was in Kukchi, another in Rahniapur, whilst in Bhognipur were established four forts—Mayápurí (Máwar), Soi (Sháhpur), Moi (Teonga), and Umaigarh

¹ Gazetteer, I, 10, 209, IV, 277.

² For the Meos see further, Gazetteer, III., 265.

(Musánagar) The Meos were attacked by four successive bodies of immigrants, the Gaur, Bais, and Chauhán Rájpúts, and the Musalmán Mughals, but still were able to establish a *chaurási* or group of eighty-four villages on the banks of the Jumna, of which fourteen villages are in this district in parganah Sikandra. The Meos here, as elsewhere, call themselves Rájpúts, and adopt the subdivisional names of Chandel, Chauhán, Gautam, &c. But though their origin is lost in obscurity, there is no doubt that they are not true Rájpúts, by whom they are utterly despised, and with whom they cannot intermarry or eat. They are to this day the most difficult class of proprietors to deal with, always behindhand with their revenue, and in the mutiny pouring out of their fastnesses on the Jumna and devastating the surrounding country.

In the east of the district, or parganah Sárh Salempur, the old occupants of the country are called Arakhs, who divide themselves into seven sub-tribes called Arakh, Khagár, Khidmatiya, Gwál, Báchai, Chobdár, and Adhrij. The Adhrij, who derive their origin from intermarriage with a Brahman, are the highest in estimation, though all are now generally known under the name Khidmatiya. The Arakhs have nearly entirely disappeared, being only found in any number in a hamlet of Sirsaul and in Majbáwan. The only other trace we have of the old occupants of the country is in the occasional mention of a tribe of robbers under the name Bhyárs¹ in parganahs Bilhaur and Rasúlabad, and of Lodhas in Prás in parganah Ghátampur.

Coming to more historical times, we have to consider the immigration of the great Rájpút clans, of whom the Chandels have always held, and still hold, the most prominent position in the district. From two family histories (*bansáwalis*) obtained by Mr Wright—the one in Persian belonging to the now extinct branch of Shiurájpur, the other in Hindi belonging to the Sachendi family—are derived the particulars of the history of the Chandels given here. Two other pedigrees—one belonging to the Sakrej branch, the other to the baid of the Chandels who lives at Kákupur—were also collated by Mr. Wright. The following is the pedigree of the Shiurájpur branch:—

¹ Mr Wright identifies this tribe with the Bihars mentioned by Elliot (I, 19) as being by local tradition one of the aboriginal races of Rohilkhand and the Upper Duáb, and to whom is attributed some connection with the Bhars, but is unable to throw any further light on their origin. I think, however, they can be identified with the Bhars themselves, and from the numerous local traditions collected by me in the notice of the Etáwa district, there can be little doubt but that the Bhars once occupied a considerable portion of Cawnpore, and played no unimportant part in its early history. See Gazetteer, IV, 363.

Pedigree of Shaurápur Chandels.

Name		Remarks	Name		Remarks.
1	Brahma.		45	Anangpáldeo.	
2	Atr		46	Budhpáldeo	
3	Chandrama.		47	Gurupáldeo	
4	Budh ...	Founded the Jhán-si Ráj	48	Dhanpáldeo	
5	Pururavas ...	Founded the Prág Ráj	49	Sheodattpáldeo.	
6	Áyo		50	Harattdeo.	
7	Nakoh.		51	Kánhdeo ...	Panehdeo, his brother, founded Kal-lu Kankur Persian manuscript
8	Jijhāt . .	Founded Jájmau			
9	Pur		52	Ritshdeo	
10	Jamiji		53	Basopátdeo.	
11	Prichinna or Pridhamandeo		54	Grehandeo	
12	Parbir		55	Bijaisurdeo	
13	Manusdeo		56	Tiriyagi ...	Founded Telingana Kákupur manuscript gives Abdudh
14	Dhurathdeo				
15	Sirbangdeo.		57	Damkhok ...	Founded Chanderi Chattra Har.
16	Sanjaitdeo				
17	Hinjaitdeo		58	Sispál ...	Founded Mandrik Slain at the great horse sacrifice of king Yudhishtir
18	Rudras				
19	Kirtangdeo.				
20	Sukrdamdeo.				
21	Rityuzdeo.				
22	Sisasthdeo				
23	Dewákhdeo or Deokhdeo		59	Surajpál	
24	Jámbdeo or Jaitdeo		60	Anandpál.	
25	Ritpaldeo		61	Bausipál	
26	Ritbharandeo		62	Bijapál	
27	Sarmábhhardeo		63	Karnpál.	
28	Dhritvági		64	Raghupál	
29,	Kritirideo or Krityangani		65	Birlmrikh.	
30	Sirpatideo		66	Birnrikh	
31	Bardhátideo		67	Ananrikh.	
32	Subhdeo		68	Banprisdh.	
33	Budhseir		69	Tipurdeo or Turpurdeo	
34	Dharmadhur		70	Chandrdach or Chandrbirham	
35	Chandrapuras or Chattarbal	Founded Chand-Chandáwal in the Dakkh Persian manuscript	71	Bihrdeo	
36	Bijaisidh or Singh		72	Kiratdeo	
37	Haraidh		73	Rikhbrahm	
38	Kamálsidh or Kamsidhípál.		74	Ararbrahm . .	Founded Ráha and Mirath
39	Subansidh.		76	Sikhatribrahm.	
40	Bansdhir		76	Madibrahm	
41	Gunrasdhurdeo.		77	Madanbrahm ...	Founded Mahoba
42	Surpáldeo		78	Ratanbrahm	
43	Harpáldeo		79	Gvanehandr or Manchandr	
44	Lokpáldeo		80	Jajabrahm	
			81	Bijabrahm	
			82	Kiratbrahm.	
			83	Ballabbrahm	

Name.			Remarks.	Name,			Remarks
84	Parmáldeo	...	Kalinjar fort taken by Kutb-ud-dín, 1202 A.D.	97	Gargajdeo		
85	Sabbhajit	...	Migrated to Kanauj, 1223 S (Persian manuscript), 1180 S. (Hindi manuscript)	98	Karchandrdeo.		
86	Gyásdeo.			99	Udechhand.		
87	Ghansyámdeo.			100	Srideo.		
88	Bhrdeo.			101	Chandrdeo.		
89	Lahrdeo			102	Karandeo		
90	Supdeo.			103	Sainsárchand.		
91	Basdeo			104	Ajauchand		
92	Khakhdeo.			105	Jit Singh		
93	Dhandeo.			106	Khemkarar		
94	Jairajdeo.			107	Rámchandr	...	Contemporary of Akbar
95	Shurájdeo	...	Migrated to Shlurájpur, 1393 S (Persian manuscript), 1383 S (Hindi manuscript)	108	Jagatman	...	Do. of Jahángír., 1640 A.D
96	Bahaldeo	..	Omitted in Sakrej manuscript.	109	Sabalsáhi	...	
				110	Indarjít		
				111	Zoráwar Singh		
				112	Mandhata.		
				113	Hindupat	...	Contemporary with Firoz Shah.
				114	Risál Singh		
				115	Shlu Singh	...	Dan Singh, afterwards Rája.
				116	Mahendur Singh.		
				117	Dán Singh.		
				118	Sati Parshád		

The Chandels are of the Chandrain *got*, and trace their origin through Chandra to Brahma, including in their pedigree historic names such as Jijhát and Pur. From Brahma to Sati Parshad, the last Rája, they number 118 generations. The Hindi manuscript describes the mystic birth of Chandrabrahm

from the intrigue of Chandra and Himávati, giving the date as Kártik Badi 4, S. 204. According to the promise of his putative father, Chandrabrahm established his dynasty after a series of battles waged by countless hosts of horsemen, and paid for by impossible treasures, in Chandi-Chandáwal in the Dakhin. He and his successors are credited with universal empire, and with taking tribute from the kings of Rúm and Ceylon. He founded Kálinjar, and cadet branches established themselves in the Karnátic in Kalu Kankar, in Míráth, Sambhal, and Kumaun. The history of the Chandels, according to local tradition, appears to be really divided into the history of the following dynasties :—

- (1) the Chándi-Chandáwal branch ;
- (2) the Chanderi branch founded by Damkhok ;
- (3) the Mahoba branch founded by Madanbrahm ;
- (4) the Kanauj branch founded by Sabbhajít ; and
- (5) the Shlurájpur branch founded by Shuráj Singh.

One of the most prominent names in the history of the family is that of Parmál Deo, the first to abandon the affix or title of Biahm, on the retention of which, according to the promise of the illustrious father of the race, depended the prosperity and permanence of the dynasty. Parmál Deo, in spite of the aid of those famous champions Alha and Udal, was defeated by Prithiráj Chauhán, and his fortress Kálhujar was sacked by Kutb-ud-din in 1202, and by successive emperors, until annexed by Akbar in 1570.¹ The Persian manuscript gives but

Kanauj and Cawn- eight kings of Mahoba, the Hindi manuscript sixteen. After pore the utter defeat and loss of their country suffered under Brahmaditya, son of Parmál Deo, the whole clan is said to have migrated to Kanauj, which is thus referred to by the Persian manuscript :—"At this time the Gabarwár Rája of Kanauj, who was hitherto rich and prosperous, first from the defeat he had suffered from Rai Pitlhaura, and afterwards from Shaháb-ud-din Ghorí, left his home and settled in Benares, then Sabhajít, by advice of his vazírs and khádúms, established himself in Kanauj." The date of this migration is given by the Persian manuscript as 1223 S., by the Hindi manuscript as 1180 S., a discrepancy which will be noticed in the account of the Farukhabad district. The manuscripts make eight of the line rulers in Kanauj—Sabhajít, Ghansyám Deo, Lahr Deo, Basdeo, Gyas Deo, Bihir Deo, Supdeo, Khákh Deo. From the last came Dhám Deo, who had the following descendants :—

Dham Deo

Shiuráj Deo, founded Shiurájpur. <i>Rája</i>	Pat Deo, founded Pachor. <i>Ráwat</i>	Lag Deo, founded Sapahi <i>Ráo</i>
From this branch descended the <i>Ráwat</i> of Onha, parganah Shiuli	From this branch descended the <i>Rána</i> of Sakrej, parganah Shiuli	From this branch descended the <i>Ráwat</i> of Ráwatpur, parganah Bithúr

From thence a migration was made to Rádhan, where are the remains

of a large fort, and thence to Shiurájpur, of which the

Founding of Shiurájpur.

Persian manuscript gives the following account :—

"Shiuráj Deo founded Shiurájpur and called it after his own name, so that from Kumaun to Karra (in the Allahabad district) the whole country of Kanauj was in his possession. Since the rule of the Muhammadans had been established now for some time, all the Rájás and great men of the country attended the emperor's court, and amongst them Shiuráj Deo, regarding whom it was ordered that, leaving Kanauj, he was to reside in tappa Rádhan and Bilhat, in the parganah of Bithúr, where is 'Síta Rasoi.' Shiuráj accordingly obeyed the emperor's order and left the fort of Kanauj. He built Rádhan first and lived there for a time, but subsequently removed to Shiurájpur and established his rule over the neigh-

¹ A full account of the Mahoba branch and the legends here alluded to will be found in Gazetteer, I, 12, 524, where a list of names is also given. For Kálhujar see *Ibid*, 449.

bouring country. While he lived in Kanauj he had soldiers, horse and foot, numerous as the waves of the sea, so that to enumerate them is impossible. They say that when the Rája went for a short time to Karra, horsemen carried to him the betel leaf prepared for him daily in his home before the hour of midday meal."

The Gautams ¹ are said to have bestowed on the Chandels the sixty-two villages which afterwards formed the Rája's taluka under our settlements, but there is no mention of this source of the Chandel prosperity in either manuscript. It is most probable that like other tribes they were encouraged by grants of land from the emperor to expel the turbulent Meos. Shivráj Deo was succeeded, twelfth in descent, by Rámchandr, a contemporary

Later Rájas of the emperor Akbar, who bestowed a *sanad* upon him ² Jagatman succeeded, and was confirmed in his father's possession by a *sanad* of Abdulláh Khán, vazír of Jahángir. To him succeeded Sabal Singh, who lived about 1640 A D., and who obtained six *sanads* declaring him zamíndár of his taluka. After Rája Sabal Singh came Rájas Indarjít, Zoráwar Singh, Mándhátá, and Hindúpat, the last of whom occupied the *gaddi* from about 1715 A D to 1757 A D., and in whose behalf there were several *sanads* of Fíroz Sháh and Muhammad Sháh; and also two *pattas*, one of Gobind Rái Marhatta for 1162 fasli, the other of Bála Rái Marhatta for 1163 fasli. Hindúpat died in 1770 A D. and was succeeded by Irsál Singh, who died in 1780. His son Shiu Singh was the Rája with whom our first settlements were made as zamíndár. Shiu Singh died in 1806, and was succeeded by his son Muhendur Singh, a minor. In 1824 Muhendur Singh died, and was succeeded by his uncle Dán Singh, who died in January, 1832, leaving his son Sati Parshád, a boy nine years of age, fated to be the last of this long line of ancient nobility.

¹ Beames' Elliot, I, 116

² The following is a translation of a *sanad* granted by the Emperor Akbar to Rája Ramchandra — "Since it has been brought to our notice that from time of old, according to immemorial custom, Rs 15,000 for support, and one *tkna* per cultivated bigha by right of seignior from the villages of parganah Bithúr, Sirkár Kanauj, by title of zamíndári, have been received by my good friend Rámchandra Chandel, and that he is in possession of full enjoyment of that grant and fees he has petitioned our Majesty that an order be passed that the abovementioned grant and fees, by title of zamíndári from the villages abovementioned, according to former custom, be continued in his possession and enjoyment from rabi, that from year to year, and from harvest to harvest, he may enjoy and possess them, and being a true and loyal servant, may for ever pray for our greatness and prosperity. Be it ordered therefore that all officers and servants, jagirdárs and krorián, now and for ever, obeying this order, and accepting those rights as free, complete, and fixed, leave them in his possession, nor change nor alter in any respect, nor interfere in any way, nor demand a fresh title

95 villages ³

Rádhan	...	...	44 villages	Bharbedi	...	6 villages.
Bilhat	...	...	12 "	Haveli	...	18 "
Phalphandi	...	...	7 "	Barua	...	8 "

³ Of the above, only Rádhan and Barua are names of villages, the remainder are local definitions of areas now extinct.

Of the principal branches of the Chandel clan shown above, the Pachor branch is extinct and the Sakrej branch practically so. The Onba (Nonári Bahádurpur) taluka consisted originally of thirty-four villages, ten of which were held as *nánkar*,¹ but the privilege was resumed by Almás Ali Khán, who left only ten villages in the possession of the family—these have now, owing to sales for arrears of revenue, dwindled down to six villages, which “have only escaped,” says Mr. Buck, “on account of their lying in a tract of which the greater part of the cultivated area, consisting of rice land, was not recorded as cultivated in the village papers.”

The Sapili taluka consisted originally of ninety villages, of which forty-eight were separated, and the holder with the title of Ráwat became the founder of the Ráwatpur taluka, of which Randhír Singh was the last representative. His estate is now in the hands of the Court of Wards for the benefit of a boy adopted by the widow of his son, who died a week after Randhír Singh. From Ráwatpur one descendant separated his share into the Kakádeo estate, consisting of 23 villages. Of the villages remaining with the original family of Sapili, thirty-seven have gradually been taken up by other members of the family and two have been given as *pura* to Brahmans. Sapili, Gangroli, and Kíratpur are the only ones which remain attached to the *gaddi*: and in these even under the English Government, which gives every one his due, the ancestral custom, which retained the whole in the name of the representative of the family, has had to give way before the claims of all the descendants of Híra Singh to their shares calculated *per stirpes*. Hence the revenues of the original seat of the family, Sapili and Kíratpur, are enjoyed by the cadet branch now represented by Shudín Singh, and those of Gangroli by the sons of the late Rao Pahlwán Singh, of whom the eldest is a lunatic.

The original branches held the old parganahs of Shiurápur, Shiúli, Sakrej, and Bithúr. The branch that settled in Sachendi and overran all the south of parganah Jájmau may be considered but a renegade one. Of its origin the Persian manuscript gives curiously a clearer account than the Hindi manuscript, as follows:—“They say that Har Singh Deo, son of Karkaj Deo, a brother of Katchaud, who lived at Bihári (Pyári), on the banks of the Ganges, had a son, Hindu Singh, very strong and great, but infamous for his oppression of the rayats. At that time Rája Indurjit hearing of this was grievously offended. One day that very man, passing through

¹A *sanad* of Alamgír bestowing the title of Chaudhri of parganah Shiúli confirms this.

Lachhmanpur Misrán, got up a quarrel with the inhabitants, and began to oppress them greatly. The Brahmans complained to the Rájá, and set forth all the oppression they had undergone. The Rájá becoming very angry, wrote to Hindu Singh, ordering him to leave his home and seek another country, and warned him that to eat and drink in this country was forbidden him; it were better he went elsewhere. He then, with all his belongings, went and settled in tappa Sapihi and became the servant of the Ráo of Sapihi. At that time fortune so favoured Hindu Singh that he rose to great power and built forts in Binaur and Sachendi, and established his rule over a large tract of country, and engaged thousands of soldiers, horse and foot, and obtained victories in many battles waged against him. His fame was noised abroad, and he assumed the title of Rájá of Sachendi." From the Hindi manuscript, however, we obtain the following account of the rise of the Sachendi family, which eventually got the possessions of the old family temporarily in its grasp :—"The thirty-fifth was Gargaj Deo, who had two sons, Karchan Deo, by a concubine, and Har Singh Deo, the sister's son of the Tilok Chandí Bais. When Gargaj Deo died Karchan Deo and Har Singh Deo disputed about the succession, hearing which Tilok Chand came to the Ráni and desired she would give the *ráj* to Har Singh Deo. She refused, and set Karchan Deo upon the *gaddi*. Har Singh Deo left Shiurájpur, came to Binaur, and founded Harsinghpur and a second *gaddi*." The truth appears to be more with the latter account. Hindu Singh being a descendant some generations distant of Harsingh Deo, living in the reigns of Indurjít and Hindúpat, and a contemporary of Firoz Shah, "to which Rájás," says the manuscript, "Hindu Singh, in spite of his power, never failed in respect, nor committed so grave an offence as that of his son, Sambhar Singh." Hindu Singh's power indeed became so great, and his contumacy so determined, that the reigning emperor got the Bhadauriya Rája to attack him and expel him the country; the great forts of Binaur and Sachendi being given over to the Bhadaurias. Sambhar Singh, however, returned eighteen years afterwards and recovered the whole of the lost territory. This same Sambhar Singh rose to such power that he ousted the young Risál Singh and compelled him to leave the country. The usurper then obtained the title deeds to the greater part of the country, and established a "garrison in Shiurájpur. With the aid, however, of Nawáb Najaf Khán, Náẓim of Nawáb Wazír-ul Mamálik Asaf-ud-daula, Risál Singh re-established his authority over the whole pargannah of Shiurájpur."

Sachendi, properly Chachendi, is said to have been founded by Cháchak Deo, twelfth in descent from Harsingh Deo, and the first to assume the title of Rájá,

though not invested with the *tilak*. His brother Kinnar Singh founded Binaur, a second brother, Gárab Deo, settled in Garab in parganah Bithúr, and a third, Parasráam, in Perajor, in parganah Akbarpur. Hindu Singh was sixth in descent from Cháchak Deo; his brother Jográj settled in Binaur, and his brother Hude Singh in Panki, all three taking the title of Rája. The Rájas of Sachendi¹ and Binaur joined the rebels, and their estates were confiscated and bestowed on loyal subjects. The Rája of Panki has kept possession of only half of his ancestral estate, and that half is almost hopelessly burdened with debt, but it has recently been placed under the charge of the Court of Wards with the hope of freeing it from the grasp of the money-lender. Thus of the once vast possessions of the Chandels covering nearly the four parganahs Shurájpur, Shiúli, Bithúi, and Jáyman, only 125 entire villages remain, some of which have been re-purchased, and shares in others.

Gaur Rájpúts claim the next place, and amongst them the Chamar Gaur subdivision of the Bháiraddhvaj *got*, who occupy nearly the whole of the western portion of the district and own a larger area than even the Chandels. Here they give one out of several explanations of their origin current amongst the clan in different parts of these provinces which also seems to be the most popular. With many other clans of Rájpúts they trace their origin to Garh Gajni, whence came their founder Rája Prithvi Deo to the court of Jaichand, Ráthor of Kanauj, whose daughter he married, and through her received the country around Kálpí and Kanna-Mánikpur as dowry. During his raids on the Meos, Prithvi Deo saw and became enamoured of the daughter of the Meo Rája of Narha Kusei,² and in the good old fashion carried her off and married her. The Meos dissembled their wrath and invited the Gaur and their principal leaders to a great feast, at which Prithvi Deo and his wives appeared. At a preconcerted signal the guests were attacked, and all, except the two Ráms, were slain. These both fled, and the Meo Ráni took refuge with a Brahman, and the Ráthorin, who was far advanced in pregnancy, with a Chamár, hence the distinction between the two great subdivisions of the Báhman-Gaur and Chamar-Gaur. The latter, however, asserts its superiority as having Rájpút blood on both sides in its veins. The other great subdivision is the Bhát-Gaur, but no tradition regarding them appears to exist here. The Chamar-Gaur sometimes explain the name as due to an ancestor named Rája Chaunhúr, or that they were called after the sage Chímán, or after the *chauri* which their ancestor waved over Ráma's head in his expedition to Lanka but all that can be

¹ Durga Parshád, Rája of Sachendi, shot himself with a pistol rather than be arrested by a thánadár sent to take him on the re-occupation of the British in 1858. - The old *khera* or mound at Rahmanpur in parganah Akbarpur is called Kusrú.

said is that the name undoubtedly connects them with the Chamárs, however much they may wish to disclaim the connection. The Gaurs are one of the thirty-six royal clans mentioned by Tod; but his list of subdivisions is utterly unlike anything obtaining in these provinces; he gives Untáhr, Silhála, Túr, Dúsona, and Budanu, and notes that continuous mention is made of Gaurs in the accounts of the wars of the great Chauhán Prithviráj.

The local tradition goes on to say that the son of the Ráthorin was Pathar Deo, who to avenge his father's death set to work to entirely extirpate the Meos. "He had seven sons, of whom Rasúlabad families. Bhatak Deo, the eldest, received forty-two villages and settled in Makrandpur, and Dundan Deo occupied twenty-four villages and made Banipára his headquarters. Bachhráj, the third son, obtained twenty-four villages, of which Nár was the chief. These three places are in the Rasúlabad parganah; the other four sons settled in other parganahs of this district. Bajan Deo went to Nár in Akbápur, Rásik Deo to Jhínjhak in parganah Mangalpur-Derapur, Bulár Singh to Gahlon, and Roshan Deo to Bárhapur, both in Akbarpur. In Rasúlabad, Bachhráj, though not the eldest son, received the title of Rája. Though at first his estate included only twenty-four villages, he gradually extended his rule until he gained possession of fifty-six. These were, however, gradually distributed amongst the minor branches of the Rája's family, so that at the time of the cession to the British Government the Raja himself held only twenty-two villages. The junior branches of the family, with the title of Ráo or Ráwat, held smaller estates, five in number. The Salempur Mahera taluka, held with the title of Ráo, comprised thirteen villages. The Malgáon taluka, held by its Ráo, was composed of six villages, including Parjam in parganah Derapur. The Gajen taluka, consisting of eight villages, the Rasúl Ráwatgáon taluka of four villages, and the Káshipur taluka, lying in parganah Shunrájpur, but including two villages in Rasúlabad, were all three held without any special title.

Bhatak Deo, the eldest son, as has been observed, did not obtain the title of Rája. His descendant, however, acquired very considerable estates, and had four sons: Padam, otherwise called Surjan Deo, Soni Deo, Sámil Deo, and Sangal Deo. Padam Deo's chief village was Makrandpur Kanjari, to which were attached ten other villages. Soni Deo, the second son, obtained the taluka named after Málkanpurwa, its principal village, with twelve other villages. His estate was, however, subsequently

distributed amongst the sons of Padam Deo for some reason which is not known. Sámil Deo obtained the Samáun taluka, composed of six villages; and lastly, Sangal Deo inherited the Iteli ilaka, consisting of eight villages.

Dund Deo, the second son of Pathar Deo, had two sons, Ammar and Maháráj, between whom the Banipára taluká was divided, nine villages only lie in parganah Rasúlabad, the remainder being situated in parganahs Akbarpur and Derapur. Of the nine in parganah Rasúlabad seven fell to the lot of Ammar and two to Maháráj.

In Derapur, Rásik Deo settled in Jhínjhak with an appanage of twenty-four villages, his eldest son Bibdeo separated from the family, and obtaining the title of Rána settled in Bán, where three generations retained possession, after which the seat of authority was moved to Surási, where it remained for ten generations, when it was transferred to Mangalpur by Mánikchand, where

Descendants of Rásik nineteen generations have succeeded to the title. There were nominally twenty-four villages attached to this title, seventeen known as Susru (Aurangabad, &c), seven as Mangalpur. The former were the share of two brothers, Sonsár Chand and Udaiya Chand, which they took when their brother Bahádur Chand moved to Surási. The most important representatives of this family are the Khánpur Thákurs, sons of one Kinnár Singh who did good service in the mutiny and was given the confiscated estates of the Nár Rája. The sons, too, by a system of borrowing money to purchase landed property, have acquired very great influence in parganahs Rasúlabad, Derapur, and Sikandra, but with the exception of Gyán Singh, who has been made an honorary magistrate, have not a high reputation, although they have kept in with the authorities by judicious expenditure on girls' schools and the like. The family descended from Asís Deo, the second son of Rásik Deo, did not succeed in obtaining any position of importance in the district. One descendant indeed, Rám Singh, was given the office of Chaudhari in parganah Ghátampur, where his family still own some villages. The third son of Rásik Deo, Bhao Singh, was given the title of Rawat of Bhindemau with twelve villages. From the fourteenth generation there have been two rival claimants to the title, owing to Tej Singh having married twice. The better title, however, is that of the descendant of Gohar Singh, who received the *tilak* from the head of the family, the Rája of Nár. But to such a depth of poverty is this family reduced that the only property now left to support the title is a plot of about four acres.

Horcl Deo, fourth in descent from Baohhráj, the Rája of Nár, was given Aikáru and eleven other villages with the title of Ráwat, but the title was subsequently diverted to the representative of another family, and is supported by an allotment of five acres in Aikáru. The Gahlon estate (24 villages) has entirely changed hands; the Bárlápur estate was transferred to Banryas, and by them to an Aganhotri, from whom it was repurchased by a descendant of the old stock who had made some money by farming and selling his produce. The Nariha estate was, like so many estates in parganah Akbarpur, fraudulently taken possession of by Khálíl Khán, but recovered by the old family through the special commission; it is again, however, passing out of their hands. Of the large area originally under the territorial authority of the Gams there are now in their possession only 75 entire villages and portions of others. The fate of the Rája of Nár is thus described by Mr. Evans.—“At the cession

The Nár Rája Daryáo Singh owned a very large number of villages in the parganah; the revenues imposed on him were so excessive that his villages were first farmed, and then sold up for arrears of revenue. Reduced to a state of comparative poverty, it is hardly to be wondered at that he did not remain faithful to the Government in 1857. He was hanged and his estates confiscated. The present representative of the family is the son of his younger brother, whose estate was not confiscated. He owns half in each of four villages which were assessed very lightly at last settlement.” To assess them at half assumed assots would have involved a very heavy rise; and Mr Evans therefore, subject to the sanction of Government, proposed a very lenient revenue, such as he could not have recommended under any other circumstances.

The Gautams are found in parganah Sárh Salempur, into which they spread from the pressure of increase of population from their original home at Argal in the Fatehpur district, turning out the Arakhs. The earliest date of their immigration into this district is given as only 450 years ago, when Bahrám Sháh settled in Biposi, subsequently known as Najafgarh. This estate was lost, but a subsequent immigration led to the founding of a subordinate *gaddi*, viz., that of the Ráo of Chilli (Chiráh) with 24 villages. This title, as attached to one person, soon became extinct, but is represented by the custom that all members of this sub-tribe retain the distinctive prefix of Ráo. Another settlement was made in the twelve villages near Sisupur, which were called Banpur from the jungle (*ban*) being cut by the settlers. At a later date Balmúdur Singh, for his aid against the

Rohillas, was given 84 villages, and was appointed amil of a large territory extending into Súbah Allahabad.

There are two settlements in this district of Chaubáns of the Bach *got*,
 Chaubána. the one in parganah Akbarpur, the other in Jájman,
 a branch of which emigrated to Narwal in parganah
 Sárh. The older immigration is that of Khemráj, a soldier of fortune and cadet
 of the Manipuri family, who for his assistance in subjugating the Meos was
 given 36 villages. Their first settlement was at Mohána, but the *gaddi* with the
 title of Ráo was afterwards transferred to Seontha. The last holder of the title,
 Ráo Pirdewan Singh, died recently, after all the property attached to his rank
 had been stripped from him by money-lenders. The Chaubáns are still a
 strong and fairly prosperous clan, but their property is being dissipated by
 mortgages and sales of small shares. The second settlement of Chaubáns is
 that of Ghansyám Singh, who also claimed to be a cadet of the Manipuri family,
 but who came after the beginning of the last century into this district, where he
 received from Hindu Singh Chandel the charge of 22 villages, principally wrest-
 ed from the Gautams, of which Rameipur and Narwal were the chief. For a short
 time Ghansyám Singh was entrusted with the collection of revenue amounting to
 Rs. 96,000 a year under the emperor, and maintained a standing force which
 he lodged in 32 forts, traces of many of which may still be seen. At our first
 settlement the then Rája, Sirnet Singh, thought the risk of property under our
 Government not sufficiently alluring, and refused the settlement, but petitioned
 again at the third settlement, when the collateral branch of Narwal claimed
 a division and obtained a decree. The title of Rája was also attached to this
 estate. The Rameipur branch soon lost the whole of their property, and the
 Narwal branch is deeply in debt, but still keep their heads above water, chiefly
 through the aid of that "friend of Rájas," Chaube Sidhári Lál. The last three
 Rájas, however, having died within a few months of each other, the present
 representative considers it unlucky to assume the title.

The origin of the Bais (Bháradvaj *got*) *rájdháni* in Daundia Khera is
 well known. From thence three waves of emigration
 Bais. have settled in this district: (1) at Tilsabri in parga-
 nah Sálemipur; (2) at Fatehpur Roshnai in parganah Akbarpur; (3) at Patára
 in parganah Ghátampur. The Tilsabri family spread over the entire parganah
 Salempur and into Jájman, owning originally 39 villages. The second came
 under Birmánand and defeated the Gaurs at the old Meo Khera Kasru
 of Rahmapur in parganah Akbarpur, and established themselves in twelve
 villages. The most notable person of this branch is Bhupál Singh of Bisakpur.

The last body of immigrants ejected a tribe of Kat-baises for recusancy in paying their revenue, and took possession of what were nominally twenty-four villages, most of which they still retain

The Gaharwár clan of the Bháradhvaj *got* occupy the southern portion of parganah Bilhaur, and the account given of their settlement is as follows:—After the flight of Manik Chand, younger brother of Jaichand Ráthor, Rája of Kanauj, on the defeat of the latter at Kanauj and of Mánik Chand¹ at Karra Mánikpur, his sons made their way to the Vindhya mountains near Mirzapur, whence one son settled in Orchha, and the youngest returned to Aurangpur Sámblu, and ousting the Ujena Thákurs who were in possession, established a *ráj* at Sengh, to which were attached twenty-eight villages (seven across the Ganges), and a cadet branch with the title of Ráo at Madára Rái, with seventeen other villages. During the oppressions of the Oudh rule the latter branch became extinct, and only nine villages remained in the hands of the Sengh Rája. The late Rája, Bhawáni Singh, was an adopted heir from that branch of the family which had settled across the Ganges, and owing to his lunacy, which threw the estate into the power of his two widows, women of no high moral character, even these have been in danger of transfer; but the estate is now in charge of the Court of Wards, and may be saved for the young occupant of the *gaddi*, Takht Singh

The Ujena or Ujyyini Rájputs of the Sombansi *got* carry the date of their first settlement back to the arrival from Ujain of Sursáh Panwár by invitation of his relation Jaichand of Kanauj, who invested him with the title of Rája of the Ujyyinis. Their first establishment was at Ankin. Subsequently settlements were made in Mariáni, Bhituri, and Kákupur in parganah Shiurájpur. Of the villages originally owned by them they now hold only two.

Gahlots of the Gobbit *got* occupied the northern portion of parganah Rasúlabad, adjacent to the Farukhabad district, where also this tribe held large tracts of country, whence they had expelled the Meos. Mr. Evans gives their history as connected with this district as follows:—"They tell the same story as is current in that district, how Govind Ráo settled under the patronage of Jaichand of Kanauj, and how his

¹ For an attempted solution of the relation of Gaharwars to Ráthors, I refer to *Bengal* III. 11, 121. The fanciful derivation given to the name here is 'out of house and home' (*ghar* and *bar*), referring to the flight of the tribe after the destruction of Kanauj. The family history calls Jaichand Ráthor a Gaharwár. See farther local history of the Farukhabad and Mirza, and districts.

territory was divided between the two lines descended from Ás and Hamír, two brothers, sons of one Nár Singh Bhán, in the fourth generation from Govind Ráo. Ás obtained twenty-five and Hamír thirty-three villages in parganah Rasúlabad. The descendants of Ás now hold no entire village. They have lost eleven entire villages, and now hold but portions of the remaining fourteen. The other line still have possession of five entire villages and portions of five others, but have wholly lost the remaining twenty-three. The Gahlots have also preserved their pedigrees. The descendants of Ás show from sixteen to twenty-five generations from Govind Ráo, while those of Hamír have pedigrees giving fifteen to twenty-two generations down to the present representatives."¹

There have been four settlements of Panwars of the Vasisht *got* in the district. The one that settled in Bilhaur was subsequently known by the name of Ujayinis. The story runs that in the fifteenth century Kuber Singh from Dháranagar in Ujain stopped near the Deojáni tank at Umargarh (now known as Musánagar in parganah Bhognipur) for the purpose of performing his midday devotions, and being pleased with the place, settled there. The fourth in descent from him, Pulandar Sáh, settled in Pulandar, where he acquired an estate of twelve villages. From him two branches sprang, one of which obtained the title of Rája of Gílauli from Nawáb Munír-ud-daula of Lucknow one hundred and fifty years ago. This family still exists, but is reduced to poverty. The Panwárs of Katra Makrandpur in parganah Ghátampur also derive their origin from the same source. They say that Kunwar Bágdeo of Dháranagar, some five hundred years ago, married into the family of the Kai chúhí Rája of Hamírpur, and was given twelve villages, of which four are still in the possession of the family.² A third family settled in Amoli in the reign of Akbar, headed by two Rásáldárs, Singh Man and Naráyan Dás, whose troops becoming for some fancied slight to their religion disaffected, were transferred to these parts, and camped where there was good grazing for their horses in Amoli, from which site they populated Dohru and Kohra. The three families are entirely separate and have no mutual intercourse of any sort.

In addition to the above Rájpút settlements we have Dikhits in Ghátampur, Sisodhias in Abraulighat in parganah Bhognipur, and Janwárs in Bagdodi Pem and Karsauli (old) in parganah

¹ The Gahlots turned out the Gaurs in the western villages of parganah Bilhaur, where their territory acquired an unenviable notoriety, which gave rise to the name *Tisah* or three harvests—kharif, rabi, and plunder

² See Gaz, I., 418

Bithúr, and Sengars, Bhadaunyas, Karchúls, Panháls, and Sombansís also scattered over the district.

On several occasions Rájput landowners who were behindhand with their revenue have been compelled to embrace Muham-
 Nau-muslims madanism. Thus we have the Chauliáns of parganah Akbarpur converted by Alamgír, and the Chandels of the same parganah converted by the Bangash Nawáb of Farukhabad. One branch of the Dikhit family also in Ghátampur is Muhammadan in obedience to the vow of Ghátamdeo when praying for a son at the shrine of Madár Sháh. The customs of these Nau-muslims as they are called are a curious mixture of the Hindu and Musalmán, as they intermarry only with Thákurs similarly circumstanced, maintaining the relative precedence of castes as amongst Thákurs, and being generally called by well known Hindu names. But when dead are buried, they are married by the Kázi, and they observe Muhammadan customs at birth, marriage, and death. They cannot, as a rule, recite the prayers (*namáz parhna*), but they perform the orthodox obeisances (*syda*). At the same time they worship Chachak Deví to avert small-pox, and keep up their friendly intercourse with their old caste brethren in domestic occurrences, eating, however, separately.

The third great Hindu division is represented principally by the Dhúsar
 Baniyas. (14,124), Ummar (7,394), and Agarwál (4,868) subdivisions. Besides there are the Ajudhiya Bási (1,797), Jamaniya (1,765), Derhummar (1,497), Parwál (1,818), and other minor subdivisions regarding whom very little worth recording is really known. The Parwals or Parwárs are partly of the Hindu and partly of the Jaina religion. The Dhúsars trace their origin to Dehli, and are widely scattered all over these provinces. They are remarkable for taking to the profession of arms, and are found in almost every occupation, in addition to shopkeeping. They derive their name from a sacred place named Dhúsi in the Dakhín, which I have not been able to identify. The Kasarwánís are more numerous further south, and are divided into three great branches, the Kashmíri, Purbiya, and Allahábádí. The Uminars, too, have three divisions, the Til-Ummar, Desh-Umumar, which is usually given separately in the census records, and the Dusre. Much has yet to be done before we can attain to an understanding of the subtle differences of caste, and I would strongly recommend this branch of inquiry as almost a virgin field to those who have the leisure and the taste for its prosecution.

The principal of the remaining castes are shown in the following table —

Name of caste	Number	Name of caste.	Number.
Ahír	113,053	Khákróbor Bhángi ..	7,184
Báheha	1,896	Khátek	6,637
Bárbai	10,851	Khátrí	2,174
Bárl	2,911	Korí	39,652
Bárbhánga	16,601	Kurhár	12,308
Bhat	5,903	Kurmi	58,359
Chamar	122,932	Lodha	40,783
Darzi	5,068	Lohár	18,106
Dhánai	16,833	Mall	6,239
Dhobi	11,844	Mallah	11,850
Dhura or Kundera ..	2,672	Nuncra	3,224
Gadaria	42,057	Pást	5,736
Hájari	25,616	Sonár	7,631
Háwal	4,107	Jamoli	5,915
Jatohi	5,912	Teli	27,443
Kachhi	47,810	Goshain	1,810
Kahár or Dhimar ..	16,063	Bhar	1,248
Kalwar	10,002	Parah	4,870
Kaváth	15,169	Miscellaneous	18,920
		Total	752,508

The Chamars are for the most part numerous, and indeed form the bulk of the labouring population and ten per cent. of the cultivators. In the village they are called *gáonláma*, and for some privileges of the gleanings of the harvest field or the sweepings of the threshing-floor do all the work of the zamindár, fetching, carrying, ploughing, irrigating &c. In towns they are masons, road-paviors, and porters. Content with the minimum of food and clothing, they can hardly as a mass be said to be removed more than one degree from starvation, unless where demand for labour, as for lifting canal water, or in Cawnpore itself as porters, puts them in comparatively easy circumstances.

The Ahírs and Garariyas are pioneers of civilization. Their hamlets are found on the outskirts of villages where the neighbouring jungle or ravines afford them grazing for their herds. The fact that they have a large command of manure enables them to pay better rents and raise better crops than their method of cultivation, which is broad and careless, would lead one to expect. The Ahír is the cowherd of his village. Non-agriculturists pay an Ahíri eight annas a year for a buffalo and four annas for a cow to take them out to the *hár* to graze. Every day the *gwála* milks a buffalo he gets a *chapátti*, and one every other day for a cow. Similarly the Garariya gets two annas a year for each goat in his charge.

Cattle and sheep are sent from Cawnpore to the ravines of the Jumna for grazing in the hot and rainy months, on payment of a small fee to the zamindár. Here and there Ahírs have risen or are rising to the position of proprietors. In the south of Akbarpur, along the banks of the Sengur, they were left, we may infer, in undisturbed possession of that uninviting tract by the immigrating hordes of Thákurs. Generally speaking, this class of cultivator is fairly well off and removed from want. Ahírs form fourteen per cent of the cultivating community, and Garariyas five per cent.

Kurmís are the backbone of the agricultural community. Sound industrious cultivators, they work themselves with every member

Kurmís

of their families in the field from morning to night.

They raise crops even in dry tracts equal almost to those of irrigated land, and pay better rents than any class except Káchhis; whilst where irrigation is plentiful their cultivation rivals that of the Káchhi, and they grow vegetables, especially the potato, cane, and the finest wheat. The Kurmi thoroughly understands the value of manure and dresses his entire holding at least every third year. Kurmís derive their origin almost universally from Kanauj, and are chiefly located in Billaur, along and to the north of the Isan and in Shiurájpur to the north of the Non river; in Bhognipur along the north, and in Ghátampur in the north-west and south-east. They have been proprietors, but, except in individual instances, such as Chiranjí Lál of Shiurájpur, Debi Din of Billaur, and Bibári Lál of Ghátampur, their character makes them better cultivators than proprietors. The abovenamed have by money-lending, the manufacture of indigo, and loyalty to Government in the mutiny raised themselves to a very high position amongst proprietors. The Kurmi cultivator is rarely poor, and generally in comfortable circumstances, and forms eight per cent of the entire class. Of the date of their settlement in Billaur Mr Buck says that he is unable to discover any trace, but he puts it subsequent to the immigrations of the Thákurs and Maliks, as he says the tract on the banks of the Isan is such poor dry sandy country that it was along this, and especially along the north bank, that the Kurmís pushed their way, assuming the position of proprietors on the poor sandy land, and supplying the richer villages in the *dámsot* tracts with a large number of cultivators. In Ghátampur the Chaudhri family of Baripál have long held a high position for respectability and loyalty. The head of the family, Bibári Singh, was made a tahsildar during the mutiny, and for his good service was given a valuable estate in parganah Shiurájpur and invested with powers as an honorary magistrate. The other settlements have been made at various times. Their origin is

chiefly referred back to Kanauj, and the settlers are said to have found their way to this country with armies to which they were attached as aids in the commissariat arrangements. Their importance now, however, is chiefly as agriculturists. Many Kurmís belong to the Jhamaiya sect, the local account¹ of which is as follows. "Some five hundred years ago, a fakír, Shúikh Jhúma, who is also known as Makhdúm Jahán, Jahán-gasht, attracted individuals of several castes, such as Baniyas, Ahírs, Kúrmís, &c., as his followers, and as these partook of his food, they were expelled from their own caste and became known as Jhamaiyas. Many of their customs are more nearly connected with those of the Musalmáns than with those of the Hindús. Thus, until about seventy years ago, they buried their dead instead of burning them, and to them are attributed certain mosques in the district. They will not eat food cooked even by Brahmans, and marry entirely amongst themselves, having regard only to nearness of relationship. There is a shrine dedicated to one of their holy men at Maswánpur in pargana Jámra, where he is worshipped, more, it is said, with Musalmán than with Hindú observances. Like the Mees of Sikandra, the Jhamaiyas are very reticent as to their religious observances and the origin of their peculiar customs."

The Kúchhís or Muríes are the market gardening class. Found wherever a large amount of available manure or demand for vegetables attracts them, they take up the immediate precincts of the village, divide it into minute holdings, to which they add some outlying land for fodder for their plough cattle, and afford a ready test of the prosperity of a village. They are the first to leave a village when the wells fall in, advances are not forthcoming, or a rack-renting landlord makes the margin of profit on their never-ceasing industry too narrow to induce them to stay. The Kúchhí is rarely rich, but his value as a cultivator always makes him independent of season, and he need never starve. In the southern parganas every landlord who has a masonry well tries to induce a Kúchhí family to settle, and they now form six per cent. of the cultivating class.

Lodhís are chiefly found in parganas Rasúlábád and Jámra. They are good cultivators, not equal to the Kúrmí, though a little better than the Ahí and Garariya. They must have water, and in canal irrigated tracts therefore will always be able to support themselves. They do not appear as proprietors. Though a small share was settled with them as mukaddams in Shuráhpur, they were unable to keep it.

¹ For the origin of the sect in Etáwa, see Gazetteer, IV, 280.

Malláhs, or Kewats as they are generally called, are found chiefly in the villages on the Jumna. Their true occupation is that of boatmen, but urged probably by the pressure of increased numbers they cultivate largely where found, not well, it is true, but with a speciality for growing brinjáls on the sandy banks of the Jumna.

The Barei or Tamoli (Barei properly indicates the grower, Tamoli the seller of the *pán* leaf) are most numerous in Shurápur. As is well known, they are the growers of the indispensable *pán* leaf (*Piper betel*). Some account of the cultivation of this plant has been given on a previous page.

The oldest family of Káyáths in the district is that of Teonga in parganah Bhognipur, which dates from the appointment of Tának Singh, whose father had been diwán to Rája Lahría the Meo, as manager of the country won from the Meos by Malik Sádhan, an officer of Ala-ud-dín Khilji, five hundred and fifty years ago. His descendant Kírat Singh, in the reign of Sháhjahán, was appointed kanúngo and chaudhri of the parganah with Akorhi as *nánlár*. Bahlol Khán divided the office of kanúngo between the three branches of the family, one of which, that of Láhar Mal, ejected Gújars from Kándhi and settled there; the second, originally settling at Khartala, removed subsequently to Sathra; the third is the great Teonga branch, which subsequently divided into minor branches, Arhariamau, Girdhar-pur, Sháhpur, and Khalla, and the main branch of which became extinct in the mutiny, when its remaining property was confiscated for rebellion.¹

The Káyáths of Goháni in parganah Sikandra date from the time of Akbar, who gave them two villages for putting down robbers who infested the country, as well as the titles of chaudhri and kanúngo of Biláspur, with the management of fourteen villages, which were afterwards settled with them as proprietors. They lost the title of chaudhri in the time of Almás Ali Khán, and say that they lost the office of kanúngo for inability to pass an examination in 1846. The Káyáths of Derapur were originally kanúngos in the reign of Akbar, and acquired large property, to which they added considerably in the time of Almás Ali Khán, in whose office one of them was diwán, at the cession many estates were settled with them as proprietors or farmers. The Káyath family of Bhadrás in parganah Ghátampur was once powerful, and the office of kanúngo was their prerogative, with Bhadrás as *nánlár*. Another family which claims the title of Ráo has

¹ The history of Sarúp Singh, the most notorious personage in the family, is given in the Gazetteer under Teonga.

still a few villages left (Benda, Páia, &c); its origin is, however, of recent date.

The Musalmáns number only 89,215 souls (42,560 females), or 7·8 per cent of the entire population. They are distributed amongst Shaikhs (64,797), Sayyids (5,951), Mughals (1,631), Patháns (16,801), and others unclassified. They form but a small proportion of the agricultural body and are the worst cultivators in the district. Villages in which Musalmáns are most numerous can easily be recognized by the wretched crops and the unchecked growth of the junglo products, *láns*, *thús*, and *jára*. There are, however, individuals who are large landed proprietors and whose families chiefly date from the time when Oudh was an independent kingdom, and it was thought wise to invest in land in the British provinces as a refuge in time of need. The older families are, however, decaying, as might be expected where no check is placed on population, and apathy, if not actual hatred, forbids the younger members from joining in the struggle for life into which other classes now freely plunge. The Musalmáns are found at the head of society, as well as amongst the lowest dregs of the population. The educated and well-to-do are true gentlemen, whilst the lower classes surpass in vileness the scum of a Levantine city. Hindús never descend to such a depth of physical and moral degradation as is to be found amongst the lowest class Musalmáns in Cawnpore city. Although the entire district has been subjected in turn to the various dynasties which ruled at Dehli, there have been few settlements of Musalmáns. The principal family is that of Bárah in parganah Akbarpur, which ascribes its origin to one Kutb Beg, a soldier of fortune, who came here in 1150 A.D. to chastise the Meos, and received a grant of sixteen villages in reward for his services. His descendants attained to considerable influence in the last century under the Oudh governor, Almás Ali Khán, and their position in the parganah, or one may say in the district, was the cause of much of the injury done to the old proprietors at our first settlements after the cession. Another family dating from the time of Shaháb-ud-din Ghori settled at Bowan Bhojpur, where they occupied ten villages.

The Patháns of Derapur trace their origin to Khudádád Khán, an officer in Akbar's army, placed there to keep order in the district, and who was given a *chauásí* or eighty-four villages and the title of chaudhri. Little of the property is left in the family, which is poor and decaying.

Of the purely urban population the most notable are the descendants of Motamad-daulah, known also as Aga Mír, minister of Oudh minister. Nasír-ud-din Haidar, king of Oudh, who losing his post

retired in 1830 A.D. to Cawnpore with that portion of the interest of the loan of one crore of rupees lent by Gházi-ud-din Haidar to the East India Company, which had been assigned to him as follows:—

	Rs
Motumad-daulah	20,000
Nawáb Bahu Begam, his wife	2,000
Nawáb Aliya Begam, his daughter	1,000
Nawáb Amín-ud-daulah, his eldest son	2,000

He settled himself finally in Gwáltoli, and on his death in 1833 A.D. the pension was allotted as follows:—

	Rs
Amín ud-daulah, whose sons now live in Lucknow	6,500
Nawáb Nizám-ud-daulah	4,500
Nawáb Bakir Ali Khán	4,500
Nawáb Muhammad Ali Khán, known as the Nanhe (or little) Nawáb ...	4,500
Nawáb Dulah Sahib, a son-in-law	2,000

Of the first four, Nizám-ud-daulah has sunk into great poverty through lavish expenditure. Bákir Ali died in 1874, leaving two sons, Sayyid Ali Khán and Jáfir Ali Khán. The father was a careful man and left his sons well off, but they have commenced the life of spendthrifts. The Nanhe Nawáb became notorious in the mutiny when the Muhammadan section of the rebels wished to make him king in opposition to the Nána. His house was looted and himself made a prisoner for some days by the Nána, but he would appear (under compulsion, his friends say) to have taken an active part in the siege of the entrenchments, commanding a battery and firing with his own hands the shot that lit the thatched roof of the centre barrack. Though cleared by a court of enquiry, he left for Mekka in 1861, where he died, and his house has since been bought by Gúr Parshád.

The descendants of the notorious Diwán Nasir Ali also reside in Cawnpore, where he built a very fine house with halls, fountains, &c., now falling into decay, through their spendthrift habits and disgraceful neglect, the fine estate which they acquired at so nominal a price is passing away to their creditors.

The native Christian population given in the census returns includes the children in the orphanage at Gutcha, near Cawnpore, belonging to the Society for the Propagation of the Gospel in Foreign Parts. The Society has a church and four schools in Cawnpore, and maintains two missionaries, priests of the Church of England, and twenty-eight teachers. Among its disciples it numbers 149 adults and 38 children.

There is a considerable European and Eurasian population in Cawnpore.

Others than Asiatics. The former comprises the official staff, professional men, merchants, bankers, mill managers, &c. The latter, clerks in the Government and other offices, and numbers whose employment is unascertainable, and whose very existence is unknown to others than the minister of religion and the doctor. They chiefly profess other tenets than those of the Church of England. With one exception, neither class owns landed property in the district, though in pre-mutiny days large estates were held by Messrs. Maxwell, Vincent, and others, indigo-planters in the palmy days of that occupation.

Religion. It is said there are one hundred members of the Wahábi sect of Musalmáns in Cawnpore, but whether amongst them are included the sympathisers with the sect, or those only who practise the precepts of the founder, I have no means of ascertaining. There are no other conspicuous sects of Muhammaḍans in the district which fairly represent the ordinary proportion between the great Shiah and Sunní divisions common to all Upper India. There are some forty followers of the Brahmo-Samáj, nearly all of whom are natives of Bengal. The system does not seem to commend itself to the natives of these provinces.

As elsewhere, Vishnu and Shiva are under various names and incarnations. The cults of Brah- the gods chiefly worshipped by Hindús. It is usual to ma, assert that the third member of the Hindu trinity, Brahma, has no votaries, and if this means that no temples or adorers are now dedicated solely to his worship, the statement is true. But that his worship is not extinct this district affords a proof. The god is said to have celebrated his completion of creation by a horse-sacrifice at the Brahmávarṭta ghát of Bithúr. A nail of his shoe is still embedded in one of the steps of the landing-place, and is still the object of devout homage, while as winter returns the sacred place becomes the scene of a fair where worship and wares, bathing and bartering, are strangely mixed.¹

Some of the principal Vaishnava sects, as, for instance, the followers of Ramanand and Kabír, have been already described.² The Vishnu subject will be continued here with some account of the Dádu Panthís, but it should be borne in mind that the tenets of such sects are “*cavare* to the general,” and that the ordinary Hindu, as becomes a person

¹ Wilson's Religious Sects of the Hindús, edited by Rost, Vol. 1, p. 18. The fair is held on the full moon of Aghan (November, December)

² See Gazetteer, IV, 290, 562

who can neither read nor write, is content with a more superstitious and less philosophical form of faith.

The Dádu Panthís are the followers of Dádu, a saint who flourished about the beginning of the seventeenth century. He is said to have been the sixth in descent from Ramánand, and fifth from Kabír. A cotton-cleaner (*dhuniya*) by hereditary calling, he was born at Ahmadabad in Gujarát, and for some time practised the trade of his father's. But a voice from heaven admonished him to adopt a religious life, and turning hermit, he retired to the hills of Ajmer, where he disappeared, or, according to his followers, was absorbed into the deity. Dádu Panthís are most numerous in Rájputána. They maintain a friendly intercourse with the followers of Kabír; and indeed many of the Kabír writings have been inserted in the *Bhášha* scriptures, which contain the teachings of their sect. Their liturgy is extremely simple, being confined to a repetition of the name of Ráma, an incarnation of Vishnu¹. The Dádu Panthís are severely iconoclastic, and reject not only images, but even temples. They have no peculiar frontal mark, but carry a rosary, and when they wear any head-dress at all, are distinguished by a kind of skull-cap, which each man manufactures for himself. Their dead are burnt at dawn, but some ascetic members of the fraternity direct that their bodies shall be exposed in a wilderness, to be devoured by birds and beasts of prey. The latter proceeding is somewhat analogous to the Pársi practice, and is defended by the argument that the fire of a pile is apt to destroy insect life, a proposition which in the case of the dirtier brothers has undoubtedly a good deal of truth. Like some other Hindu sects, the Dádu Panthís are divided into three principal classes—the ascetic (*virakta*), military (*nága*), and civilian (*vistardhári*). The first class go bare-headed, limiting their clothing to one garment, and their furniture to one water-pot, the second make good soldiers, and are largely employed in that capacity by the princes of Rájputána, and the third adopt the vocations and habits of ordinary life.

The Bábálálís resemble Dádu Panthís in being followers of a southern saint, and in maintaining some outward show of Vaishnava ceremonial. They profess veneration for Ráma, and streak their foreheads with the white earth known as *gopichandana*. But they are in reality worshippers of one God, the Omnipotent Being of all religions; and in their faith the Vedanta school of Hindu philosophy blends its

¹ This process is called *jap*. See Wilson's Religious Sects (p. 104), a work upon which these sketches are mainly based.

doctrines with the transcendental teachings of the Muslim Sūfīs. Their prophet Bābālāl, a member of the Kshatriya or military caste, was born in Mālwa during the reign of Jahāngīr (1605-1627). One day a holy man named Chotana Swāmi came to his door, and begging for alms, received from Bābālāl some raw rice, and wood wherewith to cook it. Confining the fire between his feet as within a grate, and supporting the cooking-pan on his insteps, Chotana proceeded to boil the grain. His host observed with astonishment that his feet were unscorched by the fire, and prostrated himself with reverence before so miracle-working a man. Chotana now gave Bābālāl a grain of the boiled rice, and immediately after eating it the latter found the scheme of the universe unfolded before his dazzled mind. Thus inspired, Bābālāl obtained the power of working miracles and became the founder of a sect. Settling after some wanderings near Sirhind, he made in 1619 the acquaintance of prince Dāra Shukoh, eldest son of Shāhjahān (1627-1658), and a Persian work called the Nūdir-un-nikāt reports their dialogues on the duties of ascetic life.

While agreeing with the Bābālālīs in their Unitarian leanings, the Sādhs differ from that sect by renouncing even the semblance of homage to Vishnu. Sādhs worship one immortal Creator, and but for the fact that they acknowledge the transient existence of inferior deities, and hope by their devotions to obtain liberation from life on earth, could hardly be considered Hindūs at all. From the title they bestow on the deity, *satnām* or the true name, they are sometimes called *Satnāmīs*, but this is also the name of a separate though kindred sect. To their own appellation *Sādhi*, which means pure or Puritan, they deem themselves entitled by the superior purity of their observances. The creed was originated in 1658 by one Bīrblān, an inhabitant of Brijbasir near Nārnaul. He professed to derive his knowledge from the *Sat Guru*, i.e., the true instructor, otherwise referred to as the *Mūlī la hukm*, or personified word of God. The injunctions of his superhuman teacher, which were commemorated in detached Hindi stanzas like those of Kabīr, have in a primer (*Adi Upadesh*) of the sect been codified into twelve commandments, and a few extracts will suffice to show that the compiler of this tract, if not Bīrblān himself, was probably acquainted with the Jewish and Christian Decalogue:—

" 1. Acknowledge but one God who can make and destroy thee, to whom there is none superior, and to whom alone therefore worship is due, not to earth, nor stone, nor metal, nor wood, nor trees, nor any created thing. 8. Bow not down thy head in the presence of idols

" 3. Steal not either wealth or land, or herds, or pasture. 5. Never covet anything

" 9. Take no life away, nor give damnatory evidence

" 10. Let a man wed one wife, and a woman one husband "

The Sádhs belong mostly to the lower classes, and are to be found throughout the North-West Provinces. They have no temples, but assembling together at stated periods in a house set apart for the purpose spend the day, men and women together, in general conversation. A common supper in the evening is followed by recitations from the psalms of Bírghán, Kabír, Dádu, or similar teachers

The occupations of the non-agricultural classes are shown as follows in the census returns of 1872. The whole population was divided into six classes, the fourth of which related to the agricultural class. The first, or professional class, embraces all Government servants and persons following the learned professions, literature, the arts and sciences, and numbered 1,864 male adults (above fifteen years of age), amongst whom are included 92 *purohīts* or family priests, 143 pandits, and 558 musicians, &c. The second class numbers 50,510 members, and comprised all males engaged in domestic service, such as washermen (3,928), personal servants (38,153), water-carriers (361), barbers (7,325), sweepers (356), and innkeepers (353). The third class represents commerce, and numbered 11,537 males, amongst whom are all persons who buy or sell, keep or lend money and goods of various kinds, as shopkeepers (1,008), money-lenders (412), bankers (95), and brokers (521); and all persons engaged in the conveyance of men and animals or goods, as pack carriers (45), okka and cart drivers (2,421), &c. The fifth class, containing 63,128 members, includes all persons engaged in the industrial arts and mechanics, such as painters (303), saddlers (128), stool-makers (179), masons (212), and carpenters (3,136), those engaged in the manufacture of textile fabrics, weavers (10,476), tailors (3,597), and cotton cleaners (563), and those engaged in preparing articles of food and drink, as grain-parchers (2,289), and confectioners (1,090), as well as dealers in animal, vegetable, or mineral substances, as tanners (1,055), oil-sellers (2,556), oil-makers (1,254). The sixth class contains 83,591 members, including labourers (73,821), beggars (6,398), and 3,295 persons supported by the community and of no specified occupation. Mr Wright considers the details of the census returns of 1872 to be erroneous in the classification adopted, but I think they may be accepted as a whole as the best estimate we possess of the relative importance and numbers of the two great classes of agriculturists and non-agriculturists.

The following statement gives the number of enclosures and houses built with skilled and unskilled labour from the census of 1872 —

Habitations	
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	Hindús	Musalmán's.	Christians	Total.
Number of enclosures	168,538	13,648	34	182,220
Number of houses built with skilled labour	50,789	5,925	45	56,759
Number of houses built with unskilled labour	188,112	27,317	44	215,473
Total number of houses ...	238,901	33,242	89	272,232

The percentage of inhabitants of the houses of the better sort on the total population is 21·9. The average number of enclosures per square mile is 78, and of persons per enclosure is 6, whilst the average number of houses per square mile is 116, and of persons per house is 4·2. The houses of the lower classes are generally built of clay, laid on when moist in row after row. It is then allowed to dry and is roofed in with grass or earth. The *gándar* and *tini* grasses which are found in *jhíls* are generally used, as the *káns* rot quickly when exposed to moisture. When an earthen roof is made the rafters are usually of *ním*, as *bambús* are expensive, and over them are placed bundles of stalks of the *arhar* or of the castor-bean plant, on which the earth is placed and beaten down with wooden mallets. Tiled roofs are uncommon in the villages, though common in towns and in Cawnpore city itself, thatched roofs have now been prohibited, and 'the oldest inhabitant' is fond of relating how such and such a Collector Sahib converted thatched into tiled roofs, ending with a description of the latter giving way to "pukka" roofs under the vigorous administration of Mr. W Halsey. The better classes in the villages build their houses of sun-dried bricks, roofed with a terrace of clay, and sometimes containing an upper room. Brick houses occur chiefly in towns, and are generally constructed of kiln-made bricks set in clay, with an outward coat of mortar made up of lime and pounded brick plaster as a protection from the weather. Houses of two or three stories built in this way are not uncommon. Houses inhabited by natives are usually built round an inner court, on to which the doors and

windows, where there are any, generally open. In large houses windows are often found in the upper stories which open outwards, as at such a height from the ground the rooms are not overlooked from elsewhere.

There are three well known temples or mandirs in this district, one at
 Temples. Banipára Maháráj in the Rasúlabad parganah, dedicated to Mahádeo and the rites of Shiva

On the 14th day of the dark half of the month of Phágun, corresponding to the month of February and called Shiurátri, a religious gathering or melá lasting fifteen days takes place at this temple, where some traffic is done by pedlars and shopkeepers from the country round. The temple is of great age and is reckoned among the *pará-chini* or most ancient buildings. The image in the temple is believed by the Hindús to have been placed there by Banásur, a Rákshasa, who flourished in the *treta yug* or third cycle of their mythology. Another temple, Khereshur, in Chhatarpur, a village half a mile from the Ganges and $1\frac{1}{2}$ mile from the town of Shiurájpur, is also dedicated to Mahádeo, and a religious gathering in connection with the Shiurátri festival takes place there also in Phágun. This temple is also styled *paráchini*. The country people believe that although the temple be swept out at night and the door locked, when it is opened in the morning rice or flowers are found to have been placed before the image in a miraculous manner. A third temple, also styled *paráchini*, exists in the village of Nigohi, in parganah Bhognápur, on the banks of the river Sengur, called Durbásha Rákh, from a fakír who flourished in the *dwápar yug*. A tradition connects the fakír with Sri Krishna, whose death is believed to have been the result of a curse bestowed on him by the fakír. A fair is held at this temple on the full moon of the month of Kártik, corresponding to November. A very old temple may also be seen at Bhadrwára in parganah Ghátampur. In the same parganah and close to the principal town is the handsome *math* built by the Goshám Bálbhadrgír. At a distance its pinnacles appearing above the surrounding trees call up some remembrance of a cathedral spire, and form a picturesque feature in the landscape. The income of the village of Naráyanpur, held revenue-free for that purpose, is devoted to its repair.

At Mahanpur there is a 'dargáh' within which is the tomb of the saint Badr-ud-din Sháhí Madár, and a mosque built by the Emperor Alamgír. The saint replied from his tomb to the emperor's greeting, and rejected his offer of a marble tomb as he stated himself to be alive. The tradition that the saint is alive in his tomb is probably much older than Alamgír's time.¹ In Gajner there is a mosque built in memory of the great Sayyid Salár Masáúd Gházi,

¹ See further Beames' *Elliot*, I, 247f.

regarding whom so little is known by his worshippers that they say he lived but three hundred years ago, that he was an ascetic at whose arrival in Gajner a withered *pīpal* tree burst out into leaf,¹ and that his disciples buried his body at this place and erected the mosquē. A fair is held here on the first Saturday in Jeth, at which cattle are collected in large quantities for sale. At Máwar, where the Kálpī road crosses the Sengur, is a somewhat famous '*dargáh*' for the support of which the estate was formerly held revenue-free. It has now been assessed to revenue, and the building is kept in repair only by the offerings of the faithful.

Questions and disputes of a domestic nature or affecting the social arrangements of classes and castes, disputes regarding petty debts or the occupancy of lands for tillage, are adjudicated on by pancháyats. A *mukhia* or chaudhri, as a representative man, is generally appointed by the chief persons of each trade, class, or caste residing in a town or cluster of villages. These men assemble a pancháyat of the brotherhood when any such question comes before them for decision. An authority to inflict fines by compelling a delinquent to spend a sum of money on feeding his brotherhood is conceded to them. They decide with the help of a pancháyat when a man should be put out of caste, and the terms of his re-admission. Among the lower classes these mukhias or chaudhris have great authority. In India the social life of individuals is very interdependent. The conditions of society at some time or another frequently bring the domestic concerns of every man into unavoidable contrast with those of his neighbour. The exclusiveness and privacy of individual life as it exists in Europe is not known among the Hindús, and it follows that the lower a man of respectability is in the social scale, the less is he able to set the good opinion of his neighbours at defiance, and the more amenable he becomes to the authority of the pancháyat. The better class of people being independent in their means are beyond the reach of this influence, and are able to indulge in the luxury of litigation for the settlement of their disputes. Every trade has also its chaudhri, who takes a small fee on all business or bargains contracted with his assistance. His position is voluntarily conceded, and as the use of the office, under existing circumstances, is often merely nominal, it may be regarded as the relic of a state of society similar to that of the middle ages in Europe, when the members of each trade found their best protection in uniting into one body under the management of a guild with recognized office-bearers to support their interests against attacks from all quarters.

For an account of Sayyid Salár see Gazetteer, II., 77.

The following statement gives the educational statistics of the district Education. from the earliest records available :—

Class of school.		1850 51			1860 61.			1871-72.								
		Number of schools.	Number of pupils	Cost	Number of schools.	Number of pupils	Cost	Number of schools	No of pupils			Average daily attend ance	Cost per head	Proportion borne by State	Total charges.	
									Hindús.	Musalmán's	Others.					
			Rs.			Rs.										
Govern- ment.	Zila (superior),	..	..	..	11	603	2,711	1	204	37	2	181	21 13	24-5	5,913	
	Tahsil	..	..	..	50	1,219	4,832	9	371	22	..	336	9 2	8-7	3,646	
	Halkabandi	..	..	..	..	..	..	150	5,215	180	..	4,053	2-11	1-5	13,805	
	Female	..	..	..	..	..	..	22	369	5	..	320	3 2	3-2	1,298	
Aided ..	Anglo-vernacu- lar	1	145	4,800	..	..	..	12	751	111	21	779	30-9	17-0	25,654	
Unaided.	Indigenous	..	..	..	361	617	14,701	143	1,465	218	44	1,637	7-7	..	12,515	
Total		1	145	4,600	422	2,639	32 244	337	8,105	663	07	7,362	..	..	65,891	

The tahsili and halkabandi schools were opened in 1855, and the female schools in 1866. Education in the district of Cawnpore is under the supervision of the inspector of the second or Agra circle, in concert with the local committee. The superior zila school also bears the name of Amr Nath's school, in memory of an endowment by the late deputy collector of that name, the proceeds of which contributed largely to the erection of the school-house nine years since. The school became a zila school in 1867 in development of the Anglo-vernacular school kept up for many years by Babu Nemat Charan with the aid of the Government. There is a small fund for scholarships attached to this school based on a subscription raised in memory of the Duke of Edinburgh's visit in 1870. The chief aided English school in the town is the Christ Church School of the S. P. G. Society which was established in 1860. This also educates up to the matriculation standard of the university, and has branches in Generalganj and Begamganj. The same Society had an orphanage school for boys and girls at Asrapur in the vicinity of the old civil station of Nawabganj, but the boys have recently been removed to Roorkee. There are district Anglo-vernacular schools at Bilhaur, Derapur, Rasulabad, Akbarpur, and Ghātampur. The language of instruction in the tahsili and halkabandi schools is Hindi and Urdu. The school entered for 1850-51 was one established twenty years before by the Calcutta Committee of Public Instruction, and seems to have been closed by the time of the mutiny. Female education has taken no hold in the district. The greatest push

prisoners under trial were confined with those sentenced to imprisonment for life. Some of the criminal prisoners were in the same wards with the civil prisoners, and some of the female prisoners wore irons. Regular clothing was not served out, or if it was, it did not reach the prisoners. Indiscriminate intercourse with relations and friends was permitted, and for thieves and vagabonds the jail had no terror."

In 1844 a superintendent of jails was appointed, who classified the prisoners according to the gravity of their sentences; arranged for distribution of labour; improved the sanitary conditions of the jails themselves, and substituted the following fixed dietary in place of the money allowance formerly given:—

*Jail dietary.*¹

Denomination and class of prisoners	DAILY DIETARY					
	Atta.	Dál	Salt.	Pepper	Wood	Tobacco.
Strong and able-bodied men on hard labour	Chht. 12	Chht 2	Má 10	Chht. $\frac{1}{4}$ per week	Chht 14	Chht $\frac{1}{4}$ per week.
Male prisoners without labour and females with labour.	10	2	10	$\frac{1}{4}$ do	14	$\frac{1}{4}$ do.
Prisoners under trial ...	10	...	10	...	14	...

The following statement will show the expenditure in the jail during the year 1846:—

Average number of prisoners during the year	Total aggregate number of prisoners during the year.	Permanent establishment.	Contingent establishment and bills	Diet and fuel	Clothing and bedding, &c.	Total expenditure.	Amount proceeds of productive labour	Cost of establishment per head	Cost of diet per head	Clothing and bedding per head.	Total cost per head per annum.
		Rs.	Rs	Rs	Rs.	Rs	Rs	Rs	Rs.	Rs	P ^s
81,976	299,231	6 684	9,317	14,789	1,269	32,079	1,542	17 $\frac{1}{2}$	18	1 $\frac{1}{2}$	39 $\frac{1}{2}$

¹ The whe it was of the best quality, and half the quantity or six chhatáks of rice was given in place of atta when the prisoners preferred it, and an equivalent of vegetables as given in place of dál twice a week. 12 chhatáks are equivalent to one lb 8 oz 10 971 drs avoirdupois, and 10 chhatáks are equivalent to 1 lb 4 oz 9 142 drs avoirdupois, 60 máshas make one chhaták, and 16 chhatáks make one ser of eighty tolas, or 2 lbs. 14 62 drs avoirdupois

More recent statistics of the jail are as follows. the average number of prisoners in the jail in 1850 was 625, in 1860 was 573, and in 1870 was 378; the ratio per cent of this average number to the population as shown in the census of 1865 (1,188,862) was in 1850, .052, in 1860, .006, in 1870, .032. The number of prisoners admitted in 1860 was 1,737, and in 1876 was 1,580, of whom 124 were females. The number of prisoners discharged in 1876 was 1,241. In 1876 there were 331 admissions into hospital, giving a daily average of sick of 10.84. Five prisoners died, or 1.26 of the average strength. The cost per head of average strength, excluding civil prisoners, per annum in 1876 was for rations Rs 11-4-3½, clothing, Rs 2-13-7½, fixed establishment, Rs. 11-9-4½, contingencies and hospital charges, Rs 4-2-5, police guards, Rs 1-5-6¼—or a total of Rs. 31-3-3. The credits resulting from the employment of convicts during the year amounted to Rs 7,535, and the charges to Rs 6,148, giving an average cash profit per head of effectives of about five rupees. In 1876 the Muhammadan prisoners numbered 207, and the Hindu 1,353, there were 28 prisoners under 16 years of age, 1,304 between 16 and 40, 215 between 40 and 60, and 20 above 60. The occupations of the majority of the male prisoners were—agriculturists, 484, non-agriculturists, 592, persons of independent property, 62; domestic servants, 168, Government servants, 54; and of no occupation, 83.

The history of the organization of the police for the period previous to the
 Police mutiny has been given at some length by Mr. Montgomery in his Memoir, from which the following account has been compiled. Under the government of the Oudh Nawáb the amil had the same duties to perform as the Magistrate and Collector of the British administration, and the police were entrusted to the landholders and farmers of the revenue, aided by the hereditary village watchmen. There was neither code nor written instructions to guide them, and each one did that which was good in his own sight, so far as he had the power to act. At the same time, as the landholder had to depend upon the cultivators for assistance in carrying out his orders, there was a certain restraint upon him, and he could seldom persistently act contrary to their interests or wishes. Petty criminal cases were decided by the landholders, and more serious offences were disposed of by the amil. In matters of usage relating to caste or religion the pancháyat decided without reference to the officials of Government. Civil causes were, as a rule, disposed of by arbitration. "As to the working of the system," writes Mr. Montgomery, "much depended upon the strength and vigour of the Government of the day, when the Government was weak and corrupt, the same showed itself in every gradation

of its officers, and perhaps, as has been observed, a *panohayat* was the best safeguard against the corruption of the rulers."

In February, 1802, Mr Welland was appointed Collector of Cawnpore, and in addition Judge and Magistrate. His instructions were simple enough. He was to decide all civil cases according to his own judgment, merely keeping a diary of them in the Persian language. As a Magistrate he had the same powers as the Magistrates in the Lower Provinces, but was allowed to deviate in any point when from local circumstances the manners, habits, and prejudices of the people required it. The old system of police was retained, and the *tahsildars* were entrusted with the duties of police officers within their several jurisdictions, and were allowed one and a half per cent on the collections to support an efficient establishment. Under them the landholders and farmers were responsible for the police in their respective estates, and in each village the watchman or *chankidár* was retained. The *tahsildars* and landholders were jointly responsible for all robberies, except those on the public roads, when proof was required that they had previous knowledge of the intent, and that they did not take proper measures for its prevention. These arrangements continued until 1806-07, when a system of *thanas* or police-stations was established, each of which had jurisdiction over a compact block of country about twenty miles square and was manned by a body of police proportionate to its extent and population. Throughout the early years of our rule there was little security for life or property. In 1806 the Collector considered it unsafe to travel about his district without an escort of horsemen. Mr T. O. Robertson¹ was appointed Judge and Magistrate in 1817, and took in hand the reform of the police. He paid special attention to the protection of travellers and the suppression of *thug*, and established *marhelas* or watch-posts at intervals of two to four miles along the principal roads, most of which exist to the present day. These stations were held by three men, and in *raviny* ground by four men, one of whom was always deputed to some adjacent eminence from which the entire road could be seen. During Mr Robertson's administration there was much improvement in the police arrangements, but subsequently the force so deteriorated that it became more an engine of oppression than of protection.

Mr. Caldecott was appointed Magistrate in 1833, and at once set himself to bring the district into order. He thus describes the state of the district on receiving over charge. "That he found an ignorant and incapable establishment, an inefficient and corrupt police, unacquainted with or disregarding the most common rules prescribed

¹ The late Lieutenant-Governor of these provinces

for their guidance a community in which honest men were at a discount, and rascality, fraud, and insubordination were the only means of protection, extensive combinations amongst individuals who had profited by the old system; and finally a want of co-operation on the part of the subordinate officers, both covenanted and uncovenanted." Still he was able to leave his mark on the district, and on his leaving on furlough three years afterwards, his departure was followed by the regrets of all. Mr. Caldecott returned to the district in 1842, and the character of his administration is thus described by Mr. Montgomery.—"His first object was really to place himself at the head of his establishment, and obtain the hearty co-operation of all branches, both European and native. In a similar manner he established a friendly but independent footing with all the other departments of the district, both civil and military. He examined closely into the working of the suddei and mofussil police, established a more speedy communication with the thánas, and adhered invariably to fixed rules of conduct, by enforcing the regulations both in spirit and letter. He demonstrated his power to protect the well-disposed, and to punish all villainy or connivance at it. He made it a point never to dismiss any native officers without good and sufficient cause, and having done so, never to re-appoint them. Not to accept the services of officers dismissed from other zilas for misconduct. He avoided professional thánadars and discountenanced regular spies as far as possible. In filling up vacancies he preferred respectability to talent. In the preparation of his cases he was most minute and careful, so as to prevent a criminal from escaping by any legal flaw. Such a system carried out with the good judgment he possessed could not be otherwise than successful."

In 1824 the chaukidárs or village watchmen had been reorganised and Old chaukidári paid from a fund to which each cultivator contributed. This system abolished system gave rise to many abuses and constant quarrels between the villagers and their so-called guardians. Many paid black-mail to some notoriously bad character or his nominee, and during the period between the departure of Mr. Robertson and the arrival of Mr. Caldecott the bad characters attained to such influence as to be able to extend their operations from petty thieving to dakaiti. One Názir Irshád Ali had at this time great influence in the Magistrate's office, and his name is connected with much of the villainy of the period. The few offenders that were captured were released through his agency, and generally avenged themselves by another dakaiti upon the people who had given evidence against them. Mr. Caldecott states that "the wide construction given by Mr. Commissioner Barlow to Regulation I of 1821 raised up many claimants to shares of estates.

Every village was torn by internal dissensions, these disputes would in other districts have been decided by the courts as an affray, but here a more sure plan was for the aggrieved party to engage a gang of dakaits to murder his enemy and plunder his house. Merchants were afraid to press for their money under the fear of being threatened with a similar calamity. Travellers were plundered. Neither Government stores nor the Government dák escaped. Núzir Irshád Ali was eventually removed, but then the influence of Munshi Mehndi and the Pandit suppld his place. These were succeeded by Tafuzal Husain's party, but the constant change of European officers, from death, illness, and the wants of the public service, rendered acquaintance with the under-working of the system impossible. The evils with each change grew worse and acquired fresh strength, so that all order was completely at an end, and the reign of terror and corruption fairly established." The chaukidari system was gradually abolished, and instead thereof a village watch was organised.

A general place of rendezvous was fixed upon in each village, where a *nakkára* or drum was kept, and whither all, on an alarm being given, were to assemble. Four of the able-bodied men were appointed to go the rounds in turn every night, and the arrangement of the details was left entirely in the hands of the landholders themselves, the police not being permitted to interfere without special orders. The plan succeeded and continued the basis of the local village police, until it became no longer necessary, and gradually fell into disuse about the year 1843. Gangs of dakaits were hunted down, their leaders were captured, and the members dispersed, not without many bloody conflicts. Mr. Caldecott was succeeded by Mr. Wilson, who ably followed up his plans,¹ and his successor continued on the same system, altering only when in the course of time circumstances required it. In 1845 the police system was again revised by Mr. Brown. The thánadár and tahsildár were placed in the same locality, and the police jurisdiction was arranged with reference to the revenue jurisdiction. The number of thánas was reduced from nineteen to twelve, and from the savings effected the pay of the chief officer of each station was raised, as a rule, from Rs. 25 to Rs. 60 a month. Useless outposts were abolished, and the tahsildár was made more directly responsible for the efficiency of the police within his jurisdiction. These measures met with great success and remained in force until the mutiny.

On the re-establishment of order, the police force in these provinces was organised into a constabulary under the provisions of Act V of 1861. Hitherto² the police consisted of several

¹ Not Sir J. C. Wilson settled in New Zealand

² From a note by Major Oliphant, District Superintendent of Police, Cawnpore

bodies of men, raised under various circumstances and subject to different rules, such as the military police, the civil thána police, and the cantonment police, the last of whom were subordinate in every respect to the military authorities. Under this imperfect system efficiency could not be obtained. Some branches of the service were, from the circumscribed nature of their duties, unable to develop detective ability, others suffered in discipline from their superiors being unable to afford time to study the subject, and there was throughout no efficient financial control. Such being the case, it was resolved that there should be in future but one body of police under the Government of the North-West, to consist of an organised constabulary, and of certain irregular police acting in unison with it. This reform was carried into effect in the year 1861. Since that time the constitution of the force has undergone some alterations; but as these involve no change in the principles above laid down, it is desirable to pass on to the present time. The following table will show the strength of the constabulary, and of its main supplement, the municipal or town police as they now exist in the Cawnpore district :—

	Sub-inspectors	Head constables	Foot police	Total
Armed police ...	2	20	111	133
Civil ditto ..	16	67	306	389
Municipal ditto ..	1	24	126	151
Total .	19	111	543	673

Besides these, five inspectors and twenty-six mounted police are attached to the district. The proportion of police to area is one to 2,222 acres, and to population is one to 1,716 persons. It is unnecessary to give details regarding other bodies less regular in their organisation. Chief among these are the village chaukidárs or watchmen. The men are nominated, subject to the approval of the police authorities, by the landholders; but they are subordinate to the officer of the nearest police-station, to whom they report themselves at stated times. Chaukidárs for the protection of roads and canals form the other classes of local watchmen.

In January, 1877, the province of Oudh was joined with the North-West, and the police of the two provinces amalgamated. Since that time the strength of the officers in the higher grades

The new system

has been settled as follows an inspect-general, with two deputies, ^{forty} four district superintendents, and eleven assistant district superintendents. In each district the superintendent is supported by a limited number of inspectors (European or native), and below these are sub-inspectors, head-constables, and constables. These are again subdivided as regards salary, to admit of a constant stream of promotion being kept up. It is now advisable to say a few words regarding the general principles kept in view in working the police system. In developing the new system it has been recognised as of importance, first, that for the sake of discipline and uniformity of organisation the departmental independence of the police must be to some extent recognised, secondly, that this principle must not be carried so far as to undermine the authority of the Magistrate, since that officer is the administrative head of the district and primarily responsible for its welfare, and thirdly, that in an Indian police system it is, above all, necessary to do away with opportunities for oppression and temptations to be corrupt. Acting on these principles, the North-West Government appointed gentlemen of education to the position of district superintendents, and entrusted to them certain powers under the general control of the inspector-general of police, who is responsible that the force keeps up its character for discipline and general efficiency, and issues such orders as are for its benefit as a whole.

The Magistrate of a district is, on the other hand, empowered to give orders to the district superintendent on questions affecting local interests—such, for instance, as the management of a fair; and is as administrative head of the district consulted by the latter officer when punishment too serious to be awarded on the judgment of one individual is to be inflicted on a member of the force. To do away with temptations to corruption the powers of the thánadár (or sub-inspector as he is called under the present system) have been materially reduced. A confession made before a police officer is no longer of value unless repeated in the presence of a Magistrate, an accused person can no longer be detained for days in a station; and the diary of a police officer cannot be used as evidence except against himself. The introduction into the machine of a link between the sub-inspector and the district superintendent has been also found to be of great value. In old days the thánadár, if corrupt, had but to satisfy the ten or twelve men under him. An English officer is unable, unassisted, to find out instances of undue severity, and evidence of misconduct could never be procured. The inspector of a circle is unable to condone an offence without putting himself in the power of the eighty or one hundred men in the several police-stations that compose it. The risk is too great to be lightly undertaken, and his position is too

good to be rashly forfeited ; hence gross misconduct on the part of the North-West police seldom passes without punishment. The efficiency of the North-West police has in no sense fallen off since the introduction of the changes described. In its general character for civility and honesty there has been a decided and very marked improvement, and it certainly has not lost ground in detecting crime and prosecuting offenders.

The following statement gives the crime calendar of the district for a period of ten years, and fairly exhibits its character and the results of the police administration —

Year	Cases cognizable by the police					Value of property		Cases			Persons.			
	Murder	Dacoiti	Hobbery	Burglary	Theft	Stolen.	Recovered	Total cognizable	Enquired into	Prosecuted to conviction	Persons brought to trial	Convicted and committed	Acquitted	Proportions of convictions to persons tried
1867 ...	17	4	17	540	1,597	47,907	14,496	3,415	2,059	1,005	1,743	1,516	191	86.9
1868	16	7	19	505	1,563	49,937	17,686	3,586	2,211	1,064	2,177	1,706	411	78.4
1869 ...	17	1	14	623	1,729	42,668	13,200	3,688	2,262	1,148	1,954	1,681	241	86.0
1870 ..	23	6	17	516	1,346	41,191	14,119	3,014	1,885	976	1,682	1,404	254	83.4
1871	15	2	6	1,197	1,309	51,839	16,037	3,941	2,887	1,800	2,626	2,366	260	90.1
1872 .	22	2	6	1,441	1,806	45,609	21,703	6,183	4,977	2,367	3,736	3,333	394	89.2
1873 ..	17	7	12	1,305	1,760	53,023	20,282	4,919	4,605	2,359	4,871	4,398	440	90.2
1874 ..	24	1	9	1,281	1,694	61,963	21,424	4,938	4,634	2,270	4,415	3,838	660	86.9
1875 ...	6		3	1,099	1,410	33,651	12,687	5,626	4,897	2,758	6,433	4,687	740	86.2
1876	17		8	624	1,287	60,048	21,725	4,288	3,554	2,021	4,113	3,543	661	86.1

The figures under burglary for 1871-75 include attempts, those for 1876 exclude house-trespass.

There are first-class police-stations at Bilhaur, Shurápur, Bithúr, Rasúl-abad, Shiuli, Akbarpur, Derapur, Sikandra, Bhognipur, Sachendi, Ghátampur, Mahárápur, Cawnpore City, and Cawnpore Cantonment, second-class stations at Kakwán, Chaubepur, Mangalpur, Gayner, Músanagar, Sajeti, Bidhnu,

Narwal, Sáiñ, Anwarganj, Colonelganj, and Nawábganj, and outposts at Arwal, Pura, Kainjari, Tikri, Bára, Díg, Kua Khara, Sakatia-Purwa, Gwáltoli, Permit Ghát, Fílkhána Bazár, Gílis Bazár, Horse Artillery Bazár, Kalyánpur, Naubasta, and Abírwán. A first-class station has usually a sub-inspector, two head-constables, and twelve men, and a second-class station has from three to six constables less; an outpost has merely a head-constable and three men.

The suppression of female infanticide is not the least important amongst the multifarious duties of the Cawnpore policeman. In 1876-77 sixteen clans were proclaimed as suspected of practising this crime; they were principally Rájputs, and inhabited 177 villages. During the year one tribe, the Jádón, had been exempted from surveillance. The proportion of boy to girl births in the proclaimed villages—51·04 to 48·96—is pronounced by the principal authority on these matters (Mr Hobart) to be normal. The same remark applies to the proportion of male to female deaths during the first year of infant life; but the number of girls who died between 1 and 12 years of age was excessive. In the prosecution of suspicious cases the police were singularly unsuccessful. Eight such cases were instituted, and although in two of these the accused were committed for trial to the sessions, all resulted in acquittal. It is, however, only fair to remark that a great difficulty exists in bringing murders of this sort home to the perpetrators. Defences are often set up which, though technically sufficient to procure a verdict of "not proven" in a court of justice, would hardly satisfy the less merciful standards of public opinion. Thus in 1875 a child's death was caused by a bruise in the side, and circumstances excited suspicion against the parents. They were, however, "eventually held quite blameless: a cat entered their house at night and knocked over a *lota* (small round brazen vessel), which falling on the infant caused fatal injuries." But there is another difficulty. Parents are well aware that murders by violence are unnecessary when murders by negligence are equally effective and far safer. The comparative frequency of lung disease as a cause of death amongst female infants points to wilful exposure as a common form of child murder. The clans of Bais, Bhadauria, Chauhán, and Sengar Rájputs seem of late years to have reported a very large proportion of male as compared with female births; and it is possible that, in spite of surveillance, many girls may be made away with before their births are discovered. The punishment of three village watchmen and four heads of families during 1876-77 shows that in some cases pregnancies or births are not reported at all.

In the following table are shown the post-office statistics for four years
Post office since 1860 —

Year	Receipts						Charges.					
	Miscellaneous sav- ings and fines	Passengers and parcels	Deposits, guaran- tee funds, fami- ly funds.	Remittances	Postage	Total receipts.	Charges fixed and contingent, sa- laries, &c	Mail services	Remittances	Other charges, re- funds, advances, printing.	Cash balance	Total charges
	Rs		Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs.	Rs
1861-62 ..	355	38,596	11,154	65,715	24,205	1,40,025	14,803	49,887	69,550	6,439	41	1,40,720
1865-66	697	..	48	18,259	20,481	39,485	11,506	6,638	21,045	48	248	39,485
1871-72 .	877	..	9,210	26,830	23,672	60,589	17,569	6,476	26,898	9,289	357	60,589
1875-76 .	296	..	342	29,650	22,865	53,154	29,988	..	24,313	21	2,825	57,147

There are 29 imperial and four district post-offices. The former are at Akbarpur, Amrodha, Bhánpur, Bhognipur, Bidhnu, Bilhaur, Bithúr, Cawn-pore, Derapur, Gayner, Ghátampur, Jhínjhak, Kanjri, Maharáypur, Makanpur, Mangalpur, Musanagai, Narwal, Nawábganj, Pokhrayan, Rasdhan, Rasúl-abad, Rura, Sachendi, Sirsaul, Shiuli, Shuráypur, Sikandra, and Dhalípnagar; the latter at Chaubepur, Kakaun, Sajeti, and Sárh. The number of letters, parcels, and other missives received and despatched at these offices during the same four years may be thus tabulated. —

	1861-62				1865-66				1870-71				1875-76			
	Letters	Newspapers	Parcels	Books	Letters	Newspapers	Parcels	Books	Letters	Newspapers	Parcels	Books	Letters	Newspapers	Parcels	Books
Received	532,319	35,499	7,606	3,740	576,420	37,743	6,503	2,423	755,827	51,005	3,605	8,324	955,422	61,334	7,306	7,410
Despatch- ed	504,891	11,713	2,309	2,451	850,175	22,294	1,993	2,104	693,014	15,289	2,166	6,918	..	..	..	..

Previous to the cession the district had undergone many changes, due to the decline and consequent weakness of the Mughal government, and under the rule of the Nawáb Vazír it fared little better. It was leased by Almás Ali Khán, the Oudh Názim, and was "exposed," writes Mr. Montgomery, "to all the evils and abuses which existed in that province. The revenues of the country were anticipated,

the tenures by which the amils and farmers held their possessions were most precarious, and the misery of the lower classes, excluded from all protection, was excessive." Mr. Welland, the first Collector, also writes:—"The policy of the Nawáb Vazír and of Mír Almás Ali Khán¹ was to levy and collect by every means practicable all they could, and at the commencement of each season of cultivation they granted supplies for carrying it on; even the subsistence, food, raiment, and dwelling of the inhabitants were mostly regulated and paid for from the funds furnished by the Government." Regarding the management of the land revenue he adds:—"The cultivators having been deprived of their stock in the past year at the cultivating season, advances were made in money or seed, while cattle and instruments of husbandry were delivered at a stipulated rate of value, the amount of which, together with a sum as interest equal to a fourth of the principal, would be received on the gathering of the crops. Whether the terms were written or verbal, it depended on the season how far they were abided by. The amil was all-powerful and arbitrary, was guided by the interest of the moment, and is said to have always taken the utmost which the stock and produce would afford." The Government kept little faith with the great lessees, and they in turn showed little regard for the rights and interests of the under-farmers, who found the terms of their leases altered three or four times in a year, and were therefore obliged to pass the additional burdens on to the cultivator. Irregular dues,² levied by all who had the power to compel their payment, severely hampered the trade of the country. Almost every petty Rája on all the great lines of communication had his *sáir chabútra* or toll platform for the purpose of collecting transit duties on all merchandise passing through his territory, whilst cesses were levied on all the products of agriculture and home manufacture, as well as on the exercise of all kinds of trades and handicrafts. There was no police, and in such a state of society there was no security for either life or property; the cultivator hardly knew that he should be able to reap the crop that he had

¹ Sleeman, however (I, 321), gives a much more favourable opinion of the Názim.

² The following are a few of these cesses described by Mr. Richard on in his letter to the Board in 1804 (dated 23rd March).—*Parjwat* or *parjot* was a duty which was paid by the inhabitants of the villages, markets, towns, and cities, such as article-vendors, grocers, and other shopkeepers, and was included in the land-revenue demand. This was abolished in 1802. The duty known as *sang-wazant* arose from the practice of the former officials, who deputed men to inspect once or twice a year the weights used in the country, and to affix to such as were found correct a mark or stamp, without which their use was illegal. To defray the expense of this inquisition a cess was levied at various rates upon the several trades, but eventually the duty was collected under the Nawáb's government without either examining or testing the weights in any way. *Nimak sáir* was the duty on collecting the saline earth and manufacturing salt therefrom, and in 1803 yielded a revenue of Rs. 2,571 a year. *Kirz/di* was a duty paid by weavers for their looms. *I dr-o-l hayúr* represents the tax on toddy and date trees, which in 1801-02 yielded Rs. 381. *Midhi* was a tax in parganah Káranj, the parganah belonging to Cawnpore, on the fishing in the Káli Nadi. In the same parganah there was a grazing tax imposed on the Ahírs and cowherds who used the pastures along the Káli.

town; cultivation languished, trade decreased, and the chief care of the great majority of the population was either to defend their own property or to plunder that of others. Writing in 1802, Mr. Welland says.—“The subjects in this part of the country are in the most abject state of poverty. Let the face of the country be examined, and there will hardly be a manufacture found or an individual in such circumstances as to afford the payment of a tax. The whole is one desolate waste, in which tyranny and oppression have hitherto universally prevailed.”

Such was the condition of the district on its cession to the British.

Mr. Welland assumed charge of the revenue, criminal, and judicial administration on the 8th of March, 1802, and at once commenced inquiries with a view of ascertaining a proper basis on which to assess the land revenue.¹ He found the revenue assessed by the Oudh Nawab to amount to Rs 22,56,156, and increased the demand by a sum of Rs 2,31,768 in 1210 *fasli* (1802-03). This assessment was formed for three years, and is known as the first triennial settlement. There is good reason to believe that the estimate of the revenue of the ceded districts furnished by the Oudh Government to the British, and on which their first assessments were generally made, was in every respect excessive, and was framed with a view of showing as high returns as possible in order to amuse the British Government “with an exaggerated estimate of the value of their acquisition.” In any case, it is hardly probable that a government like that of the Nawab’s would underestimate the resources of the country, and it was therefore incumbent on Mr. Welland to ascertain clearly that there were good grounds for believing the existing assessment inadequate before increasing what was *prima facie* as high a demand as the people could pay. We know that the Collector did make inquiries, but there is nothing in the records to show on what basis he made the settlement, or what were the reasons which induced him to consider the existing assessment insufficient. Unfortunately for the people, the season of 1801-02 was a good one, whilst that of 1802-03 was the finest ever known, and the settlement was not formed until the produce of the kharif harvest had been ascertained.

The *taláw* advances made by the Oudh Government for 1209 *fasli* (1801-02) were, moreover, remitted, as well as all balances of revenue due on account of previous years, so that buoyed up by a good kharif harvest, release from all arrears, and the very promising appearance of the rabi, the landholders were led to agree to terms which, had they looked forward to later harvests,

¹ The figures and facts here given apply, when not otherwise stated, to the district now stands.

they would not have assented to¹ It has been said that the landholders engaged for the revenue on the understanding that, in accordance with the Oudh practice, they should receive a deduction of ten per cent on their engagements in lieu of *malikāna* or proprietary allowance, but the Collector declared that the deduction was allowed as *nānlār* or subsistence, and had already been taken into account in fixing the assessment. That the people generally believed they were entitled to this indulgence is shown by the fact that they petitioned the Board of Revenue on the subject, and on being referred to the courts, instituted suits against Government, which, owing to some informality, were thrown out; and discouraged by this unfortunate result, they abandoned the prosecution of their claims.

The revenue of the year 1802-03, with some trifling exceptions, was realized without difficulty, but the years of plenty were succeeded in Drought of 1803-04. 1803-04 by one of drought. There was a total failure of both harvests, and the assessment at once collapsed. The Collector recommended a remission of Rs 2,42,184 and a suspension of a similar sum, but these measures were insufficient to meet the calamity. On all sides the distress was intense, and reports came in daily from the officials in the interior of the district declaring their inability to collect the revenue. The Collector himself reported² that many of the landholders had absconded and the amounts due from them could not be recovered, nor were offers forthcoming for the transfer of the estates of the defaulting landholders with the condition of the transferrees paying up the balance due. The produce of the land was in many cases less than the Government demand, and there was little hope of collecting the arrears or restoring the district to its former prosperity for some time to come. The Collector urged that sales should be allowed, and, in reply to the Board's order directing him to take such measures as should be found necessary for the security of the future revenue of the abandoned estates, wrote as follows :—

"I beg you will assure the Board that my utmost attention and constant vigilance shall be exerted to form the best practicable settlement from the terms that may be offered for the security of the future revenues of the *mahāls* alluded to. It has been with peculiar anxiety and regret that I have had the irksome duty to perform of reporting so frequently to the Board on the numerous instances of absconding *malguzārs*, but when I reflect upon the deficiencies and difficulties that unavoidably resulted from the parching and destructive drought of the last season, and advert to the exertions and endeavours that have been made to conciliate the minds of the cultivators and suppress alarm, and when ultimately I consider the liberal indulgences allowed by Government to the *malguzārs* of this district in mitigation of the ill-effects of the inclemency

¹ Letter from Collector, dated 26th December, 1805, Board's records, 17th January, 1806, No 22.

² To Board, dated 9th July, from Board, dated 31st July, and to Board, dated 14th August, 1804

of the season, I have the satisfaction to believe that no attention either to humanity or good policy has been omitted. I trust the Board will not deem me presumptuous in expressing my humble hope that when the Board in its considerable wisdom shall have taken a review of all circumstances, it will find the state of the district with respect to the liquidation of its revenues not behind in a comparative view at the end of the year with that of the majority of the districts of the ceded provinces. I have the honour, for the information of the Board of Revenue, to report that the tahsil advances authorized by Government in this district, amounting to the sum of Rs. 1,80,826, have been completed."

Ultimately the suspensions of the revenue demand amounted to Rs. 4,81,368, or, if the balance of the Bhádon instal-
 Collapse of the first triennial settlement ment (Rs. 44,419) be added, to Rs. 5,28,787. The Collector further wrote.—“I am confident that I am within the mark in stating the balances due to the tahsildárs at the expiration of the year (1803-04) at one lakh, making altogether a total of Rs. 6,28,787 not collected from the district during the year. The remission in 1804-05 amounted to Rs. 82,804, and the balance of the Bhádon demand to Rs. 1,37,472, of which a part will be realised from the sale of the estates of the defaulters.” The Board yielded to the pressure and permitted the sale of the estates of the defaulters, instead of revising the demand and suspending its collection until more favourable times. By November, 1805, estates assessed at nearly four and a half lakhs of rupees had fallen under direct management, owing to the default or misfortunes of their owners, without counting those re-settled at a reduced revenue. In less than a year from the time that permission was given, 238 estates, assessed at a land revenue amounting to Rs. 3,64,386, were sold, and others were put up for sale, but, finding no purchasers, became the property of Government. Mr. Montgomery writes.—

“This, coming as it did after so severe a visitation of Providence as the famine of 1211 *fash*, was an excessively harsh measure; it was, moreover, unjust to the landholders, who were little acquainted with our revenue regulations, and who were in many cases, through the chicanery of the native officers, kept in perfect ignorance of the penalty hanging over their heads. It was the interest of the native officers to blind the people on this point and purchase the estates on the day of sale on their own account. Some time subsequently the Collector, addressing the Board, details the villainy of one Ram Mohan Ghose, tahsildár of Shuuli, who was convicted on the clearest evidence of having reported many zamíndárs to have absconded who were at the time actually present in their villages. The zamíndárs, on being questioned why they concealed themselves from the Government peons, said they had done so by order of the tahsildár. They likewise stated that no advertisements were ever put up in the villages, and that they were ignorant of the sale till the purchaser came to take possession. In other cases it was proved that the tahsildár promised to purchase the estate in the name of the zamíndár's relations, instead of which he purchased it for himself in the names of his own friends. In this manner the creatures of the unprincipled tahsildárs and native officers purchased many of the finest and best estates for very small sums, and got others in farm, there were not wanting speculators who for a trifles purchased estates, and who, either in case they could not obtain possession, or

were dissatisfied with their bargain, threw them up and left them in the hands of Government. It was to remedy these proceedings, and restore to the zamindárs the estates of which many of them had been fraudulently deprived that a special commission was formed in the year 1801 A.D. At the close of 1211 *fakh* the district seems to have been in a complete state of disorganization, and property generally deteriorated. The native officials again and again urged the Collector to apprehend and bring back the absconded zamindárs, according as they asserted, to the customs prevailing under the Nawáb's government. Their representations were forwarded to the Board, who of course refused to interfere. The cultivators' rates fell generally throughout the district, and the finest lands were to be had at comparatively reduced rates."

Then came a time of some care and consideration: an advance for seed and plough cattle, amounting to Rs 1,80,336. was made, Second triennial settlement but still the actual remissions amounted to the large sum of Rs 4,47,762. In the meantime preparations were made for the formation of a second triennial settlement. Patwáris or accountants were ordered to forward through the tahsili statements exhibiting the produce of their respective villages; while tahsildárs and kanúngos were directed to test the accuracy of these documents, affixing their seals to those passed as correct. The Board, however, desired that the engagements of the first triennial settlement should be continued, but the Collector represented that this was impossible, that the district generally was over-assessed, as the history of the past year had shown. He further wrote:—

"I should mention the large sums of money paid by individuals of property on account of their engagements which have not been collected by them from the country, a particular instance of which the Board will observe in parganah Shurájpur-Sakhrej in the *talúka* of Rs. & Shie Sugh, and many instances of the kind have occurred, besides the one alluded to, though not probably to such extent. Persons of this description will not subject themselves to the possibility even of again being obliged to pay sums from their own private funds on account of the revenues of Government, neither have they generally the means, and many persons of some property and consideration have refused to engage for their estates on the present reduced assessments, giving as their reason that the prospect of profit is not sufficient to induce them to risk their property, which in case of failure in their engagements from adventitious circumstances would be involved. Another and principal cause of the decrease is the practice of the cultivators of quitting their villages to cultivate elsewhere at a reduced rate, or of relinquishing part of their lands in the village they reside at and cultivating lands in the next village under the denomination of *pridáht* at a reduced rate per bigha. This practice in a district in which all the engagements with the cultivators are for money, and not for a portion of the produce, must reduce the receipts of the malguzárs considerably, and consequently affect the revenues of Government. The rate per bigha in this district was excessively high, and was kept up during the Nawáb's government by forcing the tenants to cultivate at such rates, and, in case of their quitting the lands, by compelling them to return to those they originally cultivated. I have received repeated representations from the tahsildárs on this subject, enclosing long lists of cultivators who have quitted their holdings. I beg further to bring to the notice of the Board an attempt I believe to have prevailed among some of the malguzárs to reduce the resources of their estates by allowing them to fall off in the present year, in the hope that a

settlement would be concluded with them on a fixed annual revenue equal to the produce of the present year. These instances I hope, however, are few, and the effects counteracted by making the settlement on an increasing revenue."

The ultimate result of his repeated remonstrances was that the Collector was permitted to make what arrangements he best could, and he reported as follows on the re-settlement of the district —

Shiuráj Shiuli "The decrease of Rs. 14,643 in the revenue of parganah Shiuráj-Shiuli falls principally on such estates as have fallen under direct management from the absconding of the malguzárs, or otherwise the balance from the maháls amounts to Rs. 9,543. On a reference to the produce of the present year, the profits of the malguzárs will be scarce anything, they have engaged with the hope of profit in the future years by their own industry in improving the cultivation of the lands. The cultivators of this parganah have been greatly distressed in the past year from heavy falls of hail when their crops were ripe, for though a remission was allowed by Government of Rs. 12,670, yet it only included the demands of Government. The loss to the cultivators may be estimated at an equal amount. The taluka of Rájá Shin Singh has been made provisionally hazúr tahsíl, the security is unobjectionable, and the amount of the revenue seems to render it proper to be managed in that manner. With respect to the decrease, I have to observe that the estate is mortgaged to the surety, Uday Chand, for Rs. 8,000, and he has paid on account of the estate the further sum of Rs. 14,000, making a total of Rs. 22,000 not realized from the estate in the period of the last settlement. Should the Board approve of the estate being made hazúr tahsíl, the loss to Government will not be great in the present year, as the commission saved will on the original revenue be Rs. 7,653.

Bilhaur "The decrease of Rs. 20,916 in parganah Bilhaur Dewa falls principally on those estates which have fallen under direct management. The balance from them amounts to Rs. 20,640 for the past year. There is a further unadjusted balance of Rs. 5,318 on account of destruction of crops caused by detachments marching through the parganah from Cawnpore, and the crops having been repeatedly destroyed, the cultivators will not again cultivate their fields. In such villages there is a consequent decrease. The cultivators in this parganah have experienced great losses from the same cause as in parganah Shiurájpur, the remissions on account of the hailstorm not having included the damages they sustained. The decrease in the present year falls particularly heavy, owing to the deficiency of rain in the early part of the season, and when the rain did fall, it was in such torrents that the people had hardly opportunity to sow their fields properly, this remark holds good generally throughout the district.

Rasulabad "The decrease of Rs. 8,976 in parganah Rasulabad is partly in the maháls which have fallen under direct management, the balance of which on account of the past year is Rs. 10,519 and partly in the taluka of Khair Lálji, on account of which the surety assured me he had paid Rs. 18,000 during the period of the first settlement. The remarks concerning the effect of the hailstorm on the cultivators mentioned in parganah Shiurájpur appertain also to this parganah. Had a new assessment been made of the whole parganah the decrease would not have been so great, as several estates are considerably improved.

Derapur "The average decrease in parganah Derapur-Mangalpur is Rs. 10,372, and falls partly on the maháls which were under direct management, from which there is a balance due of Rs. 6,990. Another principal cause of decrease which is particularly great in this year is the deficiency of rain in the early part of the season when

the cotton is sown. This parganah is on the banks of the Jumna, and its principal produce is cotton, in which there is this year a great failure from the above cause. Another circumstance is the dissatisfaction of the malguzárs at the conduct of the tahsildár. The landholders in this parganah are chiefly Rájputís, a caste of people who ill-brook bad treatment, and they had neglected the cultivation, having determined to relinquish their engagements in case of the tahsildár remaining in the situation.

"Of the decrease of Rs 4,910 in parganah Biláspur Sikandra, Rs 473 were incurred in former years, the further deficiency is partly in the estates held under direct management, the balance from which on account of 1212 *fash* is Rs 2,795. This parganah is also on the banks of the Jumna, and the great decrease in the present year is owing to the deficiency of rain in the early part of the season by which the cotton is much injured.

"Of the decrease of Rs 9,698 in parganah Akbarpur Shábpur, Rs 1,573 were incurred in the settlement concluded for four years, including 1212 *fash*, which has been confirmed by the Board; the remainder falls partly on such estates as have fallen under direct management, the balance due from which on account of 1212 *fash* is Rs. 8,076, and partly on some villages on the high road between Kálpi and Cawnpore, where the cultivators experience great annoyance by being called upon frequently to carry the baggage of troops marching between those places, and partly from its situation on the banks of the Jumna.

"Of the decrease of Rs 14,582 in parganah Sárh-Shankarpar, Rs 3,785 were incurred in the settlement of sundry villages made in 1212 *fash* for four years, and approved by the Board, and the further sum of Rs 1,016 in estates which were exposed to public sale for arrears of revenue at a reduced revenue, agreeably to the orders of the Board. The decrease in the present settlement falls partly in such estates, including those of absconded malguzárs, as are in arrears, the balance due from which on account of the past year is Rs 8,589, and partly on those villages affected by their position. I would further notice that in the month of Asárh (July) the tahsildár represented that the cultivators generally throughout this parganah refused to cultivate at the very high rate per bigha of the parganah, and it was not till the rate was reduced that they cultivated their lands.

"Of the decrease of Rs 10,496 in parganah Ghátampur, Rs 1,595 were incurred in the settlement made for four years, including 1212 *fash*, which has been approved by the Board, and the further sum of Rs 427 in estates which were sold at a reduced revenue for arrears, agreeably to the orders of the Board. The decrease in the present settlement falls partly on estates, including those of absconded malguzars, from which there is a balance due on account of the past year of Rs 10,468, and partly on those affected by their position on the banks of the Jumna.

"Of the decrease of Rs 9,736 in parganah Bhogni-Musánagar, Rs 1,848 were incurred in the re-settlement of sundry estates, which has been approved by the Board, and Rs 288 in estates sold by public sale at a reduced revenue for arrears. The decrease of the present settlement falls partly on the estates, including those of absconded malguzars which are in balance, which on account of the past year amounts to Rs 3,847, exclusive of a large balance due to the tahsildár, and partly from its situation on the Jumna. This parganah has been considerably affected by the deficiency of rain in the early part of the year, and by the cultivators from Bundelkhand, who greatly supported the cultivation of this parganah, not having come over this year in any number.

Mr Dumbleton took charge of the district in February, 1805, and reported that in several cases the assets of estates were less than the Government-demand. He proposed that the landholders should be bound to demand from their tenants a rate of rent proportioned to that of the revenue they themselves paid to Government. The Board had no materials before them from which they could judge of the real facts of the case, and were obliged to require the Collector to give reasons for his opinions, and not, as hitherto, merely echo the opinions of his native subordinates, who had nothing to lose, and everything to gain, by the existing state of affairs. The Government at length deemed it advisable to appoint a commission¹ for the purpose of superintending the ensuing settlement. The commissioners, Messrs. Tucker and Cox, entered on their duties with great energy, and demanded of the Collector his sentiments on the condition of the district, whether it was in that state of forwardness that would admit of a permanent settlement, with due regard to the interests of Government. At this time the grant of a permanent assessment to the upper provinces was considered advisable both by the local authorities and the Supreme Government, and the measure was subsequently lost only by the refusal of the Home Government to sanction it. The Collector was further instructed to report on the present state of cultivation in the district, the amount of the population, and the proportion they bore to its agricultural resources, and whether any improvement could be effected therein by the introduction of new staples or the improvement of existing ones. "The Collector," writes Mr. Montgomery, "was in favour of a permanent settlement being ultimately formed, but recommended that the ensuing settlement be made for a period of 15 years. He reckoned that two-thirds of the arable and waste lands were under cultivation, and observed that it was impossible to form any idea of the population; also that the resources of the landholders were much circumscribed. He stated the principal articles of produce to be cotton and sugar, and in some localities indigo. With this report the Collector also furnished an estimate of the assets of each parganah. This estimate was supposed to show the actual assets, free of any deductions, and the total assets then shown were less than the Government assessment of the district. He argues that if, as the Board wish, a deduction of 15 per cent in favour of the landholders be made from this estimate, there will be a decrease of five lakhs in the revenue of the district. In his opinion the estimates were false and not to be depended on.'

The commissioners themselves in their reports on the district write thus concerning the early settlements:—"The Cawnpore district, we have reason to apprehend, was over-assessed

Opinions of the
commissioners

¹ Under Regulation X of 1807.

at the first triennial settlement, and it is still suffering, we fear, from the consequences of that injurious proceeding. Much too great an anxiety was manifested in this and other instances to draw from the country suddenly the utmost revenue which it could be supposed to yield. Large deductions became necessary in consequence at the second settlement; but even after these concessions were made, the assessment in particular estates was far from moderate. Parganahs Jájmau, Bithúr, Salempur, and Domanpur are supposed to be still heavily assessed." And in their report on the quadrennial settlement they write.¹—"The extent to which the settlement originally concluded at the session was carried is to be regretted on many accounts, and in no point of view more than on account of the very general permutation of property which it has produced in the public sale of the over-assessed estates. There is also reason to regret that the reductions allowed at the second settlement, however considerable they may appear, had not been more general, as the large proportion of the further reductions which have been found necessary at the present settlement are solely attributable to the impoverishment of the landholders under a continued over-assessment, while such increase as has been obtained on the present occasion will be found principally among those estates which by a timely forbearance have been afforded the opportunity of improvement."

The quadriennial settlement for 1216 to 1219 *fash* (1808-09 to 1811-12)

Quadrennial settlement was made at a still further reduction of Rs 81,864 and amounted to Rs 21,69,340, after deducting the revenue of parganah Sikandra given in *jágir* to Rájá Anúpgir Himmat Bahádur, which at the preceding settlement amounted to Rs 1,22,320. Notwithstanding this revision, many landholders refused to engage for the Government demand, and villages assessed at two and a half lakhs of rupees were let in farm. The balances during its currency were, however, very small, and amounted to only Rs 87,622, which were eventually remitted, and the sales for arrears of revenue affected only forty-nine estates. The board of commissioners in their report on this settlement wrote:—"The present settlement can in fact be considered only as an arrangement for rectifying the inequalities of a settlement originally formed on mistaken principles, and subsequently renewed too generally without due consideration; and in this arrangement we have derived much beneficial assistance from the experience of the late Collector, Mr Dumbleton, who having himself formed the second triennial settlement, and being officially engaged in the realization of it during the whole period of

¹Board, 17th November, 1810, No 7.

its continuance, has every opportunity of making himself intimately acquainted with its defects." It was fortunately found possible subsequently to restore several of the ousted landholders who had been fraudulently deprived of their estates, but the great mass of the sufferers never received either aid or compensation. Government and the old proprietary body fared equally badly: the resources of the district went into the hands of as corrupt a body of officials as ever existed in these provinces, and the worst features of the pre-British period were repeated without any of its redeeming qualities.

The commissioners, whilst acknowledging the partial success of the quad-
First quinquennial settlementrennial settlement, were not slow to perceive that vigorous measures were necessary to render it possible to continue the fiscal administration of the district on a stable basis. It was desirable to strike at the root of the evil by a rigorous investigation on the spot, and Mr. Newnham, an officer of great and varied experience, was deputed to Cawnpore to conduct the fourth or first quinquennial settlement for the years 1220 to 1224 *fasli* (1812-13 to 1816-17). This settlement was extended subsequently by various Regulations, and lasted until the revision under Regulation IX. of 1833 took place. Mr. Newnham commenced by clearing the district of the party of ~~remote and intriguing officials which had so long held it completely in their hands.~~
resource removal of the people and their relatives, ~~the~~ people and their relatives," writes Mr. Montgomery, ~~in the~~ ^{in the} ~~at once open new~~ sources of information which had hitherto been blocked up. He proceeded into the interior of the district and held personal communication with the people, not, as heretofore, through the medium of the native officials. He seems quite to have gained their confidence and affection; he restored, where possible, many of the old and injured zamíndárs to their estates, and by a judicious reduction and equalization of the revenue, and by a proper selection of representatives of the different communities, he formed a settlement which for a period of twelve years stood well and was collected without distressing the people. Subsequently, from causes which I shall hereafter state, the zamíndárs became embarrassed and heavy arrears accumulated." Though the result of the assessment showed a nominal increase, due to the resumption of the revenue-free estate of Najafgarh and the transfer of some villages from parganah Kora to this district, there was a real decrease of Rs. 8,707, and the redistribution of the revenue gave great relief to many estates. The villages, too, which were purchased by the servants of Government and their relations, and had generally been brought into a high state of cultivation, were also made to bear their fair share of the Government demand.

The conduct of the native officials and the extensive changes in the proprietary body which was brought about through their means have been referred to above, and may be further noticed here. The operations of the band of plunderers who preyed on the district were conducted on a wide and systematic scale. The tahsildárs, or native sub-collectors of the land-revenue in the interior of the district, were related to the officials of the head-office, or, as in one instance, the tahsildár was a child nominated by his relations, who exercised the power and enjoyed the privileges of the office. Hence remissions of revenue never benefited those for whom they were intended. Tahsildárs through their creatures assumed charge of the defaulting estates, and though Government was moved to revert the outstanding balances as irrecoverable, and even actually granted the remission, numerous estates were brought to sale for these very years, and bought in by the native officials or their nominees. In all this they were assisted by the originally incorrect record of rights. Even the names of the villages had been altered, and persons actually enjoying proprietary rights were ignorant of their danger, either because their names did not appear as the defaulters, or they did not recognise their own villages in the names of the estates put up to auction. Indeed numerous instances occurred where the actual proprietor was totally unconscious that he was represented as in arrears, or was reported as an absconder because he had hid away by the advice of the very officer who was prepared to take advantage of a fault he had himself instigated.

The records in the tahsildárs' offices were not forthcoming, and in the kánungos' accounts the remissions were unnoticed, and the balances still recorded as outstanding. No authentic patwáris' accounts were to be procured, and, owing to the collusive understanding which subsisted between the office

The "land jobber's ring" establishment at the head-quarters and those residing at the various tahsils in the interior of the district, the official records of the Collector's office, relative to both remissions of revenue and sales of land on account of 1211 and 1212 *fash*, were mutilated and done away with. There can be no doubt that measures were purposely adopted to render the accounts of the years alluded to unintelligible. It is also remarkable that the sales for alleged balances of those years did not generally take place until the year 1214 *fash*, after the intervention of a new settlement, at which the assessment was generally made on reduced terms, in many instances with the dependants of the tahsildárs themselves, and almost always to the exclusion of the former landholders. The parganahs in which the most

extensive alienation of property took place through the undue influence of public officers were Bithúr, Dera-Mangalpur, Ghátampur, Jáymau, Shiulí, Rasúlabad, and Bilhaur. In Bithúr, Násir Ali worked through his brother-in-law, Darwesh Ali, tahsildár; in Dera-Mangalpur, through his brother, Kalab Ali. In Ghátampur, Ahmad Baksh, the názir, who was brought by Mr. Welland with him from Jaunpur, appointed his own nephew, Zulfikár Ali, a child, as tahsildár, and enjoyed all the emoluments of the office. His dependants, Pahlwán Beg, Mír Agháwan, Madad Husain, Dára Khán, and Ján Ali, were employed, as circumstances required, either as amíns deputed to attach estates, as farmers when the proprietors were to be excluded from the management, as purchasers when Ahmad Baksh wished to acquire the property, or as sureties for each other. Thus these five names are constantly cropping up in the village histories, and transfers as regularly were made by them in favour of Ahmad Baksh. Similarly, in the remaining parganahs every specious fraud was resorted to in order to enrich the very persons who caused the defalcations by which they profited. In the Persian settlement account drawn up by the tahsildárs the names of their relations or friends were surreptitiously introduced as the proprietors of villages whose settlement had been made with persons denominated mukaddams and mustájirs in *English* accounts, where the column of proprietors was left blank. Advantage of this was taken by Táj-ud-dín Husain Khán, tahsildár of Akbarpur, in which parganah this species of fraud was chiefly resorted to, to divest a large number of landed proprietors of their ancestral possessions.

The fearful state of demoralization caused by these transfers of landed property forced itself on the attention of Mr. T. C. Robertson, Judge and Magistrate, as early as 1818, when he first addressed Government. Nothing

Work of the com- was, however, done till 1820, when he again urged on mission. Government the fact that, if the system of constant sales were persevered in, crime would increase, additional police would be necessary, and the judicial establishments be found insufficient to meet the work. On the 27th February, 1821, the Governor-General in Council passed resolutions giving effect to the provisions of Regulation I. of 1821, establishing sadr and mufassil commissions, and Messrs. Christian and Bird were appointed commissioners for the district of Cawnpore. A power of appeal lay from the mufassil to the sadr commission. The attention of the commissioners was principally directed to public sales on account of arrears of revenue, and their

action in this matter is shown by the following figures given by Mr. Montgomery —

Name of parganah	NUMBER OF VILLAGES SOLD BY AUCTION				CASES INSTITUTED FOR THE REVERSAL OF FRAUDULENT PRIVATE SALES AND THE FORECLOSING OF MORTGAGES					
	Sold.	Suits instituted	Decreed	Dismissed	Sales			Mortgages		
					Suits instituted	Decreed	Dismissed	Suits instituted	Decreed.	Dismissed
Rasulabad	41	17	11	6	3		3	2	..	2
Bilhaur	31	18	14	4	7	..	7	3	..	3
Derapur . . .	46	31	23	8	7	.	7	..	..	.
Shuli	22	13	11	2	4	.	4	2	1	1
Shiurajpur ..	1	1	1				..	..	..	..
Sikandra . . .		..			.	.		..	..	..
Akbarpur	10	3	2	1	6	3	3	..	..
Bithur	59	41	38	3	11	6	5	3	..	3
Bhognipur ..	35	14	6	8	1		1	2	.	2
Ghatampur . .	77	48	43	5	2		2	1	1	.
Jajmau	39	32	21	11	3		3	2	.	2
Sahr Salempur ..	44	25	15	10	3		3	2	.	2
Total	405	243	185	58	47	9	38	17	2	15

Mr. Montgomery, writing in 1848, says that "from the cession up to the present time 405 estates have been sold for arrears of revenue," but by far the majority of these sales took place in the earlier years of our rule. It is difficult to ascertain the number of estates sold in execution of the decrees of the civil courts, as only the rights and interests of individuals were sold, and as there was no record of these rights, the area affected, as well as the extent of the shares, is undefinable. In explanation of the statement of cases before the special commission the same officer writes —

"It must be confessed that the ignorance of the Government European functionaries, both judicial and revenue, with regard to the peculiar tenures of the country, led, independently of native intrigue, to many and great abuses, and to the breaking up of numerous old proprietary communities. Mr Newnham, who was Collector in the year 1813, states that in his opinion 800 villages were fraudulently transferred to strangers by the effect of our system of registration commonly known by the name of *dakhil-khary*. He gives no data from which may be tested the correctness of this statement, and I am inclined to think he much over-estimated the frauds, though many cases doubtless did occur.

" Previous to the present settlement (under Regulation IX of 1833) the only individual recorded in the Collector's office was the person who contracted to pay the Government revenue, called the lumberdār, but who was only the representative of the village community, many of whom had equal, and perhaps larger, interests than he had in the estate. The Government authorities appear to have considered him as the sole proprietor, and treated him as such. If the lumberdār proved unfaithful and sold the estate, the purchaser's name was recorded in the Government register, and he claimed possession of the whole in consequence. It sometimes happened that the other shareholders thought they might save their shares by having their names also recorded in the register, but this was denied them by the Collector on the lumberdār's objecting. As a last resource they would sue in the civil court to have their names inserted in the register, stating they were in possession of their shares. The court nonsuited them, telling them that the registry was the Collector's business, the purchaser, backed by the authority of Government, came to take possession, nor was it likely that the Rājputs would quietly give up their rights. Every village, under such circumstances, was a regular battle-field, but eventually the purchaser would be triumphant, and our jails filled with men whose only crime was that of defending their own property from illegal seizure.

" Mr Newnham in illustration of the above gives several examples, I will quote one. Hardhan Singh, the recorded lumberdār of village Bhaura, consented to a conditional sale of the village to one Munshi Gursahāi, the agreement being that at the expiration of three years, if a certain sum advanced was not repaid, the sale should be absolute. It was provided for in the deed that if the estate should pass to Gursahāi, he, Hardhan Singh, should hold his lands, paying only a nominal rent for them. It does not appear that the village community knew anything of the sale till the transfer of names had been made in the Collector's register, and the purchaser came to take possession. The constitution of the village was this: it was divided into four shares, and each share again divided into sixteen pathis. The village contained 1,650 bighas of land, of which Hardhan Singh owned only 217 bighas. Mr. Newnham writes 'the shareholders thus deceived were a class of Rājputs who were known to have fought and frequently defeated the Nawāb's troops in defence of their rights, when I met them they were warm, but their demeanour was that of men urging their part with moderation, and a confidence that the laws of the British Government would do them justice.' It also frequently happened that a wealthy individual purchased a share in an estate, and then by purchasing the interests of some, and paying up arrears due on other shares, gradually became sole proprietor, and thus many village communities lost their proprietary rights and became mere cultivators."

The commission also investigated and reported on the status of the so-called mukaddams and the position of pattidārs, and the conclusion at which they arrived was that the true mukaddam held a subordinate position to that of the proprietor for whom he managed the estate, from whom he received a certain allowance of land or money for the performance of those duties, and by whom he was removable for misconduct, but for no other reason; also that the office was hereditary, but not transferable. They, moreover, stated as their opinion that the name mukaddam was erroneously applied to those persons of good caste, and exercising undoubtedly all the privileges of proprietary right, whose estates had at one time or another become incorporated with the large talukas of power-

full zamindars who, in addition to their own personal estate, had obtained the management or superintendence of large areas for the revenue of which they had become responsible. Thus they considered the so-called mukaddams of parganah Shmrappur as really possessed of proprietary rights, though certain hereditary privileges were exercised over them by the Rájas to whose taluka their villages belonged. Their case, however, is separately noted hereafter. They considered the individuals recorded by Táy-ud-dín Husain Khán, tahsildár of Akbarpur, and Sarúp Singh, kánungo of Bhognipur, as mukaddams and mustáfs, possessed of full proprietary rights without any limitation, and restored them to their proper position. A few mukaddams properly so-called, *i.e.*, village managers, were left, whose long-standing position recent purchasers have disregarded and put an end to.

With regard to pattidárs, the commission reported that during the disposal of the numberless claims which arose on the institution of a new court with apparently unlimited powers, redress was often sought by others than the recorded *málik*s, but who beyond doubt possessed a definable interest in the estate. It was, moreover, a common practice with the pattidár, in order to avoid expense, to keep aloof till the original claims were decided, and to insist in sharing his success (if obtained) with the original claimant. It is not clear to what extent they exercised the powers of defining the status of each individual sharer, but, undoubtedly, much good must have been done in awakening the attention of all to the fact that Government had their interests at heart and would maintain them to the full.

Pattidars

subordinates, but in the meantime traces of the ancient holdings and subdivisions were effaced. In every instance there was a long account of mesne profits, involving endless litigations to be adjusted, and altogether the rapid and sweeping changes caused in the first instance by revenue, fraud, and incompetency, and subsequently by the operations of the local special courts, engendered a feeling of insecurity in all land tenures, which has had a most prejudicial effect on the interests of the district. The revenue authorities and special courts, however, must not bear the whole blame of the confusion of the tenures in this district. Incalculable injustice here and elsewhere has sprung from the loose system which obtains in the civil courts of deciding regarding landed rights without first ascertaining whether the existence of the thing sued for be compatible with the constitutions and tenures of the estate, and of ordering the sale of rights without defining what the rights sold consist of. It is to this system that must be ascribed those anomalous decrees and sales which no ingenuity can execute, and which give the decree-holder or purchaser, if a poor man, nothing; and if a rich and powerful man, an amount of his neighbour's property, limited only by the extent of his own wealth and power. In this district, until the present time, a decree against the individuals whose names were entered in the Government engagements, or a sale of their rights, appears, as a matter of course, to have been considered as giving the decree-holder or purchaser a right to the whole mahál, although there may have been twenty sharers besides the lumberdars whose rights ought in no way to have been affected by the decree or sale."

The fair incidence of Mr. Newnham's settlement, though originally equitable, was much disturbed by the embarrassments into which the land-holders subsequently fell. Mr. Montgomery writes.—

The indigo interest.

"The principal cause of the embarrassments that ensued was the withdrawal of indigo advances and the stoppage of the Company's cotton factories. From 1220 to 1226 *faski* (A.D. 1812 to 1819) there appears to have been a steady cultivation of the indigo plant, not the result of rash speculation; from 1226 *faski* (A.D. 1819) the most reckless trafficking in indigo and cotton commenced. The great indigo factory of Najafgarh caused yearly a vast circulation of money. 'The unprincipled extravagance of that period,' writes Mr. Read, 'surpasses description, and the worst effect was that the same spirit communicated itself to the malguzárs. There was no want of money. Little care was taken to provide equivalent returns for advances made, and the unprincipled as well as the imprudent went on as if this state of things could last.

The money does not seem to have been laid out in improvements, but spent on marriages and village festivals. No village improvements were effected, the fiscal value of no estate was advanced; and precisely as advances were supplied with perfect heedlessness to the result, so were they received with no other than fraudulent intentions or non-payment in any shape. The native revenue officers took care to secure the Government revenue, and doubtless did not let the golden opportunity pass without enriching themselves.' The firm of Burnett & Co. were the first to collapse, failing to the amount of nine lakhs of rupee. They were succeeded by that of Fortier & Dubois of Najafgarh, whose debts to Alexander & Co. are said to have exceeded twenty-six lakhs of rupees. The sudden stoppage of the large advances to the zamindars was ruinous. Hitherto advances had been made when the revenue demand was pressing. They stopped. Then the indigo lands were for a time deteriorated, and there was no other article to take its place. A loose, careless, and extravagant feeling possessed the landholders. They defrauded the indigo-planters, and were not faithful to Government, hence arose a system the evasion of payment, resistance of process, and a general character for contumacy. The above remarks refer to the zamindars of the Ganges parganahs. In the Jumna parganahs there was little or no indigo, but the price of cotton fell from Rs. 16 the maund in 1227 *fakh* (A.D. 1820) to Rs. 10 the maund in 1236 *fakh* (A.D. 1829), whilst the burden of taxation remained the same." The effect of this collapse of the indigo interest was, however, more local than the above description would lead one to suppose. Mr. Montgomery indeed confines his remarks to the Ganges Najafgarh estate. parganahs, but, as a fact, the factory to which they apply is that of Najafgarh only. The rise and fall of this factory in prosperity is not without interest. After more numerous changes than ordinarily appear to have been the fate of any other estate before the cession, it passed as a *jagir* into the hands of the sisters of Najaf Khan, the amil under the Oudh Government. By them it was leased for Rs. 12,000 to General Martin, who built a large indigo factory, the operations of which extended not only to the nine villages connected with the estate,¹ but also to other villages in the southern part of the parganah, and even across the Ganges into Oudh. His custom was to build vats and masonry wells everywhere, the raw indigo produced in the former being brought to the head factory for final preparation. Besides the 25 vats in the Biposi (Najafgarh)

¹ Biposi, Najafgarh, Nagapur, Kharoti, Bagha, Narayanpur, Maudhana, Sondhela, Kamalpur, and Ramna, now included in Biposi.

factory, he had 330 vats in 13 villages and built 23 wells. His nephew succeeded him, and was succeeded in his turn by Fortier & Dubois. They became heavily in debt to Messrs Alexander & Co, and were sold up. The Begams recovered possession, but on a suit being instituted by Messrs Alexander & Co, the ladies' title was considered insufficient, the estate was resumed by Government and held direct for seven years, after which it was given in farm to Mr. Vincent for twelve years. At last settlement enquiry was made for the real proprietors, but, with the exception of the Thikurs of Sondkela, no one could make good his title, and the estate was settled on the conclusion of his term in proprietary title with Mr Vincent. He transferred it to Messrs Greenway, they to Messrs Menzies, and they again to Khagol Singh, the present owner. During the occupation of Messrs. Fortier & Dubois, with the object of showing larger profits than were really obtainable, and procuring advances from Messrs. Alexander, the jamabandis or village rent-rolls were raised by the device of calling thirteen biswas a full bigla,¹ instead of twenty biswas. The ruin of this fine estate, then, can in no way be connected with the effect of Mr Newnham's settlement, it was entirely due to extraordinary cause which were overlooked at the settlement of 1840. The crushing revenues were passed on to the cultivators, who were at the recent revision almost in a state of absolute pauperism, the present proprietors paying the revenue from other sources. Large reductions have been granted in the new assessment, and care has been taken that the relief has reached the cultivator.

In Sârh Salempur, also, Mr. Maxwell had an estate of eight villages and a factory at Mahîrâjpur. He adopted General Martin's plan of building outlying vats and wells, being credited with 187 of the former and 24 of the latter: but many of these structures are situated on what now appears most hopelessly bad land. The estate passed into the possession of Musannât Jâfir Begam, by whom it was sold to Dr Campbell. The estate has now been distributed by sale amongst various native purchasers, the factory remaining

in the hands of Messrs Sheerin. Large estates in Bilhar

The Maxwells.

also were owned by Mr Maxwell, and have since been distributed amongst native proprietors. The effect, therefore, of the indigo industry on the economical conditions of this district has received exaggerated importance from Mr. Montgomery. The country in any way affected by the prosperity or ruin of the indigo-planters was limited, and though the spirit of

¹ It is said that the cultivator themselves represented their bigla as smaller to obtain larger advances. They pay for it now.

speculation in some instances carried ruin to both planter and those dependent on him, there is no reason to believe that the estates of other planters were not conducted on strictly commercial principles. The fact is that the day of indigo is past. The cultivator has become more keenly alive to his own interests, and finds it pays him better to sell his plant at a fair price arrived at by competition (*khúsh khari*), or even to build a few vats and manufacture, by the more process of steeping, a coarse dye (*kachcha nil*) which he sells to larger factories to be made up. Large speculations, too, are now made in the export of indigo-seed, and land is cultivated more with a view of supplying this trade than of providing material for dye. The days of interdependence between planter and cultivator are past: the planter now is but one bidder against many, and the position of villoin to which the cultivator was once reduced is changed for that of a rival manufacturer. Indigo no longer pays European factories in the North-West Provinces, and the place of the old squire-like planter has been taken by the native capitalist—unscrupulous and unsympathetic—who, while damaging the soil with excess of canal water, will crush the cultivator as he was never crushed when “the factory” was bank, dispensary, almost home, to its soil-born dependents. Old wells and countless vats are to be seen everywhere in parganahs Bilhaur and Salampur. The present zamíndárs neglect to repair the wells even where most required, and, except when let to Baníyás, the vats are never used.

During the currency of Mr. Newnham's settlement the district was
 Mr Newnham's unfortunate in the revenue officers appointed to watch
 successors. over its interests. Mr. Newnham was succeeded by Mr.
 Ravenscroft, who held charge of the district for seven years, Messrs.
 Grant, Christian, and Swotenham holding office for short periods inter-
 mediate. Mr. Ravenscroft rendered himself notorious
 Mr Ravenscroft. by entering largely into rash cotton speculations, and
 when it became necessary to fulfil his obligations, he did not hesitate to
 appropriate Rs 2,74,853 out of the Government treasury for that purpose.
 When the defalcation was discovered Mr. Ravenscroft fled into Oudh and lived
 for nine months near Fyzabad. He was discovered and a party sent to apprehend
 him, but he escaped and secreted himself near the Nepál frontier at Blunja, on
 the left bank of the Rapti river, in the Gonda district, where his residence was
 concealed from the Oudh Government by the local authorities. The local Rája
 made over to him a portion of land for tillage and a suitable site in a mango
 grove for his house, which he constructed after native fashion. The oldest

son, however, of the Rájá—a morose person who led a secluded life—became alarmed when he saw Mr. Ravenscroft begin to plant indigo and prepare to construct vats for the manufacture, and apprehended that he would go on encroaching till he took the whole estate. He therefore hired a gang of bandits and had him foully murdered. Ravenscroft and a friend staying with him, Ensign Platts, made a desperate resistance, for out of the twenty-nine men who composed the party when the attack commenced, seven had been killed and eighteen wounded. An investigation was twice set on foot, the first one failing through the perfunctory character of the enquiry made, and the Government remained satisfied that the Rájá had nothing to do with the murder. Mr. Ravenscroft's tomb was built at the expense of Government. “Mr. Ravenscroft,” says General Sleeman (from whose work the above particulars are chiefly obtained), “was the handsomest and most athletic European gentleman then in India, and one of the most expert in the use of the sword and shield: his hospitality was lavish and notorious. I have been told by the son of Mr. Ravenscroft's diwán that his chief delight was in cock-fighting, and that he lost as much as Rs 40,000 in one year by that amusement. The diwán warned Mr. Ravenscroft of the danger of appropriating Government money, but Mr. Ravenscroft replied that his father had a large estate in England. So seeing the impending crash, the prudent official obtained sick leave in order to be absent when it came. Mr. Ravenscroft was also remarkable for his devotion to scientific cultivation and endeavours to improve by model farms (as is again the fashion) the agricultural system of the country. The letter in which he addresses the Governor-General is so characteristic of the style of official correspondence in those days, as well as illustrative of Mr. Ravenscroft's own views, that I give it *in extenso* ¹—

“The celebrated Sully calls agriculture one of the breasts from which the State draws its nourishment. That great man could not possibly have given us a more happy simile. Instructing by precepts, stimulating by rewards, he prevailed upon his countrymen to cultivate the art of husbandry. Your lordship's discerning mind will point out to you in an instant the aptness of this simile to the source of wealth in India, from whence spring for the most part the revenues of the State. Although no public encouragement has at any period been given by the English Government to agriculture, either by the erection of societies or the institution of rewards, yet substantial proof is afforded in the amount of revenue produced for ages from land in the eastern hemisphere, that husbandry is with its inhabitants the oldest, the most useful, as well as the best cultivated of the arts. At the present period your lordship will find that about 18 lakhs of bighas of land under the plough give a clear revenue to the State of more than 27 lakhs of rupees, besides a profit of 15 per cent. to the leasers and renters of land, making the total amount of rents to yield a round sum of about 31 lakhs. The labour also and the expenses of the husbandman or actual cultivator of the soil is to be taken into the scale

¹ Dated 28th September, 1814.

of consideration. To do this it is only necessary to calculate the produce of crops throughout the district at large, which, from the best sources of information I have been able to examine, give an average of four maunds (*sic*), or 8 bushels, to the bigha, and as 2 bighas may in general be said to equal an English acre of 4,840 square yards, the average will be about 16 bushels per acre. The produce, therefore, of the crops amounts to one hundred and forty lakhs of bushels, or seventy lakhs of maunds of grain. Supposing the whole of the arable land to be under crops of that nature, and taking the average of the market throughout the year at one rupee per maund upon all kinds of grain, the gross produce of crops may be calculated at seventy lakhs of rupees per annum.

"Bringing under your consideration that the average crops of twenty of the eastern counties of England give only 24 bushels to the acre, your lordship will allow that this is a flattering picture of the success of agriculture in the East, the beauty of which, however, so far as concerns the art of husbandry and the improvement of the soil, is solely to be attributed to the skill of the inhabitants. With even their rude implements and a weak farming stock they make the grateful earth teem with plenty for in this propitious clime she returns the favours bestowed upon her, small as they may be, with tenfold bounty. The fostering hand of the Government or the enterprise of individuals among the European part of the community has in no single instance or at no period been held forth to the support or to the improvement of the practical agriculture of India. Passionately devoted to this delightful art, I was, however, lately the humble instrument of establishing the first society of this kind since the time that a British foot was planted on the soil, called the Fatehgarh Agricultural Society, the president of which is Sir Edward Colchrooke, but I fear it will languish from want of proper support from the Government in allotting land for experiment, when this support is afforded, under your lordship's auspices, by the institution of a "national farm" of about 500 acres, the cause of agriculture will have a better chance of flourishing. In the event of your lordship being pleased to adopt a measure which promises the greatest benefit to the western provinces, and of Bithûr, in the vicinity of which there is excellent land, being fixed upon as the spot for experimental husbandry, I pledge myself to cover the expenses of every nature, which, I am well convinced from the experience of my own little farm, will be more than reimbursed by the crops. It remains then for your lordship, as the representative of our beloved sovereign, to step forward in imitation of the royal exertions of the most spirited agriculturist England can boast of, and to give public encouragement to agriculture. When the Romans made the most illustrious appearance husbandry was in the highest estimation among them. "In those happy days," says Pliny, "the earth, pleased at seeing herself cultivated by victorious hands, seemed to make stronger efforts, and to produce her fruits in greater abundance. But when destructive luxury was introduced, then husbandry declined, and with it fell the Roman virtue." Among the French nation, under the genial influence of their king, societies were erected in every province. Men of the first distinction also in England do not disdain the cultivation of their own land. Let us, my lord, imitate the virtues of our countrymen, let us put our hands to the plough and emulate them in the field of industry, and in improving this first source of national wealth; such pursuits have graced the public life of ancient heroes may they be recorded in the annals of a British Governor-General."

Mr. Ravenscroft also submitted a scheme to Government¹ for the measurement of the entire district, which he undertook to effect in the space

¹ Dated 21st February, 1816.

of a year and at a cost of Rs. 44,500 He stated that he had by tentative measurements clearly proved that the returns of cultivated area were absolutely incorrect, and that some proprietors by concealment of their true assets were enjoying, not fifteen, but thirty and forty per cent of the gross rental Mr. Ravenscroft was indeed an example of energy misapplied, and talent vitiated by a lax morality.

Mr. Wemyss took charge of the district in 1823, but in 1832 assistance was considered necessary, and Mr Reade was appointed. He had no easy task to perform. Old revenue and takavi balances had accumulated to a large amount; the files were crowded with suits; the register of the transfer of property had been much neglected. Suits for rent, on the speedy decision of which depended in a great measure the punctual realization of the revenue, were, many of them, of an old date. The estates held under direct management were suffering from neglect, and the records were so imperfect and without arrangement that it was often difficult to find out what cases were pending. The records of this period show that the exertions made by Mr. Reade to bring the revenue department into a sound and wholesome state were very great. Indeed that officer was unwearied in his application. He found considerable balances due for the few years previous to which he took charge, and to these he more particularly applied himself. The sale process he found was no longer dreaded, since no sale of an estate being sanctioned, the process became a dead letter. The Government, fearful of falling into the extreme of former years, seemed unwilling to countenance them. It was quite proper to guard against abuses, but judiciously done, the sale process would have been very effectual. Mr. Reade urged on the Board the necessity of making some examples. He therefore selected some estates of the most notorious defaulters and proposed their sale, which the Board sanctioned. The measure was carried through with vigour, and the effect was surprising. Estates were also farmed under Regulation IX of 1825, and the sanction of Government obtained, which in cases of this kind had rarely been done before, several severe examples being thus made, they were followed by the willing obedience of all; where balances were irrecoverable they were recommended for remission and struck off, when they could be fairly recovered, arrangements were made for their gradual liquidation. The very inefficient establishments were remodelled, each parganah was visited, and every measure which good policy could devise was resorted to. Thus were laid the foundations of a sound revenue system whose effects remain to this day.

The district now underwent the most fearful visitation that it had ever experienced—the great *chauránawe* famine. The effect of this calamity upon the district has been described at page 38. It was specially inopportune, as it preceded by but a year the revision of settlement, and necessarily gave the observer a false idea of the normal condition of the district

The settlement of 1840 was effected by Mr. Rose.¹ In this district some measurements had been made and some investigations had been entered into upon the principles laid down by Regulation VII of 1822, but their application in full had been found to be so searching in details, and to require so long a time for completion, that the modified system sanctioned by Regulation IX of 1833 was adopted: that is to say, the settlement was made with those in possession, those not in possession, but having claims, being referred to the civil courts. The professional survey, to show the boundaries of each estate and the quantity of cultivated, culturable, and barren waste it contained, was undertaken by Captain Abbott. This was succeeded by the *khassra* survey of the native *amíns*, who mapped each field, recording in their field-book (*khassra*) its number, owner, occupant, soil, crop, and whether irrigated or dry. Writing in 1839-40, only two years after the famine, Mr. Rose expressed his astonishment at the flourishing appearance of the district; that “it must excite the wonder of all who had witnessed the utter state of ruin to which it was reduced by the famine. That it was more from the number of unroofed and ruined houses than from the decrease of cultivation that a stranger could suppose that the country had been visited so recently by such an awful calamity” Still he found reason to believe that the district had not regained its former prosperity, that there had been a general reduction in rent-rates, and that the worse qualities of culturable lands had been allowed to fall waste. He, moreover, soon discovered that the entries of soil made by the survey officials were unworthy of acceptance, and that the entries of irrigation were absolutely untrustworthy. He therefore employed the local officials in the classification of soils, and had the irrigation entries thoroughly re-tested, and, as he believed, correctly entered. But it has already been stated that even the revised irrigation returns of Mr. Rose’s settlement were excessive. Whilst Mr. Rose carefully enquired what *irrigated* lands had escaped entry, he neglected to test whether *all* *irrigated* lands were really so or not. For instance, the land in the *taluk* of the

¹ See his report in Set. Rep., II, Part I, 207

larger streams and tanks was entered as irrigated, although in average years those streams and tanks dry up early in the season ; and moreover, as admitted by Mr. Rose in his unprinted reports, the land along rivers, though irrigable, was so sandy as to be cultivated only with inferior rain crops ; that is, a large area of confessedly unirrigated land was classed as irrigable, and presumably assessed as such.

The principles on which Mr. Rose worked were in other respects most thorough. His first object was to determine whether the existing assessment was too high, or whether an increase might fairly be taken. In doing this he was chiefly influenced by three considerations—the existing revenue rates, the regularity of the collections, and the means employed in realising the demand, with its influence on the condition of the people. The first test, or that of existing rates, had never been applied before, because there never was before a measurement which could be relied upon, nor was there material available regarding the assessments in other districts corresponding in soil, situation, facilities of irrigation, and character and condition of the people from which any valuable comparison could be drawn. Mr. Rose compared the revenue rates prevailing in Cawnpore with those obtaining in the Allahabad, Fatehpur, and Aligarh districts, with the result that he found the Cawnpore assessment high, and concluded that the existing demand was severe in its incidence. In this opinion he was borne out by the history of the collection of the land revenue. He found that the revenue remitted and suspended since the acquisition of the district amounted to Rs 20,26,000, giving an annual deficiency of about Rs 56,000. Still, as about one-half of the above sum must be set down as loss due to bad seasons, this second test could not be regarded as conclusive, and Mr. Rose relied more upon his third test, “the means employed in realising the revenue and the condition of the people as affected thereby.” Referring to his opinion on the effect of Regulation I of 1821 already quoted, he goes on to say:—“Granting, what cannot be denied, that native fraud and European incompetency in a great measure influenced the proceedings which drew down that enactment, yet it must also, I think, be admitted that, without an unfair degree of taxation, the extensive transfers which then took place could scarcely have been effected : in many cases no doubt sales were enforced irregularly · in many more harshly and hastily ; but still in every case there was some balance, or pretext of a balance · and in a moderately assessed district, surely the malguzárs, seeing that the revenue authorities were ready to seize on the slightest grounds for a sale would,

by prompt payments, have prevented even a pretext for the sweeping transfers which took place previous to 1821, and which, if unchecked, would in a few years longer have annihilated all the ancient tenures in the district. Of late years a milder and more just system of revenue administration has prevented the frequent occurrence of revenue sales, but it must not therefore be inferred that land tenures have become permanent. Not a month passes without a long list of sales being held by order of the civil court, almost all of which, being in satisfaction of decrees for advances made by the village mahájans to the zamíndars, to enable the latter to fulfil their engagements with the Government, are in fact revenue sales in another shape. Neither has the abolition of revenue sales had the effect intended by the Board of protecting collateral rights, for these continue to be sacrificed under the sales of the civil court to nearly the same extent as they formerly suffered from the revenue process.

“In no district that I am acquainted with has there been such a rapid and extensive change of landed property as in Cawnpore. A few wealthy Muhammadans and resident Hindú bankers have possessed themselves of one-third of the district, and the fact that land yielding Rs 1,37,000 has been sold under decrees of the civil court within the last five years shows that the tendency to change has not ceased. In short, could I present an exact statement of all the transfers springing from the Government demand which have taken place in Cawnpore under the British Government, I believe that it would show that at least three-fourths of the landed property of the district have changed owners within the last thirty years. It may be objected that the investment of the capital of monied men in landed property is a proof that the assessment cannot be severe, but the objection has not much weight. The persons who have extensively acquired lands are either resident Muhammadans who have amassed large fortunes in the service of our Government and that of Oudh, or Hindú bankers of Cawnpore. To the former, precluded by their religion from banking and usurious dealings, land naturally presents itself as the only safe investment for their capital: and the convenience of having the property near their homes counterbalances the disadvantages of a high assessment. The latter have no desire to acquire land and avoid the purchase thereof whenever they can, but tempted by the enormous interest which their difficulties compel the proprietors to charge on loans, and deceived by the apparent security afforded by the land itself, they are induced to make advances, until the land becoming mortgaged to them, they have

ultimately only the option of taking the property in lieu of their claim, or of foregoing everything. But I do not mean to argue that all the estates recently acquired by monied proprietors are losing ones. Several I know were originally profitable, and many more have been made so by the capital and skill of the present possessors. All I mean to urge is that the *malguzār* profits were not sufficient to enable the ancient proprietors of the soil to fulfil their engagements and retain their possessions, and that had it not been for the fortuitous circumstances which caused the investment of foreign capital in land, a reduction of assessment would, long ere this, have been forced upon the Government. I have thus shown that by the three tests which I proposed to lay down for my guidance, or at all events by the two more important of the three, that the existing assessment was found to be high in the aggregate."

The following is a summary of the plan adopted by Mr. Rose for distributing and determining the assessment:—

"The *tahsildārs* were called upon to divide their *parganahs* into so many classes, as there were known or marked variations of soil and country, or to state, if no such variations existed. In making out those divisions the *tahsildārs* were not allowed arbitrarily to form a class from detached villages, which would have afforded an opening for much favour and fraud, but were compelled to mark off distinctly on the *parganah* map the limits of each class and to explain the supposed causes of the variations of value.

"On receiving the reports of the *tahsildārs* the supposed classes were subjected to minute enquiry and various tests. If the result showed that the *tahsildārs'* higher classes possessed a greater extent of irrigation, and a larger proportion of the better crops than the lower, and if these advantages were not counterbalanced by disadvantages of situation or habits of the cultivators, then the division of the *tahsildārs* was confirmed. But if the result was different, the *tahsildārs'* proceedings were cancelled and a fresh classification was made, or the *parganah* was thrown into one class, as might appear proper.

"In many *parganahs* the classes were at once pointed out by old and known denominations of country. Thus the '*bhūr* and *jawar kismat*' of Bilhaur and the '*kachār dehat*' of Bithūr spoke for themselves. Whenever also a stream or tract of elevated land, or visible local variation marked the changes of country, the classifications of the *tahsildārs* were found to be correct. But when they attempted to divide the *parganahs* into classes without such distinctive marks for their guidance, they generally fell into error.

"In Rasūlabad, for instance, it was found in analyzing the *tahsildār's* classes that his third or lowest class was better irrigated and more highly cultivated than his second, and his second than his first. The cause of this inverse classification was obvious. The soils and irrigation of the three classes were much the same, but the revenue rates of the *tahsildār's* third and second classes being out of all proportion high as compared with his first, and the lower classes having consequently suffered much more from over-assessment than the higher, the *tahsildār* had classed them according to their present condition, overlooking the fact that their condition was affected by the assessment, and not by any variations of soil or situation. Here of course

no division of classes was required, all that was necessary being to bring the second and third classes to an equality with the first and to reduce the whole

"Having determined the classification, the next step was to fix the amount of increase or decrease on each class. In determining this, the regularity of the collections, the condition of the people, the fertility of the soil, the situations of the villages, the extent of irrigation, the proportion of valuable produce, and the habits of the cultivators were all taken into consideration. The existing rates were carefully and extensively compared with those of similar classes in Cawnpore, and similar parganahs in other districts, nor were the opinions and estimates of the local native officers disregarded when reliance could be placed on their intelligence, local information, and integrity. Having made up my mind as to the amount of reduction or increase proper to be allowed or demanded in each class, the third step was to deduce from the rent-rates of a few fairly assessed maháls in each class the revenue-rate per acre on irrigated and nonirrigated land which should form the basis of the new jama of each village. If the revenue-rates so deduced gave a gross assessment agreeing or nearly agreeing with the demand, which in the cases mentioned in the preceding para. I had previously determined on, these, the deduced rates, were adhered to. But if, as not unfrequently happened, in consequence of the very high rent-rates prevalent in this district, the lower rent-rates were not sufficiently moderate to enable me to deduce therefrom fair revenue-rates, then I discarded the rent-rates entirely, and fixed my revenue-rates with reference to those which had been found applicable in similar divisions of this or the neighbouring districts."

The financial result of the settlement was a total decrease on the whole district of Rs 1,57,859. From this, however, should be deducted the amount assessed on land held previously free of revenue (Rs 49,467), the net decrease on the total demand for the district as it now stands being Rs 1,08,392.

Mr Rose equalized the assessments, and whilst relieving the industrious, and therefore hitherto highly taxed proprietors, such as the Kurmis, made the idle and troublesome landholder pay his full share of the burthen. Where estates had barely recovered from the effects of the famine he imposed a progressive revenue demand. Revenue-free tenures were resumed and assessed at one-fourth lower than the general parganah rate. A record of rights was prepared, and the establishment of patwáris or village accountants was revised. No previous settlement had been conducted on such thoroughly intelligent principles, yet the experience of two years proved that, notwithstanding the large reductions, the assessment was too high and the revenue was paid with difficulty. Mr Rose had exaggerated the power of the district to recover from the effects of the famine, and had included in his cultivated area land thrown out of cultivation for two preceding years, in the expectation that it would immediately be again brought under the plough. It was at length found necessary to appoint Mr Allen to revise the assessment—a difficult task, which he completed most judiciously.

Result of Mr Rose's
settlement

He permanently reduced the revenue by Rs 32,326, with temporary relief to the amount of Rs 57,347. The following statement shows the revenue imposed on the different parganahs at present forming the district from the cession to Mr Rose's settlement —

District.	Revenue of 1st settlement	Revenue of 2nd settlement	Revenue of 3rd settlement	Revenue of 4th settlement	Revenue of 5th settlement
	Rs	Rs	Rs	Rs	Rs
Bilhaur . . .	2,21,341	2,16,243	2,15,081	2,13,311	1,98,400
Shurajpur . . .	3,31,452	3,07,225	3,01,731	2,91,579	2,73,705
Jajmau . . .	3,21,023	3,08,037	2,90,196	2,98,049	3,02,121
Rasulabad . . .	2,22,023	2,18,170	2,21,351	2,16,931	1,98,112
Akbarpur . . .	2,29,286	2,24,512	2,20,471	2,20,665	2,11,618
Sárh-Salempur . . .	2,79,828	2,65,945	2,56,045	2,52,136	2,37,775
Derapur . . .	1,43,435	1,39,632	1,34,143	1,31,874	1,27,436
Sikandra . . .	1,53,187	1,50,816	1,66,912	1,72,958	1,73,575
Bhogpur . . .	2,10,816	2,08,317	2,06,901	2,16,039	1,93,167
Ghátampur . . .	3,53,455	3,47,132	3,22,867	3,18,161	3,02,258
Total . . .	24,62,016	23,86,090	23,16,201	22,21,683	21,81,776

The merits of Mr Rose's settlement are shown by the fact that only nineteen estates were sold for arrears of revenue and twenty-three were temporarily transferred in farm. Some indirect effect, however, had been produced by the pressure of the Government demand, which forced proprietors to borrow for the purpose of meeting the instalments in the event of short crop or calamities which did not call for special relief by remission. We find that 62 per cent of the cultivated area permanently changed hands during the currency of Mr Rose's settlement, whilst 8 per cent was temporarily transferred. Mr Wright, however, does not think that these transfers necessarily indicate an excessive demand, except perhaps in the earlier years of the settlement, when the effects of former over-assessment were still felt. In the first place, he attributes many of the transfers to the fact that property which, as in Sikandra, had no saleable value, became marketable after Mr. Rose's revision, when naturally creditors realized their outstanding debts. He also thinks that the system of British rule, which rigorously insists on payments being made regularly and punctually, and encourages and protects trade and industry, inevitably tends in India, as elsewhere, to the ruin of old non-industrial families, to whom under the native government punctuality and regularity of payment were unknown and who, when there was nothing to be sold

resisted the demand. The industrious, on the other hand, under the auspices of a powerful Government have increased their wealth, and have necessarily stepped into the place of the thriftless borrowing classes—Thákurs, Muhammadans, Káyaths, &c. The largest transfers have taken place in those parganahs where trade and industry are most active and the general prosperity is at its highest, whilst the selling value of the cultivated acre has risen in private sales from Rs 8-9-11 to Rs 26-0-9, and in public sales from Rs 6-5-8 to Rs 17-9-2 per acre, or from 3½ years' to 10¾ years' purchase of revenue for private transfers, and 2½ to 7 years' for public sales. These figures Mr Wright does not think alarming, and he is of opinion that further transfers must be expected, and will naturally follow, on the increased value given to landed property by the present revision of settlement. Nor does Mr Wright condemn the new proprietary body. He considers them greatly superior to the poverty-stricken Musalmán or Káyath, who cannot support their tenantry during the pressure of any calamity, and whilst he regrets the dissolution of the old bond between the tenant of the soil and his old feudal landlord, he considers the place of the latter not unprofitably taken by the well-to-do Brahman, who is by no means so universally non-resident as the money-lender is represented to be.

The settlement just concluded was commenced by Mr Buck in 1869, but

Settlement of 1870-77 work was stopped till 1870, from which time till 1877

the work of measurement, inspection, assessment, and preparation of the record of rights was uninterruptedly carried on. The principles on which it has been framed are identical with those adopted by Mr Rose, the only apparent difference being in the fact that whilst Mr Rose worked from the general to particulars, the present settlement has been based mostly on an accumulation of particulars which have been used for comparison and generalization. The survey conducted by Mr Wright has given an area closely agreeing with that of the professional survey, and from a careful system of check and supervision has given statistics of area, crops, and irrigation as nearly approaching correctness as the machinery would admit of. Before assessment every village, and every portion of a village, was minutely inspected by the assessing officer, and a large amount of detailed information on every subject connected with the economical and physical conditions of the country was thereby accumulated.

The following statement compares the land revenue of 1840, as realized

New and old assessments compared in the year of revision of settlement of each successive parganah, with the revised revenue, and also shows the extraordinary receipts, namely, under the old settlement, road, postal, and other

cesses ; under Act XVIII. of 1871, the 10 per cent cess and the patwari's fees now resulting from the revision of revenue.—

Name of parganah.	Revenue without cesses in 1840				Revenue with cesses in 1840			
	Revenue	Sayer items.	Patwari's fees	Total	Revenue.	Cesses	Patwari's fees	Total.
	Rs.	Rs	Rs.	Rs. a.	Rs.	Rs	Rs	Rs.
Bilhaur ...	1,90,832	2,392 0	6,855 0	2,00,079 0	1,89,148	18,915	6,855	2,14,918
Shiurájpur ...	2,75,376	3,767 0	10,062 0	2,89,205 0	2,74,649	27,464	10,115	3,12,228
Jáymau ...	2,96,492	4,304 0	10,929 0	3,11,725 0	2,91,575	29,158	10,908	3,31,641
Rasúlabad ...	1,91,557	8,286 0	7,329 0	2,07,172 0	1,91,557	19,157	7,329	2,18,043
Akbarpur	2,09,691	3,315 0	7,751 0	2,20,757 0	2,09,421	20,942	7,751	2,38,114
Sárh-Salempur	2,36,591	4,334 0	8,674 0	2,49,599 0	2,35,844	25,585	8,674	2,69,103
Derapur	2,54,676	5,596 4	9,469 9	2,69,741 13	1,21,548	12,755	4,507	1,38,810
Sikandra					1,32,692	13,269	1,967	1,50,928
Bhognipur ...	1,90,167	3,932 0	7,349 0	2,01,448 0	1,89,845	18,995	7,349	2,16,189
Ghátampur ...	2,94,256	5,904 0	11,017 0	3,11,177 0	2,94,127	29,413	11,061	3,34,601
District total	21,39,638	41,830 4	79,436 9	22,60,903 13	21,30,406	2,13,042	79,173	24,22,621

Name of parganah	REVENUE OF PRESENT SETTLEMENT							
	Revenue fixed for thirty years.				Quinquennial assessments			
	Revenue	Cesses	Patwari's fees	Total	Revenue	Cesses.	Patwari's fees.	Total.
	Rs.	Rs	Rs	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
Bilhaur ..	1,94,110	19,411 0	2,705 8	2,23,226 8	60 0	6 0	3 0	69 0
Shiurájpur ..	2,74,220	27,422 0	13,710 0	3,15,352 0	627 8	63 0	31 0	721 8
Jáymau ...	2,48,843	24,884 8	12,284 8	2,86,012 0	14,340 0	1,434	691 8	16,465 8
Rasúlabad,	1,95,750	19,575 0	9,787 8	2,25,112 8	...	...	...	2,25,112 8
Akbarpur..	2,22,675	22,268 0	11,135 0	2,56,078 0	...	...	...	2,56,078 0
Sárh-Salempur	2,28,260	22,826 0	11,426 0	2,62,512 0	610 0	61 0	20 8	701 8
Derapur ...	1,41,030	14,103 0	13,900 0	3,21,542 8	...	...	...	1,21,542 8
Sikandra ..	1,38,645	13,864 8			...	...	...	2,43,319 0
Bhognipur,	2,11,480	21,148 0	10,691 0	2,43,319 0	...	...	...	2,43,319 0
Ghátampur,	2,92,050	29,205 0	14,873 0	3,36,128 0	...	...	...	3,36,128 0
District ...	21,47,063	2,14,707 0	1,07,512 8	24,69,282 8	15,677 8	1,561	756 0	17,957 8

The total demand has therefore been enhanced by two lakhs, but the actual increase in land revenue is only Rs 36,307. A large increase could not, in Mr Wight's opinion, be expected. In a country always densely populated, closely cultivated, and thoroughly irrigated there was little room for enhancement, whether due to competition, extension of cultivation, or increased facilities for irrigation. A rise in prices has had only temporary effect, or where permanent, has in but a small degree affected rents already high by comparison with other districts. The revised settlement came into force as follows: in Akbarpur from the *rabi*, and in Bilhaur from the *kharif* of 1282 *fash*, in Shurápur, Jámau, Rasúlabad, Sárh Sálemipur, and Derapur from the *kharif* of 1283 *fash*, in Sikandria from the *rabi* of 1283, in Ghátampur from the *rabi*, and in Bhognipur from the *kharif* of 1284 *fash*. The following statement shows the revenue demand, collections and balances for several years since the mutiny, and proves that the collections have been regularly made since the mutiny —

Year		Demand.	Collections	Balances.	PARTICULARS OF BALANCE				Percentage of balance on demand
					Ren'				
					In train of liquidation	Doubtful.	Irrecoverable	Nominal.	
		Rs	Rs.	Rs	Rs.	Rs	Rs	Rs.	
1860-61	...	21,33,338	21,29,269	4,059	1,712	...	..	2,347	·19
1862-63	.	21,44,119	21,33,875	10,244	1,625	...	...	8,619	47
1864-65	..	21,39,415	21,36,307	3,108	261	...	...	2,847	14
1866-67	...	21,37,757	21,37,502	255	139	...	...	116	·01
1868-69	...	21,39,264	21,38,666	592	102	...	...	496	·03
1870-71	...	21,38,740	21,36,367	2,373	...	...	...	2,373	11
1872-73	...	21,36,336	21,24,970	11,766	1,136	4,152	4,292	2,186	45
1873-74	..	21,35,126	21,15,168	19,958	2,666	9,810	3,566	3,916	·75
1874-75	...	21,35,323	21,13,370	21,953	1,218	492	1,919	18,324	16
1875-76	...	21,30,885	21,24,168	6,717	3,596	...	...	3,121	12

Tenures

The proprietary tenures in the district are now (1877) distributed as follows.—

Statement showing proprietary tenures as now classified.

Name of par- ganah.	ZAMINDÁRI.			PERFECT PATIDÁRI.			IMPERFECT PATIDÁRI.			BRAYACHÁRA.		
	No of mahals.	Area in acres	Revenue Rs	No of mahals.	Area in acres	Revenue Rs	No of mahals.	Area in acres	Revenue. Rs	No of mahals	Area in acres	Revenue Rs
Bilhaur ...	77	27,061	78,500	23	9,963	29,030	62	29,053	85,510	1	387	1,100
Shurájpur ...	325	62,321	1,82,077	29	7,033	20,360	93	23,961	72,410	...	...	...
Jáymau ...	281	70,488	2,01,211	20	5,887	19,180	35	15,394	42,940	...	...	...
Rasúlabad ...	106	42,539	1,15,610	26	12,527	35,120	35	14,764	38,420	1	2,172	6,600
Akbarpur ...	212	55,152	1,41,863	24	8,817	21,728	54	22,403	59,084	...	...	...
Sárh Salempur ...	137	39,643	1,14,610	40	19,975	58,410	38	18,932	55,850	...	...	...
Derapur ...	96	28,179	73,940	14	3,340	8,320	56	22,228	57,410	...	...	...
Sikandra ...	129	34,810	69,281	24	7,980	16,833	70	24,381	50,561	4	1,058	2,000
Bhognipur ...	183	66,096	1,26,550	20	8,473	16,090	59	32,871	64,580	2	1,716	3,650
Ghatampur ...	171	75,820	1,48,490	34	22,397	52,920	62	41,630	81,640	7	6,537	9,100
Total ...	1,717	502,109	12,52,142	254	106,373	2,78,591	564	245,617	6,08,435	15	11,870	22,450

No special remark is necessary with respect to any of the above tenures except those classed as bhayachára. In the villages held on this tenure the extent of each sharer's rights is limited by the land of which he is actually in possession, and the liabilities of the sharer are represented by a cess called *barár* or *báchh*, in some estates immutable and bearing no exact relation in quality or quantity to the land occupied by him. In others, a periodical revision of right and liabilities takes place on the occasion of any considerable alteration in the status of an estate—e g, where a large area becomes fallow from drought, or a revised assessment is effected, a fresh *barár* is allotted over the different sharers, according to the quality of the land found to be occupied by them, each soil having its special and known rate. The record is also revised and names of mortgagees entered, no record hitherto having been made except in the patwári's diary. In most bhayachára estates no sale ever takes place, the above mutation of names being the only transfer resorted to. If any sharer abscond his land is made over to his nearest relation to account for. Village expenses are distributed in exact proportion to the *barár*, and any profit from common land, or the *súr* or miscellaneous revenue, are divided also in accordance with the *barár*. Each sharer in the estates that line the Jumna has a right corresponding to his *barár* in any land added by alluvion; and to maintain this right whilst carrying out the instructions for forming lands subject to alluvion and diluvion into a separate mahal is a matter of some difficulty. As might be expected, from the account of the fiscal changes that have occurred in the district, the zamíndári tenure greatly preponderates. This is due to the great number of estates sold for arrears of revenue, and which at once passed from pattídári to zamíndári, secondly, to the sale of the rights and interests under decrees of the civil courts, and thirdly, to the numerous illegal and fraudulent transfers which took place during the earlier years of the British rule. Even now the entire tendency of our laws and institutions is to convert all tenures into zamíndári when the entire revenue and charges from the estate are included in one account and distributed according to the individual interests of the sharers. In pure pattídári the land is divided off, and the owner pays a fixed share of the charges, and in imperfect pattídári a portion is divided off complete and a portion is held in common.

The history of the only taluka in the district deserves some notice here in connection with tenures as well from its bearing on Taluka Shurájpur. the fortunes of the great Chandel clan, since it illustrates an important chapter in the story of our fiscal administration in these provinces. I will therefore briefly describe how the Raja of Shurájpur was

ousted [from his position as talukadár of the Shiurájpur parganah and 177) the settlement was made with the subordinate proprietors or mukaddams. The position of the Rájá first became a subject of controversy in 1819 A.D. Mr. Robertson, who so staunchly pleaded the cause of the old proprietary body, in his protests against the sales on account of arrears of revenue, held that the cultivators were the real proprietors; whilst Mr. Newnham, who in cleansing Cawnpore emulated the Augean labours of Hercules, considered that the Rájá as talukadár was absolute proprietor. Up to this time engagements had been taken direct from the Rájá for the entire taluka, but during the minority of Muhendar Singh the villages had been farmed to the mukaddams; and though subsequently on Muhendar Singh's majority he was admitted to engage for a term of five years, on Mr. Robertson's recommendation the settlement was made direct with the mukaddams, an allowance of one-twelfth of the revenue being assigned to the Rájá as malikána. In 1833-34 Mr. J. W. Muir was deputed to investigate, amongst other matters, the exact status of talukadar and mukaddam. He considered, with advertence to the sanads held by the Rájá, on which the title of zamíndár had been first recognized by Akbar, and had been maintained in uninterrupted succession till the incursions of the Marhattas, that the right of the Rájá to the zamíndári was established. In this view he was supported by Mr. Reade, who, however, deprecated any change being made in the relative positions of talukadár and mukaddam, which had now stood a fifteen years' trial. Engagements were accordingly taken from the mukaddams in 1834-35.

The general question was again raised at the direct instance of Government, and Mr. Rose, the settlement officer, was deputed to conduct the inquiries made in the district of Cawnpore. In his report dated 22nd August 1840, he expressed his belief that the mukaddams were the real proprietors and wrote as follow —

"We find the Rájá's first connexion with the parganah dating from 1594 A.D., there were then 95 villages, each of course possessing its proprietary community. The sanads which connect the Rájá with the parganah show that his privilege consisted of a money assignment of a portion of the revenue. Traditional history informs us that the ancient proprietors were Rájput Kurmis, and Lodhas. We find persons of those tribes constantly cultivating at low rates frequently through one of their members styled mukaddam, in possession of the malguzári management, and, whenever in malguzári possession, reverting to their ancient institutions, and sharing the profits under all the various forms of proprietary tenures which are known to exist in this part of the country. Eighty-six out of the 113 estates in the parganah are held under the various shades of pattidári tenure, and exhibit all the peculiarities and variations which characterize the oldest proprietary tenures in the country. Holdings such as these afford better evidence in support of proprietary rights than could be obtained from a thousand oral depositions."

are evidently not the result of fabrication or ingenuity, but have derived their origin from necessities and exigencies which in the course of time frequent successions and subdivisions of property have brought to bear on the village communities. It appears to me that this is as unbroken a chain of evidence in favour of proprietary mukaddami rights as, under the circumstances of the parganah, we can look to obtain."

After noticing at some length the opinions expressed by Mr J. W. Muir and Mr E. A. Reade, he comes to the following conclusion —

"Thus we see that there is actually no difference whatever in the conclusion which the Board of Revenue and the subordinate officers have come to. The Board of Revenue say the mukaddams are the representatives of proprietary communities. The subordinate officers say the Rájá calls himself and has been called zamíndár, therefore he is zamíndár. The mukaddams call themselves, and have been called mukaddams, and therefore they are mukaddams. But when they come to define what rights are attached to the two denominations, they give to the mukaddams all that which the term proprietor is considered to denote, and they leave to the Rájá a few miserable perquisites which are worth nothing. I am therefore of opinion that the persons called mukaddams are the representatives of the proprietors of the soil, and that all and each of the proprietors whom they represent are entitled to the acknowledgment and free exercise of all the rights of proprietorship.

"I now come to consider the position of the Rájá. We have seen that the connexion of the Rájás with the parganahs is dated from 1594 A.D., and that they hold under a royal sanad granting them Rs 15,000 and one tinka on every cultivated bigha. It appears to me that a grant of this description is analogous to a rent-free tenure. In the one the whole revenue is alienated, in the other a portion thereof, and that on account of service to be received, for there is no doubt that the charge of collecting the whole revenue was undertaken by the talukadár. If this view of the case be correct, the Rájá has certainly no valid right to any portion of the revenue, for the grant never was hereditary, it was discontinued under the Marhatta and Oudh Governments, and the service of collection, implied under the term zamíndár, has ceased to be performed. But it appears to be felt that the perquisites and privileges of the talukadár, although usurped, have been so long acknowledged or tolerated, that suddenly to withdraw them without any remuneration in lieu thereof, and thereby to reduce a family of rank to poverty, would savour of hardship, and to avoid such an imputation the Government, in the cases of the Rájá of Mursan in Allgarh and others, have continued to grant a personal money allowance open to revision on the death of the incumbent."

In forwarding Mr. Rose's report, the Commissioner, Mr. Lowther, gave a summary of Mr. Rose's conclusions, and considered the report so full and satisfactory that any further discussion touching the relative rights of the talukadár and the village communities would be superfluous. The settlement was accordingly made with the mukaddams or biswahdárs, but from that date commenced their ruin. Twenty estates were immediately sold; the Rájá, by enforcing decrees for past arrears, or by instituting them for new defaults, himself purchasing twelve, and notwithstanding the regret of the Board that they could find no legal course by which to save them, and an ineffectual attempt by the Lieutenant-Governor to stay the proceedings of the civil courts, the process continued, with the result that, when Mr. Montgomery wrote in 1849, eighty-three

transfers had taken place in seventy villages, and at the present time 10,477 out of 34,162 acres have passed out of the hands of the mukaddams into those either of the Rájá (now succeeded by Government and its grantees) or of strangers. The mukaddams paid their revenue direct into the Government treasury, whence the Rájá drew his malikána allowance. On the confiscation of his estates for rebellion the malikána allowance was still realized from the mukaddams or the grantees of the Rájá's purchased estates, but the revised settlement has been made with them on the same terms as other proprietors.

The fate of the proprietors of parganah Sikandra, so similar to that of the mukaddams of Shiurájpur, is also worthy of some account in detail. Parganah Sikandra. The grant of this parganah was to have been conferred upon Himmat Bahádúr for political purposes, in order to withdraw him from Bundelkhand, when the pacification of that province was an object of great importance. On his demise before the issue of the sanad, similar considerations led to the grant being bestowed upon his illegitimate son Narindargír. On the demise of Narindargír in January, 1840, it became necessary to decide how far the succession was in future to be regulated by the precedent alleged to have been established in favour of the rights of illegitimate issue by the extension to him of what was originally intended for Himmat Bahádúr. The claimants to the succession were, firstly, Jai Indargír and Padam Indargír, the illegitimate sons of Narindargír, and secondly, Kán Indargír, a disciple (*chela*) of the deceased Rájá, declared by the Ráj Rání to be an adopted son. The claims of Kán Indargír were set aside at once as inadmissible, it having been ruled by the Supreme Government that claims of adopted sons could not be acknowledged. With respect to the claims of the illegitimate sons, after some correspondence a resolution was recorded declaring that the *jágr* had lapsed to Government by the failure of legitimate issue to Narindargír, but that the proceeds of the estate would in the spirit of the grant remain appropriated to the family of the late Rájá. The net proceeds, after deducting 20 per cent. to cover cost and risk of collections, were to be divided into three portions, one-third to be paid to the Ráj Rání, widow of Narindargír, for life, and on her death to be divided equally between the two other sharers, the remaining two-thirds to be given in equal shares to Padam Indargír and Jai Indargír, the illegitimate children of the late Rájá by Muhammadan concubines. These pensions, inclusive of the reversion of the widow's share, were to be hereditary and held on the same terms as other hereditary pensions given to the members of the family of Rájá Himmat Bahádúr. Up to 1857 the proceeds of the estate were devoted to the liquidation of the heavy debts of Narindargír, but from that time the Ráj Rání has enjoyed

the pension of one-third, amounting to Rs. 29,111 per annum. The stipends of Jai Indargir and Jai Indargir were confiscated for disloyalty, but a subsistence allowance of Rs. 100 per annum was granted for life.

Meanwhile, in 1839, during the lifetime of Narindargir, the question had been mooted whether the revenue authorities had any power to interfere with the jagirdar's arrangements, and by making village settlements to fix and limit the amount which he could demand from the village communities. The condition of the country had been so deteriorated, and the rights of the village communities had been so recklessly invaded under the Rājā's management, that the interference of Government was absolutely necessary. The Rājā had mortgaged the collections to his creditors, who considered themselves at liberty to raise the demand at their pleasure. The mode of collecting the revenue adopted by these temporary farmers was described as most ruinous. At the close of each agricultural year a bond was taken from the malguzars for all outstanding arrears, with interest, the amount of which was credited from the assets of the ensuing year, before any current credit were allowed, so that there was always a large balance, with interest pending, over almost every estate in the parganah. These balance bonds enabled the farmers to obtain sales of zamindari rights and appropriate any estate that might fancy, as no one would come into competition with them. The ordinary rules of attachment and sale appeared to be entirely neglected, and, in short, the acts of these people sometimes more resembled, says Mr. Rose, the inroads of robbers than the proceedings of officers distraining property under the colour of the law.

The jagirs were therefore resumed and a settlement was made by Mr. (now Sir William) Muir on the lowest possible scale, as affording the only chance of a return to prosperity after the thirty-four years of the Rājā's misrule, during the last sixteen of which three famines had occurred. Yet the result to the proprietors was the same as in Shivrāmpur. The crushing exactions¹ of the pūgindār and the parties to whom he made over his property must have crippled the real proprietary in a fearful manner. Directly the lenient assessment of Mr. Muir came into force, property acquired a value it had not possessed for thirty-four years. Creditors sold up those in their power, and debtors sold off their estates to clear themselves, hence the large number of transfers during the first decennial period, amounting to almost half of the transfers during the whole period, of which, moreover, nearly the whole were permanent. The middle period had only half as many transfers altogether, whilst the third period has only half as many permanent transfers, but a large proportion of mortgages.

¹ Vide Mr. Muir's report, para. 8, and extract from Mr. Rose's letter in appendix thereto.

The following statement, compiled from the village histories, shows the position of the original settlers at four distinct periods: (1) the first founding of the community; (2) at the cession; (3) at the settlement under Regulation IX. of 1833 in 1840; and (4) at the present revision of settlement. Each village is represented as a unit or rupee containing sixteen annas or shares, and the total number of villages is taken as 2,061. Under "purchased" is included all property acquired other than by hereditary descent —

Transfer statement

Period	Dals		Panurdr, including Ujena		Chandel		Gaur		Chauhán		Gautam		Gaharodr.	
	Hereditary	Purchased	Hereditary	Purchased.	Hereditary	Purchased	Hereditary	Purchased	Hereditary	Purchased	Hereditary	Purchased.	Hereditary	Purchased.
First founding	as	as	as	as	as	as	as	as	as	as.	as	as	as	as.
	2,040	.	1,056	.	4,730		5,320	.	656		1,628	..	800	.
Cession	1,021	50	787	69	4,124	171	4,478	98	1,016	90	1,088	126	741	08
Settlement of 1840,	1,225	470	677	34	2,692	417	2,605	330	927	215	749	143	511	73
Present revision	762	573	279	63	1,526	470	1,696	1,243	645	260	375	443	330	191

Period	Gahlot		Other Thākurs		Total Thākurs		Brahman		Jaganbansi Brahman		Káyath		Kurmi	
	Hereditary	Purchased	Hereditary.	Purchased	Hereditary.	Purchased	Hereditary	Purchased	Hereditary.	Purchased	Hereditary	Purchased	Hereditary	Purchased.
First founding ..	as	as	as.	as	as.	as	as	as	as.	as	as.	as.	as.	as.
	1,008	...	942	...	18,086	...	3,656	.	1,088	.	1,864	...	2,456	...
Cession	940	48	850	121	15,648	853	3,305	303	944	46	1,924	1,644	2,116	263
Settlement of 1840,	467	162	634	277	10,500	2,133	2,951	3,250	603	212	1,440	1,567	1,656	640
Present revision...	260	138	459	681	6,332	4,064	2,251	7,501	379	250	765	1,467	1,931	1,233

in Ghátampur the Jaganbansis have added estates to their hereditary patrimony :—

Statement showing cultivated area owned and revenue paid by individual sharers

Parganah	No of villages	In villages owned by single proprietors		In villages owned by two to four proprietors		In villages owned by above four proprietors		Entire proprietary	
		Cultivated area owned by each sharer	Revenue paid by each sharer	Cultivated area owned by each sharer.	Revenue paid by each sharer	Cultivated area owned by each sharer	Revenue paid by each sharer	Cultivated area owned by each sharer.	Revenue paid by each sharer
		Acres	Rs	Acres	Rs	Acres	Rs	Acres	Rs
Bilnaur ...	34	558	1,589	168	518	26	76	37	109
Shurápur ...	62	732	2,072	134	413	22	65	35	106
Jáymau ...	78	599	1,761	179	512	33	94	60	174
Rasúlábád . .	28	443	1,216	190	532	32	88	49	133
Akbarpur ...	22	483	1,297	168	435	27	70	38	98
Sárh Salempur .	35	719	2,025	132	396	58	171	78	228
Derapur ...	17	737	1,875	125	346	29	76	41	106
Sikandra ...	30	537	1,149	172	344	26	53	34	69
Bhogpur . .	67	1,027	2,021	219	431	39	76	65	126
Ghátampur . .	32	555	1,089	213	450	71	140	92	183
District ...	405	640	1,603	169	444	34	84	50	125

The few insignificant holdings which are *lakhirdj* or revenue-free are as follows :—

Statement showing revenue-free tenures

Parganah	Village	Kind	Area.	Name of owner
			A r p	
	Bithúr-kalán ...	Forever	56 0 22	Shiu Naráyan
	" "		20 1 4	Gopálrao Marhatta.
	" "		5 1 2	Beni and Kásim.
	Bithúr-khurd . .		18 0 23	Parsotam Rái
	" "		11 0 30	Fida Husain
	" "		6 3 16	Bishesar Káyath
	" "		2 3 12	Gangabái, wife of Parsotam Rái.
Jáymau ...	" "		28 0 0	Fidah Ganga Putr
	" "		0 2 37	Sultán Singh and Ranjit Singh
	" "		0 2 5	Hira Baniya
	Arázi Lashkar ...		8 2 17	Raghu Indar Achárya
	" "		15 3 3	Pandit Gopináth
	Muhammádpur . .		37 0 5	Nana Naráyan
Akbarpur ...	Akbarpur	Forever	7 2 6	Shamsher Sháh.
	Firozapur . .		14 3 25	Ahmad Ali, Wazír Ali, and Asghar Ali
Derapur ...	Balái Buzurg ...		4 0 12	Chet Singh or Kaladhár
	" "		1 3 19	M Sukha Kunwár.
Ghátampur ...	Naráyanpur . .		178 1 16	Mahant Gaddi.
	Total ...		390 1 2	

The recorded revenue-free (*mudji*) tenures have been taken up in detail during the recent settlement, and the actual status of the occupant decided according to the provisions of Act XIX of 1873. Those found to be paying rent have been declared cultivating tenants; those not paying rent and satisfying the condition of the Act as to length of tenure have been recorded as proprietors, their title being subordinate to that of the *patti* to which the land originally belonged, and the sharers of which have the right of pre-emption. The revenue is collected by the *Ambarbar* from the new proprietors as from the other shareholders.

The following statement shows the distribution of the cultivated area amongst the non-proprietary cultivators. Of the entire cultivated area 61·7 per cent is held by cultivators with right of occupancy, 18·9 per cent by tenants-at-will, and 10·6 per cent, as seen by the proprietors, the remainder comprising rent-free holdings, &c.—

Non-proprietary cultivators

Pargana.	CULTIVATORS WITH RIGHT OF OCCUPANCY						TENANTS-AT-WILL					
	Resident cultivators			Non-resident cultivators			Resident cultivators			Non-resident cultivators		
	Percentage	Average area per herd	Rate per acre	Percentage	Average area per herd	Rate per acre	Percentage	Average area per herd	Rate per acre	Percentage	Average area per herd	Rate per acre
	Acres	Rs. n. p.	Acres	Rs. n. p.	Acres	Rs. n. p.	Acres	Rs. n. p.	Acres	Rs. n. p.	Acres	Rs. n. p.
Bilhar	77·6	4 1	5 4 11	9·3	3 0	4 5 4	14·7	3 0	5 4 2	4·9	2 2	4 3 0
Shankapur ..	72·7	3 0	5 2 4	17·3	2 2	4 15 3	25·5	2 1	5 9 11	4·5	2 1	4 13 9
Jajman	70·0	4 0	4 15 5	11·0	3 0	4 2 9	16·4	3 1	5 5 10	6·6	2 3	4 10 2
Rasulabad ..	61·4	4 1	4 14 11	6·6	2 3	4 0 8	9·1	2 3	5 0 2	2·6	1 3	4 12 10
Albarpur	54·8	4 1	4 7 1	17·1	3 2	3 9 0	12·6	3 2	4 15 0	4·6	3 1	3 15 8
Sārī Salem pur	52·9	4 1	5 0 9	6·7	3 1	3 12 9	18·4	3 1	5 8 11	5·7	3 0	4 4 6
Derapur	54·9	4 3	4 6 2	6·4	3 0	3 11 5	11·9	3 1	4 13 3	3·7	2 3	4 5 11
Salandra	41·7	5 2	3 11 4	2·9	3 2	2 13 11	15·5	4 2	3 14 1	7·1	3 1	1 2 10
Bhogolpur	50·0	5 2	3 7 4	10·5	3 3	2 14 4	14·9	4 2	3 11 4	6·4	3 2	3 2 7
Ghātampur	49·3	8 0	3 9 10	9·3	6 1	2 11 10	13·8	5 1	3 12 5	5·0	3 3	2 4 5
District	51·6	5 0	4 6 11	10·1	3 1	3 9 0	13·7	3 2	4 10 11	5·2	3 0	3 13 9

In preparing the above list the repetition of any names has been so far as possible avoided, and this has been done with sufficient correctness as regards individual estates. Some repetition has most probably escaped elimination in the case

of *pāhikāshthārs* or non-resident cultivators. The statement shows an unexpectedly low average holding per head, and one that hardly promises a high standard of comfort.¹ Yet Mr. Wright, who spent much time in enquiring into the condition of the agricultural classes, has come to the conclusion that, though a certain proportion (principally the lowest classes, such as Chamars or Muhammadans) are barely removed from the starvation point, yet the body agricultural as a whole is in a healthy state. The extension of irrigation and the rise in prices has put the industrious classes much above want, whilst the demand for labour has given a greater fixity to the daily income, small as it is, of the labouring classes. He has shown in his agricultural memorandum that of two selected parganahs, in one (Akbarpur) 26 per cent. of the cultivators were never in debt, whilst in Ghātampur, 47·5 per cent. declared that they had never been borrowers and the proportion of those who might be considered as permanently involved were in the former parganah 20·6 per cent., and in the latter only 12·3 per cent. At the same time he has shown by a careful calculation of profit and loss that the Chamar with a five-acre holding will make a profit of Rs. 45-15-9 per annum, a Kāchhi (market gardener) with an eight-acre holding a profit of Rs. 90-8-1 per annum, and a Kurmi with a fifteen-acre holding a profit of Rs. 135-9-1. In the above calculations the profit includes the wages of the cultivator and his family's labour, yet, says Mr. Wright, "this income must be often exceeded, or whence will the cultivator obtain money for masonry wells, weddings, festivals, &c?" On the whole these exemplars show that the condition of the cultivator need not be the one of abject misery it is so often represented.² It is true his life is one of almost uninterrupted toil from year's end to year's end, but let him alone and he is happy. The same officer also shows by extracts from banyas' books that the connection between money-lender and cultivator is not one of never-failing profit to the former. High interest means bad security, and the cultivator often absconds with what little property he has, or the banker in despair at getting any interest as well as principal wipes out the score and opens a fresh account. Moreover, as pointed out by Mr. Wright, much of the indebtedness of the cultivator is due to the vicious system by which rent could be demanded before the cultivator had harvested his crops. Hence he was driven to borrow and was saddled with at least six months' interest that might have been saved by a more judicious and fair distribution of instalments, such as has now been adopted; for in the revised settlement, the revenue demand, and consequently the rent demand, has been allotted

¹It agrees, however, closely with that given by Mr. Montgomery (page 39, note), where he applies the test of a limited enumeration to the whole district and finds the average cultivation to be only three acres, when every name, cultivator, or partner, is counted. ²Mr. Wright presumably refers to Mr. Halsey's pamphlet on the district of Cawnpore.

in proportion to the different crops grown in each estate, and the same protection has been obtained for the cultivator by express stipulation in the village records. In short, Mr. Wright considers that the average cultivator is well enough to do according to the standard of comfort prevailing in the country, and that this standard is being raised year by year and there can be no doubt that the thrifty peasant is well able to keep up with the advance.

The cattle in the district of Cawnpore were registered as follows during the progress of settlement operations.—

Statement of stock.

Parganah	HORNED CATTLE					Miscellaneous stock		Total
	Plough cattle		Males and young	Ladies, calves &c.	Total cattle	Sheep	Goats.	
	Bullocks	Buffaloes						
Biharur	16,817	3,577	6,871	2,621	29,886	7,807	4,817	38,029
Shunrampur	4,907	3,310	2,774	2,202	13,012	5,587	7,592	67,221
Jayman	21,771	2,588	2,187	2,516	26,496	2,868	11,679	71,043
Rasulabad	16,259	3,475	20,421	13,241	51,896	3,611	6,542	65,039
Akbarpur	12,101	7,827	16,807	11,452	51,193	2,592	7,620	61,405
Sârî Salempur	17,369	2,011	12,585	2,403	40,212	1,768	8,601	57,311
Derâpur	12,177	1,777	11,475	2,916	27,098	2,559	6,615	41,272
Sikandra	17,777	1,122	10,098	2,446	31,402	2,557	6,091	42,050
Bhognipur	12,707	2,016	17,475	14,813	57,061	1,974	2,438	68,473
Ghâtampur	24,432	4,125	22,405	17,910	69,852	2,177	10,895	82,654
District	189,899	26,796	171,275	95,217	483,187	20,820	78,890	594,497

This gives an average of 214 head of cattle for every square mile in the district, and nearly 150 for every cultivated square mile, or rather under 50 head of cattle for every 100 persons of the population. The ploughs amounted to 104,608, with a cultivated area to each plough, varying according to the lightness of soil, of 71 acres in Bilhar, 63 acres in Shunrampur, 8 acres in Jayman, 7 in Rasulabad, 71 in Akbarpur; 82 in Sârî Salempur, 81 in Derâpur, 93 in Sikandra, 92 in Bhognipur, and 83 in Ghâtampur. The general result is 81 acres for each plough throughout the district. According to the above estimate we should only have an average of one plough to two holdings, since the average holding per cultivator is about 3.5 acres. One plough and a pair of bullocks would be manifestly excess stock for so small an area, and as a fact we know that though the holding per head is only 3.5

acres, the entire holding, including sharers, is rarely under six or seven acres. Numerous cultivators of the poorer classes have no plough cattle of their own, but by the universal system of borrowing (*jita*) or hiring, work their land sufficiently for the scanty crops they care to raise. Similarly also rent-free holders rarely have any cattle. Mr Wright calculates from the result of constant observation and enquiry that, on an average, manure for half an acre is collected in the year from the droppings of one yoke of oxen, to which is added all the refuse available. The droppings only of the rainy months are collected, those of the remainder of the year being used for fuel. Many cultivators also keep a cow or buffalo or two for milk, so that enough manure for an acre will be collected in the year, and the entire plough-holding of six acres be manured every sixth year. The cultivator's cash expenditure is reduced to a minimum, and, unless there be an exceptional demand for labour for weeding or irrigation, the whole of his ploughing, sowing, reaping, and harvesting is effected by his own family or his friends.

Cash rents are the rule in the district. Occasionally the zamindár sub-lets his seer on "batái" on the metayer system; and not unfrequently rice is grown on these terms owing to the precariousness of its outturn. Similarly the newly broken uplands of the alluvial maháls, where the very quality of the soil is a matter of doubt for the first year, are generally held on division of the produce. The following statement gives the average rent-rates assumed at settlement for the principal divisions of soil in each parganah:—

Statement showing average rent-rates

Parganah	Rates	Gauháń.		Manjha.		Barha	
		Wet	Dry.	Wet	Dry	Wet.	Dry.
		Rs. a p.	Rs. a p.	Rs. a p.	Rs. a p.	Rs. a p.	Rs. a p.
Bilhaur	Assumed ..	9 13 6	6 6 4	7 3 11	5 3 3	5 1 8	3 5 8
	Percentage of area.	16 3	1 2	19 2	3 7	21 1	28 5
Shiurá-j-pur.	Assumed ..	9 14 7	6 3 5	6 15 9	5 1 8	5 1 9	3 5 3
	Percentage of area.	12 1	0 3	23 3	2 0	41 4	20 9
	Assumed ..	...	...	...	...	...	2 1 4
	Percentage of area.	...	..	..	...	...	...

Statement showing average rent-rates—(concluded)

Parganah	Rates	Gauhdn		Manjha.		Barha	
		Wet	Dry	Wet	Dry	Wet	Dry.
		Rs a. p.	Rs a. p.	Rs a. p.	Rs a. p.	Rs. a. p.	Rs. a. p.
Jajmau	Bangar ...	Assumed . 10 1 7	6 4 4	7 2 10	5 0 5	5 6 8	3 9 8
	Percentage of area	10 0	0 4	24 5	1 8	30 8	32 5
	Kachhár ..	Assumed .. 8 0 0	8 6 0	...	..	5 10 9	8 6 2
	Percentage of area	7 1	0 6	.	...	89 8	2 5
Rasulabad	...	Assumed .. 8 10 10	6 1 11	6 7 4	5 2 0	4 11 4	3 7 8
	Percentage of area.	12 3	0 3	32 5	6 1	19 2	29 6
Akbarpur	.	Assumed . 7 11 5	7 3 1	6 7 6	5 4 9	4 6 2	3 7 5
	Percentage of area	10 5	0 9	21 2	1 5	44 4	20 6
Sárh Sa- lempur	Baugar ...	Assumed Percentage of 9 11 2	6 3 9	6 7 2	5 1 3	4 13 7	3 1 2
		11 6	0 4	31 9	2 4	29 4	24 3
	Katri ...	Assumed .. ..	...	.	..	..	3 7 6
	Percentage of area.	.	..	.	...	...	...
Derápur	..	Assumed Percentage of 8 8 3	7 2 3	6 6 1	5 6 6	4 10 9	3 10 5
		10 2	0 8	22 7	5 5	31 9	28 9
Sikandra	...	Assumed Percentage of 7 8 9	5 10 7	6 0 0	4 14 10	5 0 0	4 11 10
		1 4	6 7	1 0	20 7	0 5	69 7
Bhognipur	...	Assumed Percentage of 7 2 4	5 0 9	6 0 0	4 13 5	4 5 4	3 5 6
		0 9	5 0	1 7	16 4	4 0	72 0
Ghátampur	...	Assumed Percentage of 7 4 6	5 10 10	6 4 6	4 13 5	4 10 0	3 1 5
		3 2	1 9	5 9	5 8	20 3	63 0
District	...	Assumed Percentage of 9 3 4	5 13 0	6 11 0	4 15 4	4 14 6	3 7 10
		8 1	1 9	16 8	6 5	25 1	41 5

But little recourse was had to the machinery of Act X of 1859 for the purpose of enhancing rents. Enquiry showed that in five parganahs but 178 cases were instituted, affecting only 5,511 acres of cultivated land. Under Act XIX of 1873 enhancement of rent is effected by the settlement officer subsequently to the revision of settlement, and the standard of rates which may be applied to cultivators' holdings is that of the rates assumed by the settlement officer for purposes of assessment. Under this system no strict test is obtained of the fairness and applicability of the settlement officer's rates. Enhancements settled by compromise between zamíndár and cultivator are generally fixed at a lower rate than that of the settlement officer, but the numbers of instances in which enhancement is disallowed on the ground that the cultivator is already paying higher rates than those accepted by the settlement officer, form a species of test of those rates which has in every parganah been sufficiently satisfactory and conclusive in favour of their justice. The rent-rate given immediately antecedent to revision of settlement, so far as procurable from the old village papers, and the rent-rate assumed and anticipated by the settlement officer are contrasted as follows :—

Name of parganah	Rent rate.			Name of parganah	Rent-rate		
	1249, 1250, and 1251	Jama- bandi	As- sumed.		1249, 1250, and 1251	Jama- bandi	As- sumed
	Rs a p	Rs a. p	Rs a. p		Rs a p	Rs. a. p	Rs, a, p.
Bilhaur ...	Not obtainable,	5 2 9	5 13 7	Sárh Salempur ...	4 7 6	4 12 11	5 11 7
Shurájpur	Ditto ..	4 14 9	5 13 2	Derapur ...	3 11 8	4 1 7	5 4 1
Jáj-mau { Ordinary {	Ditto {	4 13 9	5 1 9	Sikandra ...	3 10 9	3 3 11	4 0 10
{ Suburban }		8 9 5	9 13 4	Bhognipur ...	3 3 6	3 5 4	3 14 6
Rasúlabad ...		4 1 3	4 10 6	Ghátampur ..	Not obtainable	3 2 5	3 14 4
Akbarpur ...		4 1 3	4 2 10				

The above table gives an average jamabandi rate for the whole district of Rs 1-10 2 per cultivated acre and an assumed rate on cultivation of Rs 5-7-1. There can be little doubt that the standard assumed by the settlement officer can under favourable or even ordinary conditions be easily reached. The circumstances of each individual holding vary of course greatly, and these variations have been taken into account in fixing the new rents; but unless some calamity, such as severe drought, shakes the stability of rent-rates paid already by from one-half to two-thirds of the cultivating body the general average should be steadily maintained, if not gradually exceeded.

Mr Daniell records his opinion that the district is probably not entirely self-supporting, the food-producing population being, he says, as one to four to the non-producing. In this he follows Mr Montgomery, who in an elaborate statement of imports, exports, and consumption, estimates large imports of food grains, amounting to 6,83,830 maunds, with a value of Rs 10,71,531. At the same time he gives the total produce of the district at 11,38,701 maunds, with a value of Rs 55,62,853. This estimate gives to each person, according to his census, a total consumption of 4 86 maunds per annum, or 0 53 seers per diem, i.e., rather over 11lb, to which Mr Montgomery adds an estimated 0 01 seers of other edibles per diem. The above is, however, a low estimate of consumption, 11lb. being the minimum sustenance for a grown man; either the produce or the imports must, therefore, have been underestimated. Mr Clarmont Daniell says. "It is impossible to estimate correctly the amount and cost of food consumed respectively by labourers, petty traders, militians, &c. Among a frugal people a man's means are the measure of the quantity and kind of food he eats; those whose means are very small undoubtedly consume less food than their richer neighbours, without reference to the profession each may follow. From some calculations made with great care a few years ago, I have come to the conclusion that among one thousand men, women, and children taken indiscriminately from the above named classes, 1 1/2 lb of food per diem for each person is a fair average calculation." Now the population in 1872 was 1,155,439 souls, and at Mr. Daniell's calculation the supply of all food grains required to feed the above would amount to 79,07,360 maunds, whilst at Mr Montgomery's it would amount to 56,06,035 maunds. Nothing is more difficult than to estimate the produce of cereals of a tract like the district of Cannanpore, containing so many variations of soil and other natural differences. The settlement records give an area

of 744,122¹ acres under food grains, with an outturn estimated by Mr. Wright as follows² —

					Acre in acre	Average out- turn	Total pro- duce
						Ma	Ma
Wheat ..	.	..	..	...	52,706	10	5,27,666
Barley ..	.	..	..	...	227,092	10	22,70,920
Gram ..	...	.	.	...	57,225	10	5,72,250
Gujar ..	.	.	.	...	57,877	10	5,78,770
Millet ..	.	..	.	...	3,549	4	14,560
Rice ..	..	.	.	...	27,775	10	2,77,750
Maize ..	.	.	.	...	162,400	5	8,12,000
Bajra ..	..	.	.	...	27,094	5	1,35,470
Pulse ..	..	..	..	...	1,300	5	6,500
Maize ..	..	...	...	...	21,023	10	2,10,230
Total					744,122	.	63,50,865

This outturn by Mr. Daniell's estimate demands a necessary importation of 7,57,515 maunds, but leaves by Mr. Montgomery's estimate 11,43,810 maunds available for export.

Now the above estimate is certainly below the mark, and is below the estimated outturn given by Mr. Wright in his agricultural memoir. But he is of opinion that for the entire district a higher average should not be estimated than that given above. At the same time we know that a large trade in wheat especially, but other food grains also, has lately sprung up, and has been fostered by the heavy winter crop of 1876-77. This trade shows that large surplus stocks of grain exist in the district, and points to a higher average outturn than that above estimated. In Mr. Wright's opinion the crops grown in the district are far more than sufficient for local consumption and are largely exported. Their value is partly re-imported in the shape of piece-goods, and any surplus balance in favour of the district is employed either in trade or in usury. On the other hand Mr. Daniell records that "there is no evidence of the balance of trade being in favour of the district, or that any accumulation of capital ultimately unemployed or withdrawn from circulation arises from this cause. Such an accumulation, if it were to exist would arise from a combination of many and various circumstances of a personal and exceptional character, which with the

¹ The area under millets is probably underestimated, whilst that under maize is clearly below the actual outturn.

means at our disposal it is not possible to estimate with any advantage" With which somewhat vague opinion we are left in the normal state of doubt as to the self-supporting capabilities of a district which affords the most favourable opportunities for investigation and analysis

The settlement officers during the course of their operations collected in each parganah price lists from grain dealers' books

Prices The quotations chosen were those for actual transactions for wheat in Baisákh (April—May), when the rabi harvest is in the market, for *joár* and *bágra* in Kárttik—Aghan (October—December), when these grains are cut: they are therefore harvest prices. It was found impossible to obtain market prices with any degree of accuracy. The following statement gives the result of these enquiries in a condensed form—that is, in three periods determined by some special cause of variation. The first period is closed by the famine of 1838, and is almost coincident with the settlement under Regulation IX. of 1833; the second by the mutiny, the last being the post-mutiny period to as late a date as procurable. The quotations for the several parganahs, it was found, varied amongst themselves, but there was sufficient correspondence both in rise and fall to establish their genuine character.—

			Period	Settlement figures M s ch.	Mr Halsey's figures M. s ch.
Joár	...	{	1814—36	1 4 0	
			1840—56	1 14 11	1 15 8
			1859—77	0 30 10	0 28 7
Bajra	...	{	1814—36	1 3 10	
			1840—56	1 11 14	1 9 8
			1859—77	0 29 6	0 25 11
Wheat	.	{	1814—36	0 32 1	0 25 9
			1840—56	0 36 4	0 37 1
			1859—77	0 23 4	0 22 4
Bijhra	...	{	1814—36	1 3 7	0 37 0
			1840—56	1 14 4	1 5 6
			1859—77	0 32 2	0 32 5

On the above Mr. Wright remarks —“There is unmistakably a very considerable difference in the prices ruling before last settlement and those current during the years immediately preceding the present revision. The percentage of increase is for wheat 42·7 per cent, for *bijhra* 34·2, for *joár* 43·6, and for *bágra* 47·7 per cent. I am aware that this result is directly contradictory of that shown by Mr. Halsey in his memorandum on the question of the application of a permanent settlement to this district. I

have shown the prices he gives side by side with those obtained by me, to facilitate comparison. In my opinion, the reason for the discrepancy is simply that he confined his enquiries to the transactions of one place, and that place a large mercantile entrepôt, always possessed of exceptional advantages in demand for produce, and further, that the prices shown by him do not really represent at any time the prices obtainable by the cultivator, but rather those of large business transactions, more or less influenced by speculation and causes other than those which could ever affect the cultivator." He further adds.—"No deduction has been or need be drawn from the undoubtedly very large advance in prices during the second half as compared with the first half of the currency of the expired settlement, but though the fine harvest of the three years which preceded the writing of Mr Halsey's report give colour to the view he took, that prices would again sink to the level they were at some period before last settlement, the experience of the last five years warns us against any assumption based on isolated instances. I believe it now places beyond doubt that prices can never fall to the standard of old days, when a maund of the inferior grains was almost constantly obtainable for a rupee. With regard to wheat, the demand for export, though this year (1877) stimulated to an unusual degree by exceptional causes, has established itself on such a footing that it may be considered permanent, and will probably prevent the price from falling below a constant rate¹ which will enable the cultivator to continue to pay the rents now paid and make a fair profit on his labour

This undoubted rise in prices has, however, had little or no effect on rents, nor have we based any assumption as to an actual or potential advance in rates on such rise. Neither Mr. Buck nor Mr. Evans in any way referred to a rise in prices, and in the reports submitted by Mr. Wright he repudiated any endeavour to formulate such variable data as a basis for any assumption as to the actual standard of rent-rates. In his Shiurájpur report he pointed out the manner he considered a rise in prices might affect rents as follows —"The effect of the rise in prices ordinarily tells in some such sequence as this — first, the good prices of one year induce competition for seer land to let; this fetches high rents, and has the effect of raising to some degree the rents of all land held by tenants-at-will. When once the general standard is raised by ever so little, the landlord is encouraged to go into court against the tenant with right of occupancy, and by arbitration, as often as not, gets a compromise in the way of an enhancement, given probably by the arbitrators, just so much as

¹ Probably 20 seers for a rupee

to make one party satisfied without injuring the other. Thus at a long interval the rise in prices affects the rent-rate of the whole tenantry ; in the meantime prices may have fallen, and the temporary gain even have been lost to the landlord." The same principles, he argues, hold good for the future, and it would be dangerous to anticipate or endeavour to calculate any future effect on rents from a rise in prices, or to do anything more than accept rent-rates as they are found to exist, when the causes of variation have reached them in the gradual and not-to-be-formulated mode that prevails

The rates of interest current in Cawnpore city are as follows.—(a) on petty pledges three pice per rupee per mensem or 18·75 Interest. per cent per annum, (b) in large transactions where moveable property is pledged six to eight per cent.; (c) when immoveable property is pledged, 12 per cent; (d) when agricultural advances are made on personal security, 24 per cent.; (e) in some cases when a crop is pledged, 12 per cent, or one-quarter of the crop produce, (f) not less than five per cent. is held to be a fair return for money invested in landed property. Loans in the district are chiefly granted by petty money-lenders, and the following are the usual forms such transactions take.—

Sudár, when the ryot takes grain in Kárttik, he returns five-fourths in Jeth (May—June) in grain or money value—that is, the amount of grain due is converted into its money value in Kárttik when it is dear, and in Jeth, when grain is cheap, the money due, enhanced one-fourth, is reconverted into grain: thus, if wheat sells at 16 sers the rupee in Kárttik, but at 24 sers in Jeth, the lender gets 30 sers for his 16, or 87 per cent profit

Ughár is a form of loan in which if ten rupees be lent it is repaid in twelve monthly instalments of one rupee each, and is then known as *chhoti ughár*; but if the loan amount to sixteen rupees, to be repaid in twenty monthly instalments of one rupee each, the transaction is known as *lambr ughár*. If a man does not pay his instalment he is charged two pice in the rupee on his arrears, or he will serve his banker, being credited with the usual rate of wage against his debt. If a debtor pays off before the term fixed he gets no allowance, the creditor naturally liking long credit. The usual rate of interest is two rupees per cent per month, and the amount paid is first credited to payment of interest.

Transactions under the head of pawnbroking are effected on the deposit of an article in pledge, in this country generally jewels or metal vessels. The broker tests and values the metal. Pawnbroking Inferior metal, or that in which a large proportion of alloy (*subra*) is mixed,

is called *khota*; good metal is called *Mhara*. The broker will give the pawner 75 per cent. of the value for silver and 80 per cent of the value for gold, the former metal being more likely to be inferior. Interest is the subject of special contract, as also the complete transfer of the property to the pawnee by lapse of time. The former ranges from a half to one rupee per cent. per mensem. The latter condition often never exists, property lying unclaimed for fifty years: the pawnee never troubles the pawnor as long as his interest on the advance made is covered by the value of the article pledged

Cawnpore, always a large commercial centre, has since the completion of railway communication grown at the expense of more isolated towns into an entrepôt of the greatest importance, to which are brought the cotton, oil seeds, and grain from the country south of the Jumna.¹ Numerous merchants of every nationality make Cawnpore their place of business, whilst many native traders have risen to high prosperity both from their own dealings in these staples and their connection with the European merchants.

The following statement contrasts the exports from January to August in the years 1876 and 1877, obtained from the railway authorities, and shows a net decrease in 1877 of 8,42,793 maunds.—

Statement of principal goods despatched from Cawnpore

Staples		1876	1877	INCREASE IN 1877	DECREASE IN 1877.
		Weight	Weight	Weight	Weight
		Maunds.	Maunds.	Maunds	Maunds
Cotton	...	59,719	50,948	...	8,771
Ghi	...	13,168	16,362	3,194	...
Gúr	...	1,78,380	44,456	.	1,33,924
Grain	..	15,50,67	24,88,620	9,37,993	.
Piece-goods	..	32,972	24,681	.	8,291
Oil	...	1,856	6,891	5,035	..
Salt	..	20,026	12,823	..	7,203
Saltpetre	..	83,068	80,230	.	2,838
Seeds	...	11,76,716	14,60,241	2,83,525	...
Sugar	...	71,751	50,087	..	21,664
Opium	...	12,518	14,877	2,359	.
Hides	...	40,629	28,663	...	11,966
Total	...	32,41,430	42,78,879	12,32,106	1,94,657

¹ Mr. Daniell, Collector, however considers the trade to be declining, for the reason that the extension of the railway system has developed other centres and caused goods to be carried direct to ports instead of bringing them to Cawnpore for carriage. He is possibly right, and as Mirzapur has declined in importance, so also may Cawnpore

The immense increase in the export of food-grains, and notably in that of wheat, cannot fail to be noticed. This trade, though not two years old, is rapidly increasing, and is likely to be a most important one, and to establish a price for wheat which will always ensure its being a remunerative crop to the cultivator. The import of piece-goods on the other hand has fallen off in the same period owing partly to large stocks, heavy imports of yarn from Bombay, and the competition of the local manufactories—the Elgin and the Mmr Mills. The former, originally started by a company, was purchased by Mr. Hugh Maxwell. It employs four European overseers, four native clerks, and from 250 to 300 workmen—boys and women. The Mmr Mills, more recently established, employ seven Europeans and 350 workmen. Both do a large business in spinning and weaving, producing yarns 20s to 40s, American drills, dhotis, T-cloths, and sheetings. The army and police are large customers, and natives buy large quantities of the yarn for private looms. The Elgin Mills have a horizontal action steam-engine, and the Mmr Mills have a pair of condensing engines, nominal horse-power 50, with two Galloway boilers.

The facilities for the leather trade have led to the establishment of a Government tannery and leather manufactory in the old fort, which supplies leather accoutrements for the army and gives employment to eight European superintendents, about a dozen native clerks and upwards of 500 native workmen, three small engines assist largely in the work. The manufacture of saddlery, harness, boots and other leather goods is a prominent industry in Cawnpore, and orders are received from the most distant quarters. The Government flour-mills grind corn for commissariat purposes, worked by a beam fixed engine working to 50 horse-power. There are eleven cotton screws at work in Cawnpore.

The following figures give some indication of the trade of Cawnpore —

Statement showing the principal export articles of Cawnpore, 1871, to March 1872.

	Cotton.	Grain.	Oilseed.	Indigo.	Wool.	Silk.	Other.	Manufactures.
Imports ..	4,29,392	15,96,170	2,12,000	1,00,000	1,00,000	1,00,000	1,00,000	1,00,000
Exports ..	2,70,045	7,47,550	4,00,000	1,00,000	1,00,000	1,00,000	1,00,000	1,00,000

The following figures concerning the trade of Cawnpore are taken from a note "on existing Trade Statistics" written by Mr. E. T. Atkinson when secretary to the statistical conference.

CAWNPORE.

I.—Entering from the west at Chauli Jodol.

Article	From the city of Cawnpore	From Allahabad	From Bundelkhand	From Benares district	From Central India	From Rajputana	From Punjab	Total	For the city of Cawnpore	For other places
Cotton	7,137	1,287	7,411	12,677	727	31	211	1,551	2,12,729	1,97,603
Grain	1,874	22,716	1,357	1,357	—	—	107	125	1,70,777	1,70,612
Oilseeds	57,225	12,113	4,311	—	6,121	—	—	2	57,973	56,933
Miscellaneous	2,637	617	2,473	1,075	5,179	—	10,711	4,077	2,51,443	2,42,319

* Mostly for Mirzapur, Ghazipur, and Calcutta.

II—Entering from the east at Chauli Akharan.

Article	From Allahabad	From Benares district	From Bundelkhand	From Central India	From Bengal	From Bareilly and Aligarh	Total	For the city of Cawnpore	For other places
Cotton	12,111	717	517	81,251	—	—	7,319	6,970	873
Grain	2,716	1,357	2,716	2,716	—	—	1,88,027	1,88,027	19,219
Oilseeds	51,725	2,112	2,112	2,112	2,077	17	57,473	55,121	2,152
Miscellaneous	6,072	1,717	1,717	7,172	5,519	519	3,51,761	2,68,655	60,673

Banipur is included in Bundelkhand.

III—Abstract statement of traffic passing along East Indian Railway Cawnpore.

Goods registered at			Western barrier.		Eastern barrier.	
1868-69			Outwards	Inwards	Inwards	Outwards
Cotton	...	...	21	2,48,557	6,504	1,39,703
Grain	...	...	3,69,502	1,70,796	1,88,027	2,46,248
Oilseeds	...	...	2,321	77,133	97,273	554
Miscellaneous	...	...	3,46,537	3,51,498	3,51,761	1,53,764

IV—Issuing to the east by Chauki Aharwan

1868 69	To Bareilly.	To district Cawn- pore	To Fatehpur	To Allahabad	To Jaunpur	To Benares division	To Bengal	To Central India and Bundelkhand	Total	From city of Cawn- pore.	From other places
Cotton		375	42	4,894	5 077	1,03,534	25,781		1,89,703	10,938	1,29,755
Grain	250	66,342	69,288	4,580	28,895	212	.	77,150	2,46,226	97,640	1,48,608
Oilseeds	9	24	70	.	50	9	116	67	354	116	238
Miscellaneous	239	45,697	31,155	14,431	21,357	9,991	679	30,215	1,53,764	74,499	79,265

Ganges traffic—The Ganges-borne traffic has not been registered for any length of time, and with any attempt at completeness only at Cawnpore. Returns exist from 1865-66 to 1871-72. Those were taken at the pontoon bridge across the Ganges opposite Cawnpore, which was an admirable station, as the bridge was opened for only two hours a day to admit of boats passing up and down, and so these returns may be accepted as fairly giving the entire traffic of the upper Ganges. Owing to the changes in the mode of registration and classification of the goods upwards and downwards, it is not easy to give any comparison of the traffic year by year. The abstract given in statement A, appendix I, shows the traffic arranged under 24 heads. It will be seen that the bulk of the river-borne goods consists of grain, cotton, oil and indigo seeds, the staple products of these provinces.

The returns are from—

October 1st, 1865 to September 30th, 1866

October 1st, 1866 to August 30th, 1867

May 1st, 1868 to March 31st, 1869

April 1st, 1869 to March 31st, 1870.

April 1st, 1870 to March 31st, 1871

April 1st, 1871 for a few months, not stated.

Statement B, appendix I, gives the destination of the down-country river traffic passing by Cawnpore, divided broadly into traffic with the towns in the North-Western Provinces as far as Benares, including Fatehpur, Kora, Allahabad, Mirzápur, Chunar, and Benares. Then comes Gházipur, and then Dinápur, Patna, and Calcutta. The other marts of Lower Bengal are given under one head, as the exports to them are insignificant. The down-country trade consists of grain, cotton, oilseeds, indigo seed, saltpetre, hides, and (for Gházipur) opium. The character of the local trade, included under

the head of miscellaneous, with the lower districts of these provinces as far as Benares, will be seen from the following table —

				1866-67	1868-69	1869-70.	1870-71
				Mds	Mds	Mds	Mds
Country liquor	..	...	...	1,576	2,692	4,410	4,626
Opium	...	...	..	1,820	..	..	1,707
Salt	..	..	..	371	1,817	7,643	1,450
Sugar and molasses	...	...	...	5,455	550	2,651	11,121
Tobacco	...	...	...	1,296	...	..	...
Cocoanuts	...	...	...	150	564	300	...
Spices	..	..	...	1,769	3,390	650	250
Borax	...	..	..	602	550	...	...
Metals	..	..	...	13,869	...	857	200
Mats	...	..	...	1,980	3,300	3,114	1,003
Countr. cloth	...	...	..	15,845	65	102	145
Potatoes, &c	..	...	..	..	1,505	760	..
Tallow	...	..	..	..	100	250	..
Fuel	...	..	..	..	18,712	2,255	321
Dyes	..	...	...	..	...	150	1,500
Maunds				45,033	14,245	21,435	22,316
				Pieces.	Pieces	Pieces.	Pieces.
Hides	...	...	...	37,981	...	...	...
Timber	...	..	..	60,110	9,607	9,375	9,343
Bamboo	...	...	...	584,225	1,893,350	1,311,500	735,572
Grass	...	...	...	413,550	15,700	67,000	...
Leather bags	...	...	...	...	...	2,500	..
Gunny bags	...	...	..	7,645	...	3,650	...
Boxes and casks	...	...	...	2,770	576	...	...
Pieces				1,106,351	1,909,251	1,385,025	74,915

The differences in the downward trade in cloth and metals in 1866-67, compared with subsequent years, would point to some error in the returns. Beyond this they fairly represent the current local trade between the marts in these provinces. The direct external trade consists mainly of cotton, oilseeds, indigo seed, and hides. Grain does not seem to be shipped beyond Benares

		Mds			Mds
Grain	...	3,437	Cotton	...	28,505
Oilseeds	..	70,797	Tobacco	..	1,232
Sugar	...	97,946	Spices	...	416
Saltpetre	..	6,160	Metals	..	11,118
Hides	..	312	Vegetable pro-	...	19,517
Shell-lac and other	2,060		ducts	...	
dyes.			Miscellaneous	...	26,630

in large quantities. For the first six months of 1872 the down trade from places in these provinces passing Sâhibganj on the Ganges was as noted in the margin.

Of these only 854 maunds of cotton, 135 of sugar, 2,050 of shell-lac and dyes, and 8,885 maunds of miscellaneous vegetable produce come from Cawnpore.

The great bulk of the cotton came from Mirzapur (25,189 maunds), and the sugar and oil-seeds by the Ghâgra, from the districts of the Benares division: sugar especially from Barhaj, at the confluence of the Rapti and Ghâgra in Gorakhpur (39,863), Bithora in Azamgarh (7,780), and Balha in Ghâzipur (23,981). oil-seeds also from Barhaj (21,484). The staples of the upward

local trade are principally metals, grain, spices, tobacco, betel-nuts, cocoanuts, &c.

The real upward external trade is better seen from the returns of the

To	Rice	Other grains	Metal.	Salt
Allahabad ...	24,161	.	..	200
Mirzapur ...	82,471	1,942	1,280	381
Benares .	242,450	542	125	50
Ghāzipur ...	415,514	11,095	1,543	6,635
Gogra ghāts ...	33,946	2,052	575	5,200
Other places ...	53,874	3,400	1,376	9,838
Total ..	852,416	19,031	4,899	22,304

traffic passing by Sāhibganj during the first six months of 1872. These are given in the margin. Rice is the staple import, other grains being merely nominal, except to Ghāzipur. The districts of Benares, Ghāzipur, and those along the Ghāgia noted for sugar and indigo cultivation

are partially fed from the rice-lands of Lower Bengal, and are thus enabled to grow other than food grains. In fact, they import in half a year $8\frac{1}{2}$ lakhs of maunds of rice alone from below Sāhibganj, without counting the intermediate stations.

The following note by Mr Fuller, C S, carries down the trade-statistics to the present day —

Favourable position "From being a cantonment bazar Cawnpore has become perhaps the most important centre of trade in the North-Western Provinces. The roads leading to it from all sides are lined with what often appear to be unending strings

of carts, and its market-place, Collectorganj, exhibits a scene of bustle and commercial activity not often seen in Indian cities. It owes this prosperity in some part to the fortunate policy which substituted a license tax for the octroi, from which the income of most other towns is derived, though of course the peculiar advantages of position which it enjoys must always have made it a trading centre of considerable importance. It is situated on the main lines of communication for the streams of trade running up and down country: the East Indian Railway, the Grand Trunk Road, the river Ganges, and the Ganges canal, all pass through it. On one side it is connected with the trans-Jumna districts of Bundelkhand by two metalled roads (*via* Hamirpur and Kalpi), and on the other side with the province of Oudh by the Oudh and Rohilkhand Railway to Lucknow and roads which run to Lucknow and Rae Bareilly. It thus intercepts much of the trade between Upper India and the parts of Bombay and Calcutta, and acts as a connecting centre between this stream of trade and Oudh on one side and Bundelkhand on the other.

During the year 1876-77 trade was registered under the Department of Agriculture and Commerce on all the roads mentioned above, as well as on the river Ganges and the Ganges canal. The statistics thus collected are given below together with figures showing the trade on the East Indian Railway during the same year 1876-77, and on the Oudh and Rohilkhand Railway during the succeeding one (1877-78). No Oudh and Rohilkhand Railway statistics are available for 1876-77, and in comparing the returns considerable allowance must be made for differences in the condition of trade. In the

subjoined tables the amount of trade in the more important articles of commerce is shown separately, as well as the total weight and value given in the aggregate

In "class A" are included all articles the value of which is ordinarily proportional to weight in "class B" those which are reckoned by number and not by weight and in "class C," those the value of which has ordinarily no relation to their weight.

I

¹ Trade between the city of Cawnpore and up-country districts, exclusive of that carried by the East Indian Railway

IMPORTS INTO CAWNPORE							EXPORTS FROM CAWNPORE						
Name of article	By Grand Trunk Road		By Ganges Canal		By River Ganges		Name of article	By Grand Trunk Road		By Ganges Canal		By River Ganges	
	Weight.	Value	Weight	Value	Weight	Value		Weight.	Value	Weight	Value	Weight.	Value
	Mds	Rs	Mds	Rs	Mds	Rs		Mds	Rs	Mds	Rs	Mds	Rs
Cotton, raw	83,327	14,05,872	130,901	23,40,559	741	12,975	Piece goods, European,	1,039	1,74,500			80	7,500
Grain—													
Wheat ...	76,060	1,24,679	407,880	6,75,433	253,056	4,51,306	Iron	20,442	2,06,755	28,876	3,00,241	1,771	19,098
Other kinds	31,237	39,711	24,803	31,554	120,539	1,43,289	Sugar—						
							Refined	2,014	83,778	976	11,985	128	1,636
Salt	4,913	26,351	124,492	5,85,887	507	2,474	Unrefined	39,006	95,088	13,977	41,931	7	703
Oil seeds	59,393	2,80,073	197,491	3,33,125	32,179	1,00,742	Other miscellaneous articles	85,175	6,29,601	91,237	1,84,554	25,157	35,812
Timber	18	36	25	50	58,932	1,17,885							
Firewood ...	18,282	4,548	97,220	24,309	45,390	12,410							
Other miscellaneous articles	96,602	4,08,482	102,942	6,21,492	170,230	32,93,583							
Total weight and value of class A	360,832	23,29,752	1,055,744	46,18,409	686,574	41,89,654	Total weight and value of class A	150,468	11,39,780	133,066	5,47,711	27,143	65,609
Total number and value of class B	141,920	62,880	3,127	15,472	...	.	Total number and value of class B	38,111	66,287	24,116	9,963	1,840	145
Total value of class C	.	3,712	...	2,057	.	5,040	Total value of class C		23,650	..	2,689		891

¹ This includes trade which merely passed through Cawnpore in transit.

II

Trade between the city of Cawnpore and down-country districts in 1876-77, exclusive of that carried by the East Indian Railway

IMPORTS					EXPORTS				
Name of article	By Grand Trunk Road		By River Ganges		Name of article	By Grand Trunk Road		By River Ganges	
	Weight	Value	Weight	Value		Weight	Value	Weight	Value
	Mds	Rs	Mds	Rs		Mds	Rs	Mds	Rs
Iron	60,766	3,20,994	70	840	Cotton, raw	63,820	10,41,438	12,532	2,35,261
Grain (other than wheat)	344,651	5,04,777	590	710	Salt	43,621	2,37,705	880	4,680
Miscellaneous articles	167,224	9,37,068	1,765	27,019	Indigo seed	36,594	99,957	33,875	1,50,850
					Sugar, unrefined	176,859	14,97,844	1,100	2,750
					Miscellaneous articles,			14,800	28,68,768
Total weight and value of class A	572,641	17,62,839	2,425	28,569	Total weight and value of class A	320,394	29,70,944	63,037	32,62,239
Total number and value of class B	49,928	26,333			Total number and value of class B	40,680	1,73,930		
Total value of class C		24,363		8,049	Total value of class C		21,420		165

III

Trade between the city of Cawnpore and Bundellhand in 1876-77

IMPORTS					EXPORTS				
Name of article	Kdipi road		Hamirpur road		Name of article	Kdipi road		Hamirpur road	
	Weight	Value	Weight	Value		Weight	Value	Weight	Value
	Mds	Rs	Mds	Rs		Mds	Rs	Mds	Rs
Cotton, raw	27,549	4,00,526	51,276	8,61,754	Piece goods, Euro				
Piece goods Indian	816	40,505	5,430	2,71,643	pean	1,942	2,97,409	8,706	7,53,569
At ..	12,793	2,51,746	777	14,580	Salt	33,964	1,75,154	29,426	1,66,101
Grain—					Sugar—				
Wheat	98,656	1,25,862	170,211	2,82,082	Refined ..	5,892	70,695	28,207	2,90,737
Other kinds	342,962	4,16,489	379,793	4,54,551	Unrefined	4,694	72,728	68,725	2,48,660
Iron	41,245	4,08,735	1,632	16,763	Tobacco	4,603	40,630	15,148	1,26,448
Oilseeds	163,409	5,24,914	260,946	8,72,178	Miscellaneous articles	34,358	1,43,586	77,123	5,35,627
Firewood	86,934	23,031	100,384	25,406					
Miscellaneous articles	150,609	4,62,139	75,593	9,84,147					
Total weight and value of class A	926,472	27,42,247	1,046,446	37,88,124	Total weight and value of class A	105,453	8,00,292	227,335	21,41,492
Total number and value of class B	83,183	91,646	21,175	1,20,920	Total number and value of class B	18,475	8,895	82,355	6,551
Total value of class C		99,525		49,746	Total value of class C	..	20,375		16,172

IV.

Trade between the city of Cawnpore and Oudh in 1876-77 (per road traffic) and in 1877-78 (per Railway traffic.)

IMPORTS				EXPORTS			
Name of article.	By road via Ganges bridge		By Oudh and Rohilkhand Railway	Name of article	By road via Ganges bridge		By Oudh and Rohilkhand Railway
	Weight	Value	Weight		Weight	Value	Weight
	Mds.	Rs.	Mds		Mds	Rs	Mds
Grain--				Cotton, raw	110,305	21,61,231	346
Wheat	679,856	10,16,000	15,055	Piece-goods--			
Other kinds	551,255	7,75,149	11,743	European	11,238	10,11,532	303
Hides	5,448	1,15,486	28,916	Indian	6,314	3,15,727	9,793
Oilseeds	144,853	5,22,280	170,010	Iron	36,186	1,67,917	24,131
Sugar--				Salt	141,093	5,97,713	2,177
Refined	3,256	41,705	10,146	Miscellaneous articles	63,052	8,79,845	516,013
Unrefined	146,797	4,04,605	5,819				
Tobacco	25,667	1,86,738	44				
Miscellaneous articles	159,247	6,50,416	40,433	Total weight and value of class A	374,189	51,33,515	553,003
Total weight and value of class A	17,18,374	37,12,425	282,706	Total number and value of class B	63,772	3,20,604	,
Total number and value of class B	15,944	62,272					
Total value of class C		26,068		Total value of class C	.	69,382	..

The four tables above show the trade which Cawnpore transacts—(I) with the marts of the Upper Duáb, Panjáb, and perhaps Rohilkhand, (II) with the marts of the Benares division and Lower Bengal, (III) with Bundelkhand, (IV) with Oudh, minus that carried by the East Indian Railway. This of course is a very important item in the first two currents of trade, but unfortunately the railway trade statistics which are available for 1876-77 do not indicate the direction in which the trade ran. Traffic is only divided into outward and inward—that is to say, “exports from” or “imports to” the Cawnpore station, and no distinction is drawn between trade with up-country and down-country marts. For this separate returns are necessary before really satisfactory comparison can be instituted between the returns for road, river (with canal), and railway traffic. As a rule, enquiry has shown the direction which the trade in the various articles took, and this is noted in the column for remarks.

A column is added showing the additional amount of trade, export and import, which ran direct from or to the Oudh and Rohilkhand Railway, and was not consigned to Cawnpore itself.

Trade on the East Indian Railway to and from the Cawnpore station in the year 1877-78

Name of article.		Imports to Cawnpore station	Sent direct to O & R Ry	Remarks.
		Maunds.	Maunds	
Cotton, raw .	...	47,173	29,345	From up-country
Piece-goods .	...	211,593	8,070	A large proportion comprised European piece-goods from Calcutta, which are not distinguished from Indian in railway returns
Hides ..	..	16,291	814	From up-country
Iron ...	...	107,274	21,938	A large proportion was European iron-work from Calcutta.
Salt ...	...	571,698	154,721	From down-country
Sugar ...	..	23,586	518	Ditto
Tobacco .	...	12,630	93	
Miscellaneous articles ...	...	363,463	184,155	
Total weight of class A ..		1,353,707	399,654	

Exports (both upward and downward)

Name of article		From Cawnpore station	Received direct from O & R Ry	Remarks.
		Maunds	Maunds	
Cotton, raw ..	...	105,117	5,467	Sent down country.
Piece-goods ...		52,348	8,390	„ up-country.
Grain—				
Wheat ...	...	1,121,311	259,543	To Calcutta.
Other kinds ...	...	2,203,679	490,580	To Calcutta and Bombay
Salt ..	...	25,084	208	Down-country.
Oilseeds		1,520,801	57,363	To Calcutta
Sugar .		243,830	351,069	Up country
Timber ...	..	22,782	22,930	Down-country.
Miscellaneous articles ...	...	311,721	63,827	
Total weight of class A		5,906,673	1,259,367	

The chief articles of trade which pass through Cawnpore are cotton, piece-goods (country and European), wheat and other kinds of grain, iron, salt, oilseeds, indigo seed, sugar, and tobacco.

Cloth comes to Cawnpore from two directions—from the up-country districts of Aligarh, Agra, &c., and from Bundelkhand. The total amount that in 1876-77 was registered as coming from the former direction by the Grand Trunk Road, the Ganges Canal, and the East Indian Railway was 261,401 mannds, while from the latter direction 79,124 maunds came by the Hamirpur and Kalpi roads. The canal is the favourite means of conveyance for raw cotton, since from its bulk its carriage by rail is very expensive. From Cawnpore, cotton is sent either to the port of Calcutta or into the province of Oudh, whence it reaches the Sub-Himalayan districts, the climate of which is too damp for its production. All cotton sent to the port of Calcutta leaves by the East Indian Railway, which in 1876-77 took 105,117 mannds, that sent into Oudh travels almost entirely by road. A great deal of this latter is consigned to Fyzabad, Tanda, and Sháhganj, whence it is distributed (in exchange for sugar) to the Gonda, Basti, and Gorakhpur districts.

Piece-goods (European) come direct from Calcutta by the East Indian Railway. In the railway returns, European piece-goods are not distinguished from those of Indian manufacture, but it may be safely said that a large portion of the 211,593 mannds of piece-goods which arrived by the East Indian Railway was European. From Cawnpore they are distributed to Oudh and Bundelkhand.

Country cloth is sent to Cawnpore from up country towns (Farukhabad, &c.) and from Bundelkhand, several special manufactures of the latter place are well known and much sought after, such as the *khdrua* of Manrámpur. The greater part is sent on to Oudh.

Wheat is collected for consignment to Calcutta, and for the growing importance of the wheat export trade to Europe, Cawnpore may look for a fresh source of prosperity. Altogether over 14 lakhs of maunds were sent on to Calcutta, six lakhs of which were received from Oudh and four lakhs by the Ganges canal. Grain other than wheat always forms perhaps the largest item in the trade of Cawnpore, but during 1876-77 its export from these Provinces was greatly stimulated by the famines in Madras and Bombay, and in this export trade Cawnpore probably took a larger share than any other town. It despatched over 22 lakhs of mannds by the East Indian Railway, which were collected from Oudh (5½ lakhs mannds from Bundelkhand (7 lakhs), and from up-country districts.

Both European and native iron are collected at Cawnpore for distribution. The former comes up from Calcutta by the East Indian Railway, while most of the latter comes from the hill states (Chatarpur, &c.) beyond the Banda Hamirpur districts. Oudh takes the largest share, and the Ganges Canal the next, for country marts.

Salt comes either from Calcutta by rail, in which case it is chiefly English, or from the salt-pans of Rajputána and the Panjáb mines. The railway statistics do not give any clue as to the proportions of Calcutta and up-country salt which arrived, but from the East Indian Railway trade report for the half-year ending 30th, June, 1877, it appears that but little Calcutta salt goes higher than Benares, and therefore nearly all the 571,698 maunds which the railway brought to Cawnpore must have been from either the Panjáb or Rajputána. 124,492 mannds came by the Ganges canal, the rest was of course all produced in either the Panjáb or Rajputána. The salt is distributed to Oudh and Bundelkhand.

Oil seeds are collected and despatched to Calcutta for export. Like the trade in wheat, that in oil seeds is greatly increasing. Oil seeds are collected from all sides and form an important item in the imports of each road that runs to or from any village of the river Ganges and the Ganges canal.

Indigo seed is sent by river down to Lower Bengal, where seed from these Provinces has been found to do far better than that produced on the spot.

Sugar comes to Cawnpore from two directions—from the districts of the Benares division, and the adjacent ones in the Lower Provinces, and from Oudh. Including imports by the East Indian Railway, the amount, refined and unrefined, exported from the former places was 35,022 maunds, while that which came by road from Oudh in 1876-77 plus that imported by the Oudh and Rohilhand Railway in 1877-78 amounts to 156,943 maunds. The greater part of this is sent on by the East Indian Railway to Delhi and other Panabanyer. The remainder goes to Bundellhand, being with salt the main commodity which is exchanged for the cotton, grain, and iron of the trans-Jumna territory.

Tobacco, like sugar, comes from down country districts of these Provinces and from Oudh. The East Indian Railway brought 12,650 maunds from the former locality, while 28,667 maunds came by road from the latter. It is sent either up country or sent on to Bundellhand.

The principal fairs held in the district of Cawnpore are those of Bithúr and Makanpur. The former is held on the khádir below the town of Bithur at Kartik purnamáshí (full moon), coincidently with the Bitesar and Sonpan fairs. The place is one of especial sanctity as the frequent resort of Brahmá who made here a *yajña* or sacrificial offering, and in the ghát called "Brahmawarth" planted a peg of iron, which the bathers crowd to worship with offerings of money and flowers. The attendance is large, and the fair lasts from a week to ten days, during which considerable sales of cloths, principally of English manufacture, toys, pedlary, and sweetmeats, are effected. At Makanpur (sometimes called Pahárya, pargana Bilhanr) two fairs are held at the shrine of Múdar Sháh—one at Basant or the commencement of the forty days of the Holi, the other in the month of Jamádi-ul-awal. Each fair lasts about fifteen days, but the former is of greater importance, as large numbers of horses, cattle, and camels are then brought for sale and attract purchasers from all parts of India. Goods, too, of every description are sold, and the offerings at the shrine, which are considerable, are appropriated by a large number of needy shareholders.

Nearly every large village has its bi-weekly market, to which the residents within a circumference of five to ten miles bring their produce, and to which pedlars and (to the large ones) cloth-merchants resort. The most important markets are those of Gayner, Pokhráen, Satmara, and Baupál. To that of Gayner, in the month of Jeth, large numbers of cattle are brought, especially of the finer breeds. The charge for standing

¹ See Gazetteer, Bithúr.

² See Gazetteer, Makanpur.

ground forms a large item of profit to the zamindár. Pokhráen is the centre of the trade from Kálpi. It has always had a large banking business, and is now rapidly rising in importance as a trading centre at the expense of the once prosperous town of Amrodha. Baripál also is a much frequented cotton market, and forms a point of exchange between the cottons of Bundelkhand and the produce of the Duáb or cloths and other goods from England. Satmara is noted for its weekly cattle market for local breeds, the proprietor of the village charging a brokerage fee amounting in the year to about Rs 250. In Músanagar the dye-root *ál* and the cloth dyed with it (*lharua*), are bought and sold in considerable quantities. The Chaubepur market is well known for its traffic in indigo and tobacco, and its prices rule the quotations in the country around. No town is specially famous for any manufacture. In Narwal a colony of dyers and printers turn out the common prints worn by women as shawls or made up into quilted counterpanes (*razáis*). The blankets manufactured at Bhál (parganah Bhognipur) by the resident Ahírs and Garariyas are famous in the neighbourhood.

The following account of the weights and measures obtaining in the district are taken from Messrs. Montgomery and Claremont Daniell's reports.

Formerly three kinds of *panseris* or weights of five sers were used in the bazar, viz.—

- (1) The *gola panseri* of 490 diagonally milled Farukhabad rupees (each weighing 173 grains Troy).
- (2) The *chhota panseri* of 480 ditto.
- (3) The *biálsí panseri* of 505 ditto.

These have nearly all given way to the "*numberi panseri*" of 400 Government rupees (each 180 grains), but are still occasionally used by the more conservative baníyas. Grain of all kinds was weighed by the *chhota* and *gola panseris*, excepting rice, which used to be weighed by the *biálsí* when sold wholesale, and by the *chhota* and *gola* when sold in retail. The various preparations of sugar were sold by the same weight. *Kirána* or spices were usually sold by the *biálsí*, except a few articles in which the *chhota* was used. Pewter, spelter, and copper were weighed by the *biálsí*. dried fruits, iron and copper and brass vessels by the *chhota*. ghi, oil, cotton, rope, twine and string, when wholesale, by the *biálsí*, and when sold retail by the *chhota*. The three denominations now most commonly used are the *gola* of $412\frac{1}{2}$ tolas, by which

large wholesale dealings in grain are calculated the regular Government weight of 400 tolas and the *pakka panseri* of 485 tolas, by which ghi, sugar, cotton, and spices are weighed. The unit of liquid capacity is a vessel called *ghanti*, holding 20 tolas or 0.4 pint. The following table, prepared by Mr. Daniell, compares the local and other weights.—

Cawnpore diamond weight		Cawnpore gold weight	Equivalent weight in grains Troy	Government weight	Equivalent weight in Avoirdupois	Gramme	Kilogramme.
	1 bisas ¹ = 20 bisas=1 rati 24 ratas=1 tank		140025 28125 675				
3 609 bisas		1 barley grain	5202		Drachms		
14 707 do		4 do ¹ =1 rati.	2 080		0190 =	0337	000038
118 381 do	5 919 diamond ratas	8 gold ratas=1 masba.	16 647		0761 =	1348	000134
			45 =	1 tola	6089 =	1 078	00107
			90 =	1 do	1 6457 =	2 915	0020
1,280 bisas	2 tank 10 ratas,	8650 ratas=1 rupee	180 =	1 do	3 2914 =	5 831	0058
		12 mashes or 96 ratas=1 tola	109 768		6 5828 =	11 663	0116
	(81 diamond ratas=180 grains Troy)		000 =	5 tolas = 1 chhaták	23 ² / ₅ oz =	58 318=	058
			3,000 =	4 chhatáks=1 pauwa.	83 ⁶ / ₅ oz =	233 276=	233
			1,440 =	4 pauwas=1 ser	23 ³ / ₅ lb or 2 057=	983 105=	983
			7,200 =	5 sers=1 panseri	10 ² / ₇ lb or 10 285	4,665 525=	4-665
			57,600 =	8 panseris=1 maund	62 ² / ₇ lb or 62,285	37,324 20 =	37 324

The *katán gaz* or yard is used by the tailors of the district, subdivided as follows—2 *jau* or barleycorns make 1 *angal*, 3 *angals* make 1 *grah*, 8 *grahs* make 1 *háth*, and 2 *háths* or cubits make the *katán* yard of 33 inches. The British yard of 36 inches is, however, gradually superseding all others. For land measurement, 20 *anwánsis* make 1 *nanwánsi*, 20 *nanwánsis* make one *kachwánsi*, 20 *kachwánsis* make one *biswánsi*, 20 *biswánsis* make one *biswa*, and 20 *biswas* make one *bigha*. The *pakka* or standard *bigha* contains 2,450.5 square yards or 0.5062 acres, and from 2 to 3 *kachcha bighas* make one *pakka bigha*.

There is but one municipality in the district, that of Cawnpore city itself.

Municipalities

In ten minor towns a small police force and conservancy establishment is paid for out of the proceeds of a tax levied under Act XX of 1856 on the better class of householders, according to a

¹ A bisas is a grain of linseed.

rough estimate of their means. This tax is assessed under the superintendence of the magistrate by a *panchayat* elected by the townspeople. The tax varies from 12 annas to Rs. 12 per tax-payer per annum.

The following statement taken from the treasury accounts shows the Revenue and expenditure on civil administration for three years :—

Receipts	1874-75	1875-76	1876-77	Expenditure.	1874-75	1875-76.	1876-77
	Rs	Rs.	Rs		Rs	Rs	Rs
Land revenue .	21,17,183	19,37,776	21,15,121	Revenue charges,	1,26,456	1,31,902	1,38,815
Stamps ...	1,55,632	1,56,859	1,49,780	Stamps ..	3,173	2,702	3,066
Police ...	19,453	10,314	12,534	Settlement ...	94,921	1,12,269	1,04,315
Public works...	30,140	38,966	45,609	Judicial charges,	95,435	90,189	87,776
Income-tax ...	...	...	..	Police ...	93,829	64,332	2,17,927
Local funds ...	1,36,356	1,31,459	90,348	Public works ...	3,90,944	5,54,147	4,42,559
Post-office ...	56,176	5,7765	59,638	General .	...	...	...
Medical and education ...	1,093	1,340	1,354	Pension ...	18,460	17,570	20,182
Excise ...	1,21,690	1,31,960	1,40,384	Post-office ...	30,613	30,518	27,657
T r a n s f e r receipts and money orders	2,91,298	2,93,865	3,00,949	Medical and education	53,011	57,060	53,456
Municipal funds,	1,01,740	1,04,619	1,05,935	Excise .	2,287	3,255	3,335
Customs ...	16,063	17,479	37,916	Transfer receipts and money orders,	8,28,898	7,92,363	6,56,786
Irrigation ...	2,46,442	2,86,284	2,79,917	Municipal funds,	95,436	1,09,773	99,929
Rates and taxes,	2,92,074	2,81,397	3,10,593	Provincial fund charges.	2,81,883	4,89,549	4,13,828
Miscellaneous	1,71,328	88,180	1,00,305	I n t e r e s t and refund	46,724	55,006	60,964
				Opium charges .	2,600	3,020	2,700
				Talabāna charges,	2,113	2,159	2,838
				Mahākāna ..	31,946	31,746	30,916
				Miscellaneous ...	2,34,896	59,795	58,653
Total .	37,56,668	35,38,263	37,60,383	Total ..	24,33,655	26,07,955	24,25,730

The actual assessment of the income-tax of the district under the Act of 1870 at six pies in the rupee, calculated upon profits exceeding Rs 500, amounted to Rs 7,67,657 during 1870-71. There were 1,432 incomes of between Rs. 500 and 750 per annum ; 515 between Rs 750 and 1,000 , 380 between Rs. 1,000 and 1,500 , 156 between Rs 1,500 and 2,000 , 605 between Rs 2,000 and 10,000 , and 61 between Rs. 10,000 and 1,00,000 The total number of persons assessed was 3,149 The tax was abolished in 1872. In 1877-78 the license-tax yielded Rs. 63,962 gross or Rs. 61,029 net

Under the native rule the revenue derived from excise was included in the land revenue demand, but under the British rule it has always been collected under a separate system. The chief sources of revenue under this head are license fees for vend of spirits, duty on the manufacture of spirits, on the sale of opium and its compounds, on the sale of the various preparations of hemp, and on the sale of *táru* or the fermented juice of the palm-tree (*Borassus flabelliformis*). The main part of the revenue still arises from the duties levied on the vend and manufacture of spirits made after the native method. These are collected by a still-head duty on the spirits manufactured and by a license fee from the sellers, or by farming out the right to collect these duties in a parganah or other fiscal subdivision. In those parts of these provinces where the distillery system is in force, the spirits are manufactured within a walled enclosure erected and kept in repair by Government at every sudder station and at every tahsili where there is a sufficient consumption of liquor. Any person may erect a still within this enclosure and distil spirits of any strength. If he is a licensed vendor, he may either remove the liquor to his licensed shop or sell it to any licensed retail vendor , and if he is not a licensed vender, he may sell it to any licensed vendor within the circle of such distillery. The distillers pay a license fee of one rupee a year, and a duty of one rupee per gallon is charged on all liquor leaving a distillery. The vendor pays a license fee for which a minimum of Rs 12 has been fixed. In some parts of these provinces, owing either to their bordering on native territory, as in the Jhánsi division, or to the character of the country, as in the Kumaun division, the distillery system has never been introduced Where the distillery system is not in force, the duties leviable within a certain tract on the retail sale of spirit manufactured after the native method is usually let in farm, or, in default of suitable offers for any farm, by separate license.

The following statement shows the collections on account of excise in the Cawnpore district for several years previous to the mutiny. —

Year.				Vend and duty on spirits	Intoxicating drugs	Tári.	Opium	Total.
				Rs	Rs	Rs	Rs	Rs
1802-03	...	...	...	21,734	...	8	...	21,742
1804-05	...	...	...	53,540	..	351	...	53,891
1809-10	...	...	..	83,827	6,624	1,782	...	92,233
1814-15	..	...	..	1,18,552	16,154	5,831	...	1,40,537
1819-20	...	..	..	62,101	13,471	3,414	1,929	80,915
1824-25	..	..	..	1,06,816	23,626	2,194	3,534	1,36,171
1829-30	..	..	..	86,681	22,939	3,301	2,649	1,15,570
1834-35	..	..	..	72,980	21,993	2,883	3,064	99,170
1839-40	..	...	...	69,491	22,113	971	1,832	94,408
1844-45	..	..	..	93 104	21,991	642	2,016	1,17,753

The following table shows the collections and charges for several years since the mutiny. The letter "D" shows the figures for the district, and the letter "C" those for cantonments :—

Year.		License fees for vend of spirits	Duty on spirits	Opium	Madak	Tári	Intoxicating drugs	Fines, &c	Gross charges.	Net receipts.
		Rs	Ra	Rs	Rs	Rs	Rs	Rs	Rs	Rs.
1862-63	{ D ..	36,884	3,543	18,728	1,600	959	18,250	...	568	79,397
	{ C ..	688	78 871	..	...	864	..	..	2,527	31,941
1864-65	{ D ..	7,209	13,913	25,366	3,184	793	19,756	12,040	16,933	65,328
	{ C ..	20,150	11,969	..	..	542	..	135	1,974	30,823
1866-67	{ D ..	8,948	10,431	28,525	1,980	1,063	25,550	182	17,278	59,399
	{ C ..	3,308	23,089	..	..	638	..	52	1,280	25,751
1868-69	{ D ..	9,713	12,023	35,413	2,562	1,347	25,550	14	20,666	65,761
	{ C ..	3,296	28,800	..	..	..	..	134	1,390	30,840
1870-71	{ D ..	6,959	9,558	40,960	2,951	1,857	24,270	34	23,496	63,091
	{ C ..	3,040	30,178	..	..	..	..	17	1,380	31,855
1872-73	{ D ..	8,801	5,869	23,100	3,823	2,111	25,675	9	4,368	65,020
	{ C ..	2,736	34,109	..	..	..	..	3	1,380	35,468
1874-75	{ D ..	7,553	6,783	23,500	4,177	1,830	23,725	8	4,560	63,316
	{ C ..	3,048	32,823	..	..	..	..	..	1,522	34,349
1875-76	{ D ..	8,112	8,365	25,725	4,628	1,650	23,790	28	4,737	67,541
	{ C ..	2,304	34,489	..	...	..	...	...	1,594	35,199

Stamp duties are now collected under the General Stamp Act (XVIII. of 1869) and under the Court Fees Act (VI of 1870)

Stamps. The following statement gives the collections on account

for the high estimation in which vaccination is held by the mass of the people. During the year 1877-78 there were 33,559 operations, of which 26,012 were successful, 4,180 were unsuccessful, and the results of 3,367 operations were unknown. Cholera visits the district almost every year, but no connection has been traced between the various outbreaks and any gathering or fairs. Cholera has not here followed any line of country one day it appears with great virulence in a village, and the next day breaks out with equal force at the other end of the district. It does not differ in character from the ordinary type of Asiatic cholera, and usually appears in April and May, or else during the rains. Should it commence earlier, isolated cases are likely to occur during the remainder of the year. Even the most accurate observers with all modern appliances at their command and with unusual facilities for the study of the subject have failed to trace the outbreaks of cholera and small-pox to their final causes. Both these diseases appear to be endemic in India, being in many cases carried about by travellers, and no age, sex, or caste appears to be peculiarly free from their ravages.

The foot-and-mouth disease occasionally attacks the cattle in this district. The symptoms are the ordinary ones: eyes and mouth watering, severe cough, swollen throat with difficulty of breathing, urinary secretions scanty and very red, and faecal discharges very large and thin. In 1870 there was a considerable outbreak of this disease in the Bhognipur parganah, and though the people considered the disease to be infectious, they took no preventive measures, and the only curative measures applied were offerings at the temples.

There is a first-class dispensary in Cawnpore city and five second-class dispensaries elsewhere, viz—Generalganj in Cawnpore, Nawábganj, Derapur, Bhognipur, and Ghátampur. During 1875 there were 612 in-door patients and 24,330 out-door patients, or a total of 24,942 persons treated in these dispensaries, of whom 18,504 were cured, 166 died, and 510 remained at the close of the year. The entire local receipts on account of maintenance during the same year amounted to Rs 9,026 (Rs. 5,158 from Government), and the expenditure to Rs. 8,344, of which Rs. 4,032 were on account of establishment, Rs 2,283 for medicines and diet, and Rs. 1,199 for contingencies. The number of patients during 1876 was 26,703, distributed as follows over each dispensary—City dispensary, 10,422; Generalganj branch, 5,705; Nawábganj, 2,310; Derapur, 2,833; Bhognipur, 2,316; and Ghátampur, 3,117. During the same year 68 major and 1,024 minor surgical operations were performed at the various dispensaries.

The following statement gives the mortuary returns for eight years —

Year	Fever	Small-pox	Bowel-complaint	Cholera	Other causes	Total.	Percentage of deaths to 1,000 of the population
1869	11,932	6,327	1,552	2,801	4,061	26,733	22.4
1870	19,252	264	..	30	5,651	25,197	21.18
1871	24,974	1,204	3,506	174	2,751	32,569	27.39
1872	25,423	190	2,579	1,619	2,700	32,501	28.17
1873	20,663	5,479	1,655	149	2,492	30,438	26.31
1874	20,155	7,428	1,618	23	2,755	32,029	27.72
1875	20,664	897	1,913	1,161	2,155	26,790	23.18
1876	24,575	250	1,603	922	2,550	29,900	25.87

The following list gives the drugs found in the district and in use by the native practitioners of medicine. Numerous other drugs are imported from the Himmálayas, Afghánistan, and Bombay, but do not come under the head indigenous drugs —

Native name	Scientific name	Native name	Scientific name
Kath-karanja ...	<i>Cassipoua bonduca</i>	Amla	<i>Emblia officinalis.</i>
Banírasi rái .	<i>Sinapis nigra</i>	Mahua ...	<i>Bassia latifolia</i>
Lál mircha	<i>Capsicum fastigiatum</i>	Añim	<i>Papaver somniferum</i>
Adrak .	<i>Zingiber officinale</i>	Mom	<i>Cera alba</i>
Babúl-ka-gond .	Gum of <i>A. Arabica</i>	Imli	<i>Tamarindus Indicus</i>
Kalandana ...	<i>Pharbitis nil</i>	Gurcha	<i>Tinospora cordifolia</i>
Alsi	<i>Linum usitatissimum.</i>	Kaner	<i>Nerium odorum</i>
Ajwáin	<i>Ptychotis ajwain</i>	Melhi	<i>Trigonella fœnumgræcum.</i>
Pudína .	<i>Mentha sativa</i>	Dhatúra	<i>Datura alba</i>
Dhaniya ...	<i>Coriandrum sativum.</i>	Kanda	<i>Scilla Indica</i>
Nim	<i>Melia Indica</i>	Anár	<i>Punica granatum</i>
Madár	<i>Calotropis gigantea</i>	Bel .	<i>Ægle marmelos</i>
Amaltás	<i>Cathartocarpus fistula</i>	Haldi .	<i>Curcuma longa</i>
Dhák ..	<i>Butea frondosa</i>	Nagar mollia ...	<i>Cyperus longus</i>
Singhára ..	<i>Trapa bispinosa</i>	Nirmohi	<i>Strychnos potatorum.</i>
Gukhrú	<i>Asteracantha longifolia</i>	Sonamakhi	<i>Cassia elongata.</i>
Khaskhas	<i>Anatherium muricatum</i>	Til ..	<i>Sesamum Indicum.</i>
Ukh ..	<i>Saccharum officinarum</i>	Indaryu .	<i>Wrightea tinctoria.</i>
Kakri	<i>Cucumis utilissimus</i>	Tulsi	<i>Ocimum sanctum.</i>
Khíra ...	<i>Cucumis sativus.</i>	Jamálgota	<i>Croton tiglium</i>

History There is little early history of importance attaching to the district beyond what has been recorded in describing the immigrations of the great proprietary bodies, and the part that Cawnpore played in the general history of the Duáb is told elsewhere. It is sufficient to note here that a considerable portion of what now constitutes the district of Cawnpore fell into the hands of the Bangash Nawáb of Farukhabad and remained in his possession from 1738 to 1754 A D, when the Marhattas occupied the lower Duáb. They, however, gave way again to the Farukhabad Nawáb in 1762, who held Cawnpore until the close of the year 1771, when he was again superseded by the Marhattas, and they, in return, were finally expelled by Shuja-ud-daula in 1774-75. For the next quarter of a century Cawnpore formed an integral portion of the Oudh dominions and remained in the possession of the Nawáb Vazír until the cession.

The British soon appeared in the district, for under the treaty of Fyzabad in 1773, the force destined for the service of garrisoning Oudh, and which was in the first instance stationed at Bilgram, was in 1778 transferred to Cawnpore, where the lands of twelve villages were assigned to form the cantonments. Cawnpore formed one of the seven districts created from the territory ceded¹ to the British by the Nawáb Vazír on the 10th November, 1801, and then comprised the following parganahs or fiscal subdivisions² :—

Name of parganah			Assessment	Name of pargana.			Assessment.
			Rs				Rs.
Rasúlábád	...	...	1,90,417	Ghátampur	..	.	2,17,003
Bilhaur	...	...	2,17,365	Jajmau	...	...	2,74,405
Derapur	...	...	1,21,394	Sárh	..	..	2,12,136
Shiuk-Shurájpur	...	...	1,25,126	Salempur	...	...	85,001
Sikandra	..	..	1,08,458	Aurayá Khánpur	...	...	1,61,533
Akbarpur	...	...	2,31,332	Kannauj	..	...	94,577
Bithúr	...	...	2,54,494	Kora Amauli	...	...	2,20,854
Bhognipur	...	...	2,19,025	Total	...	...	27,33,120

¹ Atchison, II., No. XXXI.

² Montgomery's Memoir.

Subsequently some few additions were made to the district: thus, in 1805, talúka Bhadek was received from Hamírpur, and in 1817 pargana Tírwá-Thatiya and taluka Bhúnasírsi were received from Etáwáh. The district was now found too unwieldy for successful administration, and in 1825 the Tírwá portion of pargana Tírwá-Thatiya was transferred to Etáwáh, and in the following year talúka Bhadek was attached to Kálpi and Kora Amauli to Fatehpur. In 1836 the district lost Kanaúj, Thatiya, and Auráya, and in 1837 taluka Bhúnasírsi was annexed to Etáwáh. Since then there have been few external changes in the constitution of the district, and the only events of importance before the mutiny, the settlement of the land-revenue and the great famines, have been sufficiently noticed.

And now begins the story of that great rebellion which has made Cawnpore familiar as a household word wherever the English language is spoken. The tale has been already told by so many picturesque writers¹ that in a work like this great minuteness of detail would be needless; but the same cause, in presenting an *embarras de richesses* of material, renders conciseness somewhat difficult.

At Cawnpore warnings of the coming storm were received earlier than in most stations of the North-West. Towards the close of April, 1857, parties of the 19th Native Infantry, disbanded for mutinous conduct at Bihárámpur in Bengal, passed through Cawnpore on their way to their up-country homes. The rumours spread by these men were of the most inflammatory character. Government they said, had decided to subvert the ancient faiths of the country. For this purpose the cartridges served out to the native army and bitten by them had been smeared with the fat of sacred cows and the lard of unclean swine, while the powdered bones of the same animals had been mixed with the commissariat flour. The seeds of disaffection thus sown fell upon fertile ground, and signs of waning loyalty became manifest amongst the native troops at Cawnpore. The European residents had, though slow to feel it, abundant cause for alarm, for the town bore an evil reputation. During the lately suppressed rule of the King of Oudh it had become a city of refuge for bad characters flying across the Ganges from the not too exacting justice of that monarch. It had also been the depôt from which criminals, urged by pressing

¹ The following works are recommended to those seeking a better acquaintance with this grim chapter of our Indian history—*Cawnpore*, by Mr G. O. Trevelyan, M. P., *History of the Sepoy War and Life of Neill*, by Sir John Kaye, *Mutiny Narrative*, by Mr J. W. Sherer, C. S. I., *Hand-book to Cawnpore*, by Mr H. G. Keene, B. C. S., *Story of Cawnpore*, by Colonel Mowbray Thomson, *Synopsis and Review of Evidence taken at Cawnpore*, by Colonel Williams, *Marshman's Life of Havelock*, and Nank Chand's *Narrative*.

reasons to quit British territory, had embarked for Oudh. Cawnpore had indeed become the Alsatia of the middle Duáb, and the traces of this fact were not to be removed in a day. The total native population was about 100,000, and of these the 40,000 who inhabited the military bazars were held the most disrepu-

Strength of the native forces. table. The native troops were, moreover, exceptionally numerous. There was a company of native artillery and the whole of the 2nd Regiment of native cavalry; while the 1st, 53rd, and 56th Regiments of native infantry completed a force which was not to be

And weakness of the British despised. To counteract this strong body there were but 200 British troops, consisting of small detachments from the Bengal artillery, H. M.'s 32nd and 84th foot, and the Company's 1st Madras Fusiliers.¹ Nor was the chief military officer quite the man to meet the impending crisis. Major-General Sir Hugh Wheeler, K C B., commanding the Cawnpore division, had already lived for three quarters of a century, and it is no slur on the character of a brave and distinguished soldier to say that his best days were past.² There was another cause of danger which the English at Cawnpore were perhaps better justified in overlooking—the disappointed ambition of the now infamous Nána Sáhib. The real designation of the person so

Nána Sáhib called was Srínikh Dundu Panth, Mahárája of Bithúr. He had in 1851 succeeded to the property of his adoptive father, Báji Ráo, last peshwa of Púna, but that father's pension, salutes, and other honours were denied to him. To recover these was the one object to which he devoted his ample means and ample leisure, and to which he was incited by the wily courtiers, chiefly Marhatta kinsmen, who surrounded him. From the authorities at Calcutta he had appealed without success to the Privy Council and Board of Control in London, and after this repulse no course was left him but to trust in chance and bide his time. At the opening of the fatal 1857 we find him a disappointed man of thirty-six, corpulent in person, in mind cruel and vindictive. Too politic, however, to show his resentment openly, he maintained relations of civility with Europeans, entertaining them occasionally at his residence near Cawnpore, and feigning himself, by a host of small kindnesses, their friend.

News of the outbreaks at Meerut and Dehli reached Cawnpore on the May 14th May,³ and, while increasing the excitement already

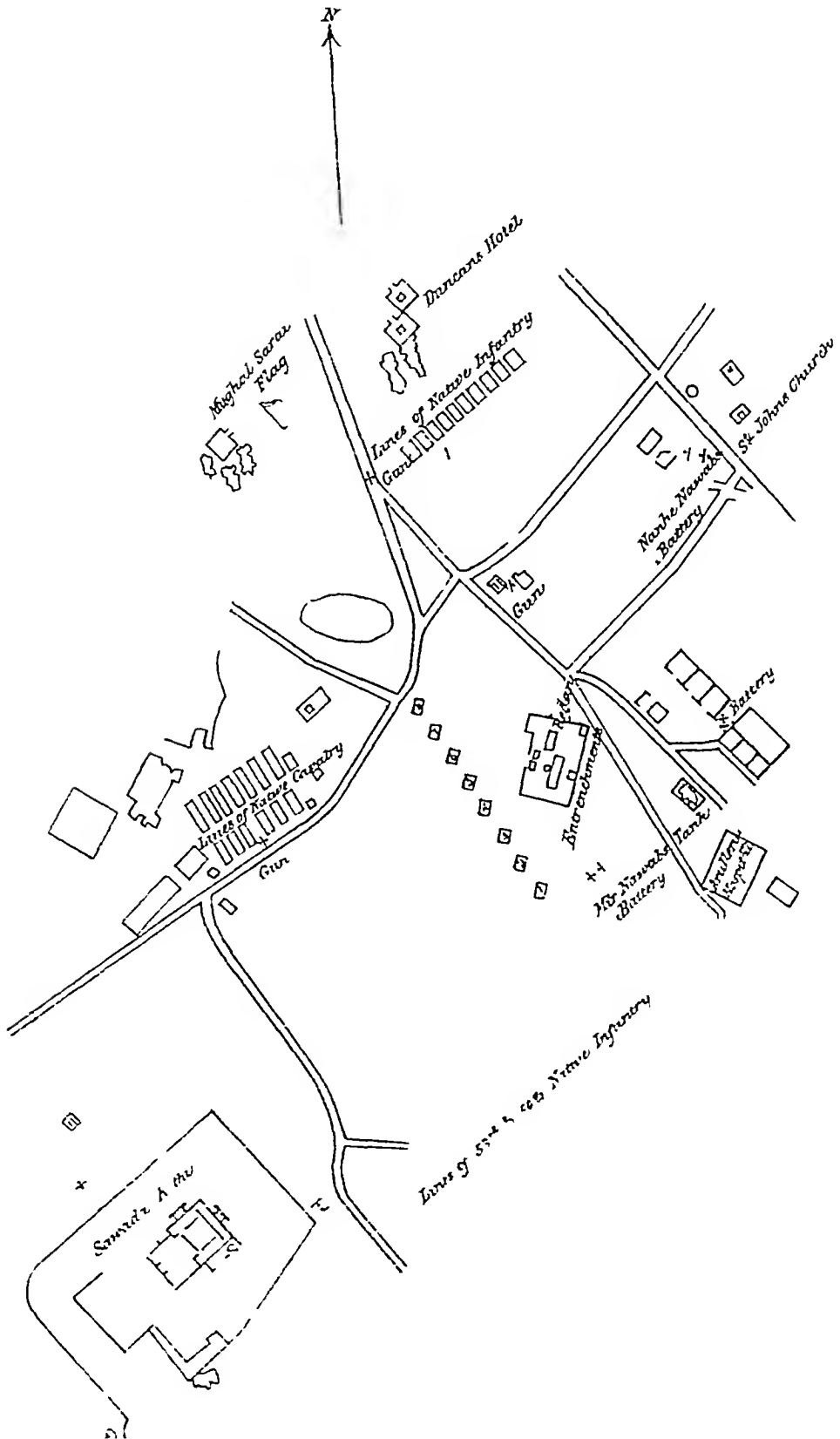
May News of the Meerut and Dehli outbreaks felt by native citizens and soldiery, opened the eyes of
¹ Now H. M.'s 102nd foot. This estimate of the British troops is taken from Colonel Williams' *Review*, but evidently includes the detachment of the 32nd Regiment which arrived from Lucknow on the 21st May, *vide infra*.
² His age would under recent regulations have deprived him of all command and consigned him to the retired list.

³ Mr. Trevelyan mentions that on the night (10th May) after the Meerut massacre, the people of Cawnpore heard guns booming in the distance. But Nánuk Chand and the official authorities (Mr. Sherer and Colonel Williams) say nothing of this circumstance.

SKETCH MAP

SHOWING

POSITION OF WHEELER'S ENTRENCHMENT.



On the 23rd May, the day following the arrival of the Nána's force, General Wheeler telegraphed to Lucknow that the native troops were almost certain to mutiny that night, and in consequence of this impression many ladies removed from the barracks to St. John's Church, which had been appointed as a rendezvous in case of alarm. The night passed uneventfully, but the morrow was a great Muhammadan festival which it was feared might be made the occasion of a rising; and the Queen's birthday salute, customary on this date, was withheld, lest it should be mistaken for a signal of revolt. The holiday was, however, peacefully kept, and again pleasantly disappointed, General Wheeler, on the 26th, telegraphed hopefully to Lucknow. Unbounded confidence seems still to have been placed in the Nána, to whom Mr Hillersdon on that very day entrusted the defence of the treasury. At the same time it was held necessary to provide some asylum where the English residents might take refuge in case of a sudden outbreak, and food contractors were directed to send in supplies with the least possible delay.

The place selected by General Wheeler to become the scene of one of the most heroic defences the world has witnessed was the *The entrenchment* depôt of the 32nd Regiment, once the Dragoon hospital ¹. This consisted of two long single-storied barracks, intended each for the accommodation of a hundred men, with a well and the usual offices attached. Round these buildings a trench was dug, while the earth thus excavated was built into a parapet four or five feet high, but woefully permeable to shot of all kinds. The enclosure so improvised was about 200 yards square. The General's choice has been almost universally condemned alike by military and civilian critics. Standing on an extensive plain at the eastern end of the station, it was commanded on all sides by large and solid buildings at distances of from 300 to 800 yards. On the north-west and south-east lay the lines of native troops, on the south-west, a closer line of detached and half-built barracks, well adapted to furnish cover for an attacking force. Over and over again has it been wondered why General Wheeler did not stand at bay in the magazine near Nawábganj, to the west of the station. This was "an immense walled enclosure, containing numerous buildings and an inexhaustible stock of guns and ammunition. The position was watered and at the same time protected in the rear by the Ganges. The public offices and the treasury were in the immediate vicinity, so that the records and the money might have been placed in safety at the cost of a few hours' labour. The doors of the jail would have been commanded by our can-

¹ The site of the entrenchments is now marked by the Memorial Church, a Romanesque building of considerable size and architectural pretensions, where "storied windows" and tablets commemorate those who died in the siege, the massacres and the battles of Cawnpore.

non, and at least one tributary to the flood of disorder pent within its bounds”¹ But the magazine was rejected and the barracks chosen, perhaps because, as Mr. Sherer suggests, nothing more than a temporary bulwark against the brief fury of the first outbreak was deemed necessary, and it was close to the Allahabad road, by which reinforcements might arrive. It was rightly expected that the mutinous troops would on casting off their allegiance quit Cawnpore, but the unexpected treachery of the Nana upset all calculations. While both sepoy and their English officers were preparing for a struggle, fair order seems to have been preserved in the district. On the 17th May, the native officer in charge of Shunrájpur police-station captured and despatched to the Magistrate some mutineers with plundered property from the north-west. The cantonment police worked admirably, and throughout the period of anxiety not a single theft was reported to the cantonment magistrate (Major Sir George Parker, *Bart*). On the 21st Mr. Hillersdon gave certain bankers of Cawnpore permission to retain 500 matchlockmen for the protection of mercantile interests in the event of disturbances. They were enlisted through the police and distributed all over the city. About the same time the Agra and Farukhabad roads were reported unsafe owing to prowling bands of rebels.

The last-mentioned road was about to witness the first outbreak of mutiny amongst troops of the Cawnpore garrison. Two squadrons of Oudh irregular cavalry, which had a few days before arrived from Lucknow, were on the 27th despatched to patrol and clear the highway. They were known to be dangerously disaffected, and it was perhaps feared that their presence at Cawnpore might precipitate the mutiny of their already wavering fellow-troopers at that station. The result justified the expectation, for at a place named Kuráoli,² some few marches from Cawnpore, they mutinied, murdering all their officers save one who escaped by flight (1st June). Another squadron of the same horse with two guns, also from Lucknow, were following them, but returned to Cawnpore; and hearing of their mutiny, General Wheeler retained the guns and ordered all the Oudh cavalry back to Lucknow.

It would have been well if the only troops despatched to Lucknow had been traitorous Oudh irregulars. But to aid Sir Henry Lawrence in overawing a large and turbulent Muhammadan city Sir Hugh Wheeler chivalrously weakened his own too.

¹ Mr. Trevelyan's work, chap. II.

² See Gazetteer, IV., 636

inefficient force. On the 2nd June, he sent to Lucknow not only the 50 men of the 32nd who had already come thence, but 50 men of the 84th belonging to his own garrison. The night of the same day witnessed an extremely ill-timed and unfortunate incident. A cashiered officer named Cox, who afterwards retrieved his former shortcomings by a gallant death, fired on a patrol of the 2nd Cavalry. His acquittal next day on the curious plea of intoxication caused great dissatisfaction, and the cavalry were heard to declare that their own fire-arms might some day be discharged in the same unconscious manner. On the following morning the anxious Europeans at Cawnpore received a sinister warning of what was in store for themselves. The bodies of a lady and gentleman murdered higher up the Ganges were borne down the river and arrested near the mouth of the canal.

Meanwhile Nána Sâhib had since his arrival been plotting to win the Machinations of mutinous soldiery to his cause. Meetings with the chief the Nána rebels were held in the houses of Smbâdârs Tîka Singh and Shams-ud-dîn Khân; but the places of assembly sometimes changed, and on the 2nd June, the conspirators were seen conversing in a boat moored beside a landing-place on the river, while on the following day a garden was selected as the scene of intrigue. At all these meetings the Nána was accompanied by his factotum Azîm-ullâh, whose energy supplemented his own indolence. Azîm-ullâh had begun life as a table-servant; but having acquired a passable knowledge of the English and French languages, he became a teacher in the Government school at Cawnpore. Here he attracted the notice of the Nána, and his fortune was made. Sent to England as an agent to urge the Nána's claims, he succeeded by an abundant display of jewellery and impudence in obtaining the position of lion amongst a certain class of London society. On his homeward journey he passed through Constantinople at a time when a severe winter had crippled our army in the Crimea, which he is even said to have visited in person. Once returned, he was no doubt able to console the Nána for the failure of his suit by exaggerated tales of British weakness. It was impossible that the Nána's conferences with the rebel ringleaders should escape the notice of the magistrate, for the man of Bithûr had many enemies in Cawnpore, but Mr. Hillersdon was satisfied by the plausible statement that these meetings were held to concert measures for the pacification of the troops. There are indeed many proofs that the English residents, though alarmed, hardly realized the full extent of their danger. The despatch of sorely-needed bayonets to Lucknow, the neglect to send women and children to some place of safety lower down the Ganges, and the order which

just before the outbreak absolved officers from sleeping in the lines of their regiments, all point to an inadequate sense of peril.

By the 1th June, twenty-five days' provisions, a lakh of rupees, and several guns of small calibre had been already placed in the entrenchment. In conversation with a British subaltern, "the fort of despair." Nine lakhs of rupees remained in the Government treasury, but that was under the charge of the faithful Nāna. Far heavier guns and powder unlimited were stored in the Government arsenal and magazine, but these adjoined the friendly Nāna's camp and thus on the eve of a desperate struggle the English found that their own stronghold was ill-provided, while they had surrendered the sinews of war to an enemy. Their suspense was not to last much longer. Late on the night of the

The outbreak 4th, or rather early on the morning of the 5th¹, they were aroused by the discharge of pistols near the cavalry lines, and arose to find the quarter-master-sergeant's house in flames. Subadār Tika Singh had excited the 2nd Cavalry into mutiny, and the whole regiment now marched out towards Nawábganj. No attempts had been made to murder officers, but a subadār major or native colonel who had opposed the troopers in their robbery of the regimental treasure-chest and colours had fallen severely wounded. Having thus shaken off their allegiance, the 2nd Cavalry sent their compliments to the 1st Infantry, and inquired for what the latter regiment were waiting. The politely conveyed taunt had the desired effect, and without heeding the remonstrances of their colonel and officers, the 1st marched off to join their mounted comrades at Nawábganj. The 53rd and 56th maintained the show of obedience to their officers, and the night passed without further disturbances. But at about 9 o'clock on the hot summer morning which followed, some men of the 56th were seen to approach the lines of the more faithfully disposed 53rd Regiment, and to enter into conversation with the soldiers of the latter. During the conference a trooper of the 2nd rode up and informed the 53rd that the company of their regiment on guard at the treasury refused to allow the plunder of that building until joined by their comrades. The vision of plunder and news that their brother-soldiers had revolted was too much for the 53rd. The 56th set the example of a rush to the regimental treasure-chest, and they followed it. But the guns in the entrenchments opened fire upon the now undisciplined rabble;

¹ Mr Sherer and Colonel Thomson both make the rising occur on the morning of the 6th. But the latter quotes extracts from Miss Blair's bible and another document found at Cawnpore, which prove that the troops mutinied between 11 P.M. of the 4th and 2 A.M. on the 5th June, as stated in all the depositions, as well as by Mr Trevelyan, Colonel Williams, and Nānak Chaud.

who retreated in hasty disorder to join their fellow-rebels at Nawábganj. A few men of all regiments, mostly native officers, remained faithful and joined the Europeans in entrenchments. In that harbour the women and children had been gathered for some days, and on the night of the outbreak most of the men also had repaired to the same refuge. But now that the storm had blown over and the rebel troops were known to have set their faces towards Dehli, many officers returned to their houses; and boats were loaded with the property which it was proposed to send for safe keeping to Allahabad. Mutiny had not yet, however, claimed its last adherents. On the afternoon of the 5th the artillerymen from Oudh showed signs of disaffection and were turned out of entrenchments, when they of course started to join the regiments which had already revolted.

Meanwhile the mutineers had with the Nána's assistance plundered the treasury, broken open the jail, and sacked or fired the houses of the civil station at Nawábganj. The Assistant Commissary, Mr. Rueley, had orders to blow up the magazine, but this they prevented. A road-overseer named Murphy was wounded by a party of troops, but escaped. And devoting no further thought to their late masters, the mutineers marched to Kaliyánpur, the first halting-place on the road to Dehli, for Dehli, where a rebel emperor had been proclaimed, was "the centre towards which gravitated all the wandering atoms of sedition." After the departure of the soldiery the scum of the city and suburbs arose, gleaning up whatever plunder had been left by their dreaded predecessors. By the evening of the 5th every English house west of the canal had been rifled and burnt.

Early on the following morning, the Nána declared his treachery. It little suited his purpose that the mutineers should depart for Dehli either with or without him. At Dehli his importance would certainly fade and might possibly be overlooked. To gratify at one stroke his ambition and malice against the English, he must retain at Cawnpore their renegade but well-armed levies. He had therefore followed the sepoys to Kaliyánpur, and persuaded them by promises of pillage and golden bracelets to return to Cawnpore. Saluting him as their Mahárája and Tika Singh as their general, they elected other Hindús to lesser positions of command, and retraced their footsteps with vaunts of storming our feeble entrenchments. At dawn, then, on the 6th, Wheeler was startled by a letter in which Dundu Panth announced the intention of immediately attacking him. No time was to be lost, and the General therefore summoned all Europeans into the

The Nána persuades the mutineers to return to Cawnpore

entrenchments. Some were too late in obeying the order, and eight or nine are known to have been murdered by the advancing sepoys. From these marauders the more respectable natives had hardly less to fear than the foreigners, for on the pretext of searching for Christians the rebels ransacked and plundered any house whose appearance excited their cupidity. The Hindu agent for the late Peshwá's widows, who had quarrelled with the Nána, was captured and blown from a gun, while his unoffending family shared the same fate. The first shots were fired, not at the British entrenchments, but at the houses of leading Musalmáns, who as members of what the rebellion would probably leave the dominant party had excited the jealousy of the Bithúr faction, whilst other obnoxious natives were placed in irons.

The exact tale of the little garrison now gathered into the entrenchments will never be accurately known; but excluding a few natives, servants and others, it has been estimated at between 750 and 1,000 souls. It included persons of every rank and colour, sex and age—from the General and the magistrate to the little daughter of the quadroon clerk, who beyond her name and dress had nothing English about her. The majority of the besieged were, however, men and families connected with the army, civil department, railway, and canal. Of the adults some analysis has been preserved to us. There were 465 men, of whom 400 were able to bear arms—a proportion by no means surprising in a society which banishes to their mother country the old and the sick. But the aged and invalid were little needed to supply our stronghold with its complement of *bouches inutiles*; for pent within its walls were 280 grown women, with their due share of helpless children. Pending the attack of the enemy, the combatant members of the garrison were told off in batches of twenty, each commanded by an officer. The triangular outwork on the north side of the entrenchment, facing the Ganges, and named in memory of valour on other fields the “Redan,” was placed under command of Major Vibart. At the north-eastern corner a battery of one 24-pounder and two 9-pounders was worked by Lieutenants Ashe and Sotheby. Captain Kempland defended the eastern curtain, while at the south-eastern angle stood three 9-pounders under the charge of Lieutenants Burney, Eckford, and Delafosse, next to these, and sheltered apparently behind the southern curtain, came the manguard under Captain Turnbull, which was flanked by a rifled 3-pounder under Major Prout. The south-eastern corner was protected by No. 4 of the unfinished barracks, a building occupied by railway engineers. Towards the north of the western wall were stationed three 9-pounders under Lieutenants Dempster and Martin, and their next

neighbour was Captain Whittings, who felt the Redan with his right, and thereby completed the circle of defence. Sir Hugh Wheeler of course assumed the general command, while Major Larkins superintended the artillery, but both were prevented—the former by age, and the latter by sickness—from taking any active part in the defence. The officers here mentioned belonged chiefly to the artillery, and were all in the Company's service. But the life and soul of the defence, the man whom all tacitly acknowledged as their leader, was Captain Moore of Her Majesty's 32nd, a blue-eyed, fair-haired Irishman of commanding presence and lively intrepidity.

The excitement of suspense was broken at about 10 A.M. on the morning of the 5th, when one of the guns which the mutineers had mounted and brought from the ordnance magazine¹ opened fire upon our entrenchment. The shot carried off the leg of a native servant, and the besiegers had therefore drawn first blood, but although the British guns replied and firing continued until nightfall, little further harm was that day done on either side. The mutineers were probably unaccustomed to the handling of cannon, and did not themselves venture within effective range of our field-pieces. But to the defenders of those paltry earthworks the day was made sufficiently grievous by the piercing screams which, as shot fell within the enclosure, reminded them of danger to wives and children. On days following that first baptism of fire such expressions of terror were rarely heard, and it was well, for all the stoicism which could be shown was needed. On the morning of the 7th the besiegers opened their attack in earnest. To the four guns of the preceding day they added from the same inexhaustible source several of far heavier metal, and a hail of 24-pound shot came crashing through the buildings of the entrenchments. The rebel leaders impressed bigotry into their service, and both Hindús and Muslms were invited by proclamation to defend their ancient faiths. The residents of the butcher's ward raised the green standard of Islám, which at once became a rallying point for all the scoundrels in the city. Nor were their country cousins behindhand in the race for plunder or power, and many turbulent landholders² flocked in to harry the suburbs or serve the Nána's guns. One old and notorious reprobate, Bhawáni Singh of Siwájpur, arrived with a following of 1,200 matchlockmen, while another, Rája Kishori Singh, brought 800 armed retainers³. Some stray Europeans were

¹ The ordnance magazine was not their only source of artillery, for they had that morning seized several guns and a large supply of ordnance stores intended for Roorkee and lying in boats on the canal.

² Nanak Chand, p. IX, Mr Trevelyan, chap. III, *ad int*.

³ Mr. Trevelyan's work, chap. III, see also Colonel Williams' *Synopsis*, p. 6.

captured and murdered, and it will save wearisome details of butchery here to record that during the first week of the siege not a day passed without similar massacres. But the most important event of the day was the arrival at Chaubepur, some sixteen miles from Cawnpore, of detachments from the 7th Bengal Cavalry and 48th Native Infantry, on their march from Lucknow to Fatehgarh. As the cannonade of the enemy became more severe, Sir Hugh Wheeler despatched a faithful subadár to Lucknow with an appeal for assistance, and so closed the second day of the siege. The third (8th June) opened no less severely. The shooting of the mutincers improved with practice, and the mortality within our fortifications was frightful. Many ladies and children were killed by shot, splinters, or falling masonry, and by the evening every door and window of the barracks had been beaten in. The anxiety of the day was, however, relieved by an amusing incident. A green flag which had been moved into the Mughal Sarái, an open square north-west of the entrenchments, and within range of its batteries, was surrounded by a motley group of true believers. Amongst these, Azízan, the favourite courtesan of the rebel troopers, appeared on horseback in a semi-military costume; and beneath the flag was seated a maulvi who, rosary in hand, was absorbed in meditating whether the day was propitious for an attack on the infidel stronghold. A shot, however, which came bounding amongst the crowd from Dempster's battery made him hastily decide in the negative, and the saintly man, the wicked woman, and their various admirers scuttled to the nearest cover "with a precipitation not altogether consistent with the doctrine of fatalism." The same danger may have caused the Nána's removal that day from Duncan's Hotel on the north-west of entrenchments. He now took up his quarters in a tent pitched in the Saráda or Salvador House compound on the south-west, and there he remained till the end of the siege.

That siege continued with deadly persistence, calling from the beleaguered
 Trials of the be- a display of heroism unsurpassed in history. To realize the
 sieged full extent of their trial two things must be borne in mind: the
 fierce heat of the Indian summer and the overwhelming multitude of the enemy. With an almost vertical sun, the thermometer at between 100° and 120°, and a hot-wind scorching as the furnace blast, English health and English energy were of necessity at their lowest ebb. But warring against climate as well as rebels, the besieged fought with dogged valour behind their wretched bulwarks, their eyes sore with dust and glare and their hands blistered by contact with sun-heated gun-barrels. It is almost needless to say that many members of the garrison died from sunstroke. Although, again, the superiority of the rebels

in artillery has perhaps been exaggerated,¹ there could be no doubt as to their numbers. Had they organised themselves into relieving parties, to continue the attack unceasingly by night and day, our countrymen must assuredly have been worn out and those feeble defences stormed. But the besiegers well-knew that each day must strengthen their own position, and preferred to bide their time: while sun and shot daily reduced the numbers of their antagonists, their own ranks were daily swollen by fresh hordes of allies.

Not that fighting at close quarters was unknown. It has been already mentioned that a line of unfinished barracks passed outside the south-west corner of our fortifications. The barracks in question consisted of eight detached buildings, numbered from south-east to north-west, and of these Nos 2, 3, and 4, which had already risen to a height of about 40 feet, were nearest to the entrenchments. The remaining buildings also had been considerably raised, and by affording cover for musketeers partly commanded our position. Barrack No. 4 had from the first been held by Mr. Heberden's company of railway engineers, whose trained sharpness of vision and judgment of distance rendered their fire very deadly. The first three days of the siege were spent in vain endeavours by the mutineers in Nos 5, 6, 7, and 8 to eject these gentlemen, but on the fourth, a reinforcement under Captain Jenkins so strengthened the garrison of No. 4, that the rebels abandoned their attempts on that side of the line and began at the other. They occupied No 1 in great force, and it was now of the greatest importance to prevent them from winning the lofty walls of No. 2. To No. 2, therefore, the Plevna of our defence and the key of our position, Lieutenant Glanville was despatched with a body of 16 men. He succeeded in reaching and holding the desired post, but it was held only at the expense of frightful carnage. Glanville himself was soon desperately wounded, and his place taken by Mowbray Thomson, who survived to tell the story of that gallant defence. In a crow's nest half way up the wall of the barrack was posted a young officer named Stirling, whose unerring aim gave the mutineers many deadly lessons on the peril of exposing themselves. But the pickets of No. 2 and 4 did not confine themselves to fighting behind walls, when the places of the dead had been supplied by a fresh reinforcement from the entrenchments, occasional sorties were made and the mutineers swept from the barracks.

¹ On that superiority Sir John Kaye and Mr Trevelyan lay a good deal of stress. But by the latter's own showing the English possessed one 24-pounder, eight 9-pounders, and a 3 pounder (p 119), while the enemy had, so late as the 11th June, only two 24-pounders and "several other guns" (p 159). In point of trained skill the besieged must be allowed to have had the advantage. Their garrison contained 6 or 7 commissioned and over 20 non commissioned officers of artillery, not to mention gunners.

at the point of the bayonet In one of these sorties eleven sepoy were captured. Tied together with a rope in the entrenchments, they were guarded by an amazon named Bridget Widdowson, nor did these prisoners escape until their stalwart custodian was relieved by a sentry of the opposite sex.

But important as were the events happening on the area of conflict, others not less important were occurring elsewhere. On the 9th of June, the Oudh detachment encamped at Chaubepur mutinied, murdering all their officers except Lieutenant Boulton, who with a bullet-hole in his cheek leaped his horse over the low mud wall of the entrenchments next day. On their march to Cawnpore these new insurgents captured a toll-keeper named Carter and his pregnant wife. The Nána of course ordered Carter to be shot, and fully intended that his weeping widow should share the same fate. But the relicts of the Peshwa threatened suicide if her life were not spared, and she was accordingly taken to the women-chambers of Bithúr. On the same day (9th) three boats, containing between 60 and 70 British and half-caste fugitives from Fatehgarh, dropped down the river past Bithúr. Though frequently fired on and ordered to stop, they pursued their course until just above Nawábganj they were brought aground on a sand-bank. They attempted to open communication with General Wheeler, but failing, appear to have remained in the same strait until two days later. Other business perhaps prevented the Nána from noticing them. On the 10th he established courts of justice, over which his elder brother Bába Bhat presided, seated on a billiard table, but if we may judge from the sentence condemning a butcher to lose his hands for the crime of cowslaughter, the standard of the justice dispensed was not very high¹. The same day saw the Nána engaged in ransom negotiations with Mrs Greenway, a captive lady who possessed considerable property. But on the 11th he was at leisure to attend to the stranded fugitives on the Ganges. A party of mutineers, with guns, was sent by way of Nawábganj to capture them. When the guns opened fire on the boats, the inmates of the latter took refuge in some high grass growing on the bank; but burnt out of this shelter, all save a few who perished in the flames fled back towards the river. On the way some were slain, but most were taken prisoners, by a detachment of the 2nd Cavalry, and not one appears to have escaped. With hands bound behind their backs, and many without shoes upon their bleeding feet, the captives were led to the Subadár's tank, where they passed the night without

¹ It may be mentioned that in the establishment of his administration Dundu Panth received great assistance from the Deputy Magistrate-Collector Rámlál, whose treason was afterwards punished with death.

food. On the following morning (12th June) they were carted into Cawnpore and presented to the Nána. As he had yesterday murdered the last man of English descent that could be found outside entrenchments, this large windfall of fresh victims must have been highly grateful to him. Knowing that the object held in view by the mutineers generally was the root and branch extirpation of the British in India, the prisoners pointed out the folly of supposing such extirpation possible. His brother Bála Ráo, however, strongly advised the Nána to listen to no such sophistries, and an order was given for their massacre. No regard was had to sex or age, men, women, and children were alike led to the plain west of the Saváda House, and there shot under the supervision of Bála Ráo. The dead bodies were cast in the Ganges.

The day of this brutal massacre was also signalized by the first assault And first general assault by the mutineers which the mutineers attempted on our position. To this attack they were probably encouraged by the fact that the British fire had been slackened, in order to husband ammunition until the rebels should expose themselves or advance within more effective range. But they were greatly mistaken if they thought success possible. Firing from behind their wall into the rabble, the besieged easily repulsed the would-be stormers, who retreated, leaving on the field many silent witnesses of their discomfiture. The mutineers now returned to their old tactics of a pounding cannonade, and in order to replenish their stock of gunpowder imprisoned the principal seller of saltpetre. On the same date arrived the remnant of the mutineers ejected from Benares by Neill. But as representatives of defeat, they received scant welcome from the rebel chiefs, and were even charged a rupee a head for their transport across the river to Cawnpore. And thus closed the first week of the siege. Death had been fearfully active amongst the garrison, for fever had added its ravages to those of sunstroke and artillery, and many were the bodies cast at night into a disused well some ten score yards from the ramparts.¹ Few of our artillerymen had escaped wounds or death. Several of our guns, including the 24-pounder, had been disabled, and for the remaining 9-pounders no heavier missiles than 6-pound shot were left. In order to supply cartridge-cases the ladies had surrendered their stockings. It was indeed upon the weak *physique* of women and children, who could share neither the excitement of combat nor the chance of selling life dearly, that the severity of this bitter siege pressed most heavily. Without changes of raiment, without means of washing, deprived

¹ This well, which lies near barrack No 4, is now surmounted by a memorial cross. The first two persons who died were buried within entrenchments, and the spot of their sepulture has since been marked by a raised tomb and inscription.

those in entrenchments by a loyal exciseman. But on the very night of Captain Moore's bold sally thirteen of Zahúri's blockade-runners were seized by the mutneers, and on the following morning (15th) they paid the penalty of their fidelity by being blown from guns. The cravings of hunger now began to threaten our little band.

On the 16th June, the besiegers were reinforced by the arrival of the Arrivál of the Nádirí and Akhtari regiments. mutinous 4th and 5th Oudh locals, known as the Nádirí and Akhtari regiments. Bringing across the river some horsemen and guns, they contemptuously declared that they could storm such weak defences as ours in two days. The Nána rewarded their vaunt with sweetmeats; and their leader, the Mír Nawáb, erected a battery south of entrenchments, from which a very damaging fire was opened. On the same day the rebel camp was joined by some less important auxiliaries, the Rájá of Nár and his retainers.

The opening of the new batteries made the drawing of water from the well a service of great danger. The framework of beam and brick which had been built up to protect the drawers was soon shot away, and the place of the Muslim water-carriers, slain early in the siege, had been taken by British soldiers, who were repaid at a nominal rate of five rupees for every bucket. Under these circumstances, Mr. John Mackillop of the Civil Service claimed, with a jocose gallantry, to be appointed captain of the well. He held his dangerous post for a week, and when at length mortally wounded, begged with his last words that a lady to whom he had promised a drink should not be disappointed. To eke out the draughts that could with difficulty be supplied from the well, a few gallons of water were sometimes obtained at frightful risk from a tank on the south-east of entrenchments. But the water which was purchased with blood¹ could ill prevent thirst from adding its pangs to those of hunger, and Colonel Thomson informs us that he saw children sucking old pieces of canvas and leather to extract, if possible, some moisture for their parched lips. On the 18th June the Nádirí regiment attempted to fulfil their boast by an assault on the entrenchments, but they were repulsed, and depressed² at

Second assault on entrenchments, 18th June

their repeated failures, the rebels seem now to have turned their attention towards the plunder of the city. A list of all the bankers had been already framed, with a view of extorting their wealth. Sir Hugh Wheeler addressed on the same day a cheerful reply to a letter which informed him that relief from Lucknow was impossible.

¹ The expression is Mr Trevelyan's dispirited "

² They are described by Nának Chand as "quite

Failed in their attempts to destroy the defenders by siege, the rebel leaders had now recourse to guile. At a meeting held in the Nárá's quarters on the 20th June and attended by Bala Ráo, Bába Bhat, Azim-ulláh, Tika Singh, and others of the same, it was suggested that the Europeans should be enticed to quit the entrenchments by treachery and afterwards massacred. The plan was urged, caused an unnecessary loss of life amongst the Europeans. The argument was however insufficient to convince some of those present, and in consequence of divided opinions the meeting was adjourned.

3rd June 1857. It was about this time that a spy of Azim-ulláh's caused a bitter disappointment to our garrison. Disguised as a loaded water carrier, he on two successive days entered the entrenchments with false news of an approaching British force, and having thus ascertained the state of the British position, departed to return no more. On the 21st June news of the news was spread, this time for the benefit of the British garrison. It was proclaimed that the Nárá had been declared Peshwa of Paná and that the rebels were masters of Lucknow. In honour of these two successes great cannonading was opened on the entrenchments. The rebels had increased their gun-tackle, and in three hours upwards of thirty heavy shot fell within our walls. But as the cannonade failed in reducing the entrenchments, the rebels, even Europeans, had been imprisoneed at the Sivárá, the rebels were determined to rely on the chance of a capitulation; and it was at this time that they resolved to attempt one more on the morrow a general assault. First of all, hands in the outlying barracks occupied by mutineers being left at hand, preparations were on foot, and as no men could be spared for the assault, it was decided to clear these barracks by a stratagem. Sallying from No. 2 with a sword, and attended by Delafosse with an unloaded musket, Moore shouted out "No. 1 to the front!" and pame-stricken lest that well-known word of command should be followed by a charge of British bayonets, the rebels burst out of their barracks and fled.

This little fright did not, however, deter the sepoys from carrying their plan of an assault into execution. For the morrow was the 3rd June 1857, the centenary of Plissy, the day on which the downfall of British rule had long been prophesied, and their ranks had, moreover, been strongly reinforced. The 17th Native Infantry had arrived with guns and treasure from Azungarh, while thousands of lusty Ráputs had followed to Cawnpore the rebel chiefs of Nár, Shurápur, and Sichechi. On the morning of the 23rd, therefore, the whole force of the insurrection was directed

¹ Major Vibart's letter of the same date to Sir H. Lawrence.

against our stronghold. Troopers charged, skirmishers advanced, shielding themselves with bales of cotton, and guns were dragged up to within a few hundred yards of the entrenchment walls. But to no purpose; and again the attacking body retired discomfited to their lines. The rebel chieftains now agreed to discard fruitless force and adopt finally the tactics of treachery and massacre. On the following day (24th) one of the Eurasian ladies at Saváda, Mis. Jacobi,¹ accepted the office of envoy to treat with the besieged, and arrangements were made for sending her into entrenchments on the 25th. She accordingly

25th June The Nána treats for the evacuation of entrenchments.

ingly arrived there on the morning of that day, and delivered the following caricature of a British proclamation, written in the hand of Azím-ulláh —

"To the subjects of Her Most Gracious Majesty Queen Victoria. All those who are in no way connected with the acts of Lord Dalhousie,² and are willing to lay down their arms, shall receive a safe passage to Allahabad."

Impudently worded as it was, this offer was too thick a straw to be neglected by drowning men, and it at once received earnest consideration. The British loss up to this time amounted in killed alone to over 100 souls,³ not to mention the sick and the dying. Rations had been reduced to less than a quart of meal per head daily,oked out, when rare occasion offered, by a roast paniah-dog or joint of tough horse-flesh. To the severities of thirst, heat, and bombardment, allusion has been already made. To hold out much longer with so large a proportion of non-combatants would be to stare starvation in the face. In about a week, moreover, might be expected those heavy rain-storms under which our shot-riddled fortifications would crumble and our powder forget its office. Captain Moore therefore persuaded General Wheeler, against the latter's inclination, to treat; and Mis Jacobi was sent back to Saváda with the answer that the Nána's offer was under deliberation. That evening the adjourned meeting to consider the question of massacre was resumed, and this time the advocates of treachery and murder prevailed. On the following morning (26th) Azím-ulláh and another rebel officer were invited to a parley, at which it was stipulated—(1) that our forces should march out under arms, each man with sixty rounds of ammunition; (2) that carriage should be provided for those who could not march, as well as for the women and children, (3) that boats properly victualled should be in readiness at Satí Chaura landing, to convey our people down-stream to Allahabad. In return it was agreed to surrender the entrenchments, treasure, and artillery. These terms being agreed to and the treaty

¹ Colonel Thomson says Mrs. Greenway, but the majority of the depositions, including that of Mrs. Greenway's confidential servant, is against him. ² Lord Dalhousie was the Governor-General who had refused to recognize the Nána as Peshwa. ³ So Mr. Sherer's official narrative, but Trevelyan (p. 181) writes that "250 English people" were buried during the siege.

dread of treachery that existed Had they, however, cast their eyes backward as they marched, the English might have observed ample causes of alarm. Lady Wheeler's ayah had received as a reward for her fidelity a bag of rupees; but lingering in the rear, she was forced to exchange her treasure for a sabre-cut. A few faithful sepoy were captured and dragged off from under the very eyes of their English adjutant; and lastly, Colonel and Mrs. Ewart, who had fallen some distance into the rear, were brutally murdered by sepoy of their own battalion. Meanwhile, the remainder of that gaunt procession neared the landing-place, and quitting the road, turned down the ravine towards the river. When the last man had passed, a double line of musketeers drew up across the defile below the bridge, so as to render escape in that direction impossible. The game had indeed entered the trap. Their enemies now barred them in before and behind, on their right hand and their left

The slow march was succeeded by an embarkation as slow The boats, about thirty in number, were grounded on the sand a few yards from the shore, but no gangway-plank or other assistance of any kind was given Our men themselves waded through the water, bearing aboard their women, children, and wounded. By about 9 A.M the embarkation was complete and the boats ready to

Second general be shoved off. But at that moment a bugle sounded from the massacre shore, and as if by magic a well-directed fire opened from all sides on our boats. The treacherous boatmen now leapt into the water and floundered with all speed ashore, but not before they had fired the thatched awning of several boats At first, a few shots were fired in return at the rebels, but it soon became evident that safety depended upon escaping in the boats, which, jumping into the stream, the Englishmen attempted to move with their shoulders. But those vessels were not intended to be moved, and all but three stuck fast. Meanwhile, grape and bullets and ignited thatch did their work. After twenty minutes, when the massacred outnumbered the living, the troopers plunged into the stream and sabred the survivors No sex or age was spared, for the extirpation of a race was the object in view. Of the boats that had escaped from the ghât two had drifted across to the Oudh shore, where their inmates were captured, but the third was aground in the river, and to this ark several stout swimmers from other boats made their way. The slaughter at the ghât was now partially arrested by an orderly from the Nána, who brought a command to massacre the remaining males, but spare the women and children The latter, to the number of 125, were collected and huddled together under a guard on the bank, whence they were conveyed about noon to two rooms prepared for their reception in the Saváda House. Seventeen Englishmen, whom the sepoy

on the Oudh bank had excepted from the slaughter of the two boatsful that had drifted thither, were sent over to the Nána, and their knell was soon afterwards sounded by the fusillade of a firing party. A few dying men had been left in the entrenchments at the time of evacuation, and two files were now told off to hasten their end.

It is now time to return to Major Vibart's boat, which we left aground in the Ganges. Her original complement of fifty persons was now swollen to about twice that number by fugitives from other vessels, and pushed by many shoulders, she was launched clear into the full force of the stream. A shot from the gun at Koulaghát carried away her rudder, and the boatmen had left on board neither oar nor punting-pole. She was thus completely at the mercy of the current, which carried her through a shower of bullets some six miles down the river. In pushing her off the sand-banks, or crouching on her deck, many heroes of the defence perished, and before evening, when she again ran firmly aground, she had been lightened of Moore, Glanville, Ashe, Burney, and Boulton. In the night, the women were temporarily disembarked, while the men set the thus lightened vessel adrift. The awning, which had become the mark of arrows tipped with lighted charcoal, was cut away, and after narrowly escaping a fire-ship floated down the river by their pursuers, the boat and her crew proceeded on their dangerous course. At two o'clock the next afternoon the vessel was again brought up on a bank at Nafgarh, fourteen miles below Cawnpore. She was now opposite the domain of Bibu Ram Bakhsh, an Oudh landholder, who had promised that not an Englishman should pass his shores alive. Sepoys dragged a gun down to the bank and aimed it at the boat. But the piece was discharged once only, for at that moment the monsoon broke and the rain fell in sheets. The downpour did not, however, prevent the musketeers on shore from maintaining, through five drenching hours, their harassing fusillade. A new danger hove in sight as a boat, laden with fifty or sixty armed mutineers, bore down upon the stranded fugitives. Luckily this vessel also ran aground. It was promptly boarded by a party from our boat, and few of its inmates escaped to tell the Nána of the reception they had met with. Rising with the rain, the Ganges that night floated Vibart's craft and carried her some sixteen miles further down stream. In the morning her occupants found themselves in a back-water at Shurápur,¹ with little hope of egress into the main channel, and a strong force of the enemy on the bank. The Nána had indeed despatched two whole regiments to prevent their

¹ In parganah Bindki of the Fatehpur district. The place must not be confounded with its namesake in Cawnpore.

to quaff it at leisure in his palace Azím-ulláh and Bába Bhat, who had been left in charge at Cawnpore, ordered the removal of the British prisoners to the Bibighar, a small house so called because it had once been inhabited by the native mistress of an English officer

But the mutineers were no sooner undisturbed masters of the situation than factions began to divide their ranks. The Muhammadans were little prepared to see the country they had once held pass under the sway of infidel Hindús, and the feeling in favour of substituting the Nanhe Nawáb's rule for that of the Nána gained ground. Dundu Panth had from the first regarded this man as his rival, and had at the beginning of the siege plundered his house and placed him in confinement. But murmurs amongst his Muslim auxiliaries had induced the Nána to release the Nawáb, and the latter's battery at the racket-court had, as we have seen, played an important part in the siege. On the 3rd July pay was distributed amongst the rebel force, but it would appear that they were dissatisfied with its amount, for they declared that they would punish the Nána for his deceit in appropriating all the treasure and taking his ease at Bithúr. The Nanhe Nawáb, who foresaw that the feeling of the soldiery was likely to involve him in complications with his divided rival the Peshwá, absconded, but was captured and brought back a prisoner by order of Tika Singh. His advisers now became anxious that the Nána should return to Cawnpore. His presence was, indeed, necessary not only to allay internal dissensions, but to reassure the troops; for, on the 4th, sinister rumours of an English advance from Allahabad were rife, and on the following day these rumours were confirmed. Tika Singh now hastened to Bithúr to bring back his chief, who returned to Cawnpore on the 6th July. A division with 12 guns under Brigadier Jwála Parshád were told off to check the advance of the British.

Further butcheries were, however, to be perpetrated before the rebels could encounter the avenging bayonets. On the 7th July a Native Christian drummer was captured and shot, while on the 8th the faithful sepoys arrested on the evacuation of entrenchments were sentenced by court-martial to mutilation. But these little triumphs were as nothing compared to the prize which on the morrow fell within the Nána's blood-stained grasp. A second instalment of fugitives, numbering some 95 men, women, and children, had left Fatehgarh five days before. They were hotly pursued down the river, and about thirty had lost their lives from shot or drowning when the only boat remaining out of three approached Bithúr. It was fired on not only by the guns at that place, but by a party of

musketeers on the Oudh bank under one Jasa Singh. The fugitives replied as best they could, but were soon reduced by the heavier metal of their adversaries into waving a flag of truce. Jasa Singh now crossed over and captured the party, who were next day sent into Cawnpore.¹ After gloating awhile over his fresh victims, the Nána gave the usual order, and the men were massacred,

Masacre No. 4. while the weaker portion of the prisoners were consigned to the Bībighar. Three males, however, received a respite from the general sentence of death: Mr. Thornhill of the civil service, with Colonels Goldie and Smith, were spared on condition of their effecting the surrender of Allahabad fort to the mutineers. They must of course have known that the condition was an impossible one, but they were undoubtedly right in catching at any terms which might save their lives until the chapter of accidents should bring them deliverance. On the same day Jwála Parshád's force quitted the Cawnpore district for that of Fatehpur, where they were destined to receive their first chastisement from the British.

The determined advance of General Havelock was beginning to inspire the Nána with serious uneasiness. Quartered at Núr Muhammad's Hotel, he is said to have endeavoured to forget his anxieties in strong drink and the embraces of a favourite courtesan. To reassure his followers, whom he not unjustly supposed to be almost as alarmed as himself, he from time to time issued lying proclamations. Five thousand British troops had been "sent to hell" at Dehli, and thirty-five thousand (through the kindness of the Khedive) at Alexandria. But on the 13th July facts compelled him to indite a manifesto of very different import. His *victorious* army, he complained, had been *deceived*, attacked, and scattered by the Europeans. Every brave man, therefore, was to join heart and hand in sending these Europeans also to hell. For the latter phrase, which he had borrowed from the style of the Musalmán chroniclers, the Nána seems to have felt a strong predilection. The defeat to which he alluded was that suffered the day before at Fatehpur, where Jwála Parshád had been driven before Havelock like chaff before the wind. With 1,400 Europeans and 8 guns Havelock now continued his march up the Grand Trunk Road towards Cawnpore, while Bála Ráo was despatched with every available man to meet him. In vain, the Peshwá's brother was defeated at Aong in Fatehpur, the bridge over the Pándu was carried by storm, and the English entered the Cawnpore district (15th July). Bála

¹ Nának Chand gives the 19th June as the date of this capture, a fact which shows that his narrative is not, as it professes to be, a diary written contemporaneously with the events it records

Ráo sped back to Cawnpore with a bullet in his shoulder and the tidings of his own defeat.

On the receipt of this unpleasant news the rebel chiefs held a hasty council

News of the battle of Aong reaches Cawnpore, 15th July. some were for effecting a junction with the mutineers at Fatehgarh, others for retiring in the first instance only as far as Bithúr, but it was at length decided by a slender majority to make one last stand on the trunk road near Cawnpore. On learning of the rout at Fatehpur, the Nána had consoled himself by the murder of eight native couriers captured on their way to the British camp, but the defeat of Aong demanded a more striking revenge. At the instigation of Tika Singh it was resolved to

Fifth and last massacre of Europeans. massacre the prisoners The first to suffer were the three gentlemen from Fatehgarh, together with Mr. Edward Greenway and his son, a lad of fourteen. The two latter had been captured at the beginning of the siege, but spared in hope of a heavy ransom, for Mr. Greenway was a well-to-do merchant. They were all shot at about five in the evening, beside the wall of the commissariat storehouse; and the turn of the women and children had now arrived. The captives of Bithgarh were under the care of a youngish matron nicknamed "the Begam," who is said to have been a servant of the Nána's Thais; and she now informed her charges that they were to die that evening. Twenty-five out of about ninefold that number had already perished, for cholera and dysentery had been busy in those stifling little rooms. One of the ladies appealed to the jamadár or subaltern in command of the guard. He calmed her fears, and a soldier of his party angrily asked the Begam what she meant by giving such orders. The Begam thereupon flounced over into the next paddock, which was that of the Nána's hotel, and returned with five ill-looking ruffians. Two were Musalmán butchers, a third, also a Muslim, wore the scarlet uniform of the Nána's body-guard, and the remaining two were Hindu peasants; but all were armed with swords. The soldiers of the guard were now ordered to assist these assassins, but they had no stomach left for such work, and all they did was to fire their muskets through the windows at the ceiling. The five therefore entered the house alone, and shrieks and scuffling at once announced that they had begun their brutal work. It was completed before dark, and coming out, the murderers locked up their shambles for the night. It is a satisfaction to know that at least two of them afterwards expiated their offence on the gallows; but few save the most charitable will deny that this death was too good for them. The Nána is said to have passed that night in watching his ballet-girls dance and sing. In the morning the dead and the living (for some were not yet despatched) were dragged forth and cast into a

bricked well within the compound ¹ A few pale children had still sufficient vitality to run wildly round the well before their pursuers, but all at last found a grave within it. That grave is now the centre of the Memorial Gardens. It is surrounded by a light gothic screen, over whose portal we may read the touching inscription —“ THESE ARE THEY WHICH CAME OUT OF GREAT TRIBULATION.” Within, above the well itself, rises a pedestal girt with another legend. —“ SACRED TO THE PERPETUAL MEMORY OF A GREAT COMPANY OF CHRISTIAN PEOPLE, CHIEFLY WOMEN AND CHILDREN, WHO NEAR THIS SPOT WERE CRUELLY MASSACRED BY THE FOLLOWERS OF THE NÁNA DUNDU PANTH OF BITHÚR. AND CAST, THE DYING WITH THE DEAD, INTO THE WELL BELOW, ON THE 15TH DAY OF JULY, 1857.” On the pedestal, at the foot of a cross, stands a palm-bearing angel from the chisel of Baron Marochetti. The statue is dignified and striking, and worthy of the position it occupies.

This last and foulest massacre was followed by a rapid and signal revenge.

Havelock approaches Cawnpore.

On the following day (16th) Havelock's force halted to spend the noon at Ahírwán on the trunk road, about three miles south-east of Cawnpore. But though wearied with a burning march of 18 or 20 miles, they had yet the severest part of their day's work before them. For about a mile to the front, across the junction of the main road with the by-way which diverges into Cawnpore, lay entrenched five thousand rebels. The Nána's right and left wings rested upon walled villages defended by heavy guns, ensconced in groves which afforded excellent shelter to his sharp-shooters. His centre was similarly placed and strengthened by a powerful howitzer. The superiority of the mutineers, both in numbers and artillery, was immense, and to advance along the road against their front would have been to court carnage, if not defeat.

Battle of Cawnpore, July 16th

Havelock therefore resolved to imitate the Prussian tactics at Leuthen, and debouching towards the night, to advance under cover of groves against the enemy's left flank. Tracing a plan in the dust with his scabbard, he carefully explained the proposed manoeuvre to his officers, and gave the order to advance at about half past two in the afternoon. The handful of volunteer cavalry were sent forward as if to attack the enemy's front, and the feint succeeded completely. Upon these adventurous horsemen the mutineers concentrated their fire, and our infantry had almost completed the flanking movement before a gap in the trees revealed what was going on. Our guns had not yet, however, come up, and those of the enemy began raking our

¹ It was at first supposed that female captives in the Bibighai had been subjected to violence other than that of mere massacre, but later investigations by Colonel Williams and Mr. Sherer proved this belief to be unfounded. One young lady was, indeed, snatched from the slaughter at Sati Chaura and carried off by her deliverer, a cavalry trooper. But she was not of pure European blood.

ranks to some purpose. Seem in their artillery, the rebels derisively ordered their bands to play "Cheer, boys, cheer," and it was to the somewhat discordant combination of this and their own pibroch that the 78th Highlanders rushed upon their foe, followed by the 61th Regiment. A few minutes saw the left wing of the enemy flying before our bayonets, its bands silenced, its guns taken,¹ and the village upon which it rested occupied by our troops. Many of the sepoys fled altogether from the field, but others rushed to strengthen their centre; and against this, after a few stirring words from Havelock, the British advanced. The infantry were now joined by the cavalry, and after a brief struggle, ringing cheers proclaimed that the Nána's centre had met with no better fortune than his left. Leaving the rebel howitzer and its village in charge of the cavalry, the infantry now swept down upon the enemy's right. Here, again, they carried all before them, and two fresh guns were added to the list of those captured. Thus had the enemy's original order of battle been completely destroyed. But if our tired little force hoped that the day was won, they were disappointed. The rebels rallied to the rear of their first position in another wooded village. The guns which had been posted here in view of a second resistance now opened a damaging fire upon our advancing columns, and still the weary bullocks had failed to drag our artillery to the front. At this critical juncture was heard the clear voice of Havelock inquiring what regiment would take that village. Again our infantry rushed forward, and the capture of the village was a thing of the past. The enemy now appeared to be in full retreat on Cawnpore, and our exhausted heroes threw themselves on the ground to rest. But their work was not over. Resolved to strike one more blow for crown or pyre, the Nána rallied in person his dispirited troops. He had posted three guns, one (a 24-pounder) upon the branch road to Cawnpore, and from these guns the recumbent British now received a fresh challenge. Two bodies of rebel cavalry rode forward across the plain, while their unmounted comrades advanced with much blare of trumpets and beat of drums. Our men leapt to their feet and advanced once more to meet the foe. Many a fatal gap was hewn in their ranks by the grape of the enemy, but two circumstances now occurred which finally decided the battle in favour of

the British. Led by the General's son and aide-de-camp, the present Sir Henry Havelock, the infantry charged and captured the 24-pounder which had wrought such havoc in their columns, and at the same time four English guns were brought to bear on the enemy. The well-directed fire of this battery soon pounded the rebels into a precipitate flight.

¹ In the capture of guns the honours were divided, three being taken by the 61th and three by the 78th Regiment.

towards Cawnpore, and Havelock's contingent bivouacked at nightfall two miles from the station. That evening, the Nána rode through Cawnpore in hasty flight towards Bithúr. To the last he had continued his gasconading manifestoes; and as, panting with unaccustomed exercise, he galloped past, he might have heard his criers proclaiming that but one hundred Englishmen had escaped extermination, and that as many rupees would be given for the head of each survivor.

On the following morning (17th July) Havelock's force marched into Cawnpore and encamped on the parade-ground. The rebel troops were now in disorderly retreat towards Fatehgarh, Lucknow, and elsewhere, but as the English advanced guards neared the city, a body of horse, left behind for that purpose, fired the magazine. The event is graphically described by Mr. Sherer, who, entering Cawnpore with Havelock, assumed the duties of magistrate and collector:—"Suddenly in the direction of Cawnpore, a gigantic tongue of flame leapt up as it were to lick the sky, followed by a large cloud of smoke which, preserving somewhat the shape of a balloon, ascended swiftly. We looked at each other, and that moment experienced a slight shock like a weak electric current, and then the mighty thunder broke in the distance, and seemed to roll towards us and around us." The English were now at liberty to examine the various places of interest connected with the rebel occupation. On seeing the entrenchments, all wondered how the garrison could for even two days have held out behind such defences; but on peering down the well at the Bibighar our soldiery were inspired with bitter feelings of revenge. It is not surprising, therefore, that Havelock soon found himself forced to forbid, under penalty of death, the acts of retribution which the scenes of massacre around were well calculated to suggest. To remove his men from the temptations of drink, robbery, and worse, as well as to protect the city against the attack he was led to expect from Bithúr, the General next day (18th) marched out to the Mission premises beside the grand trunk road at Nawábganj.

He had, however, nothing to fear from Bithúr. Deserted and threatened by the bulk of his followers, the Nána had on the preceding night fled from his palace. Even in trepidation he did not forget his cruelty, and before departing he ordered the execution of Mrs Carter and the baby of whom she had been delivered beneath his roof. Embarking on the Ganges with the ladies of his household, he gave out that he was about to commit suicide by drowning, and that the extinction of a light would mark the moment of his immersion. The sturdy beggars known as "sons of the Ganges" (*Ganga putra*) were watching on the shore, and when in midstream the light was extinguished, rushed up with

and to plunder his palace. Meanwhile, the crafty Nana, who by this blind had avoided pursuit for at least one night, was disembarking under cover of darkness on the Oudh shore. He was seen a few months later, with a starving retinue, in the forests to the north of that province, and it is believed that he ultimately escaped, almost unattended, into the mountains of Nepál. If still alive, he is about fifty-seven years of age, and it is hardly probable that he will be ever captured to adorn a gallows.

On the same morning, as General Havelock marched out to Nawáiganj, ^{Restoration of British power} Mr. Sherer proclaimed in the city the restoration of British power. The mercantile population expressed, and, as men who had property to be plundered, doubtless felt great delight at our return. Mr. Sherer at once despatched police officers to take charge of the Sirsaul, Sachiendi, and Shmrampur stations, in order that the roads to Allahabad, Kálpí, and Dehli might be kept open. Next morning (19th) Major Stephenson was detached with a party of the Madras Fusiliers to reconnoitre Bithur. Finding the place almost deserted, he destroyed the Nana's palace, and returned to Cawnpore with a booty of nineteen guns. On the 20th General Neill arrived with more Europeans from Madras and elsewhere, in all about 400 men. A new entrenchment, commanding ^{the ferry between Cawnpore and Oudh,} the ferry between Cawnpore and Oudh, was now constructed; and in this entrenchment Neill was left on the 25th with a garrison of some 500 British soldiers, while Havelock crossed the Ganges to relieve Lucknow. One of Neill's first acts on assuming command was to investigate and punish cases of massacre. Rebel ringleaders were compelled before execution to clean up a portion of the pool of blood, still two inches deep, on the floor of the Bibighar. By so doing high-caste Hindús died in what they imagined to be a state of spiritual uncleanness, and Neill has by a perhaps excessive humanitarianism been condemned for thus adding to the terrors of death. His object was, however, "to inflict a fearful punishment for a revolting, cowardly, barbarous deed, to strike terror into these rebels;" and there are many who think that the punishment chosen was not disproportionate to the offence. For whatever blame may attach to these executions the magistrate of the district was not responsible. On taking command General Neill had informed Mr. Sherer that the occupation of Cawnpore was purely military, and had placed Captain Bruce of the Bombay army in charge of all police arrangements. The magistrate was thus for the time superseded.

Not long after Havelock's departure, the 42nd Native Infantry, which had ^{Invasion of the} mutinied at Ságar, entered the district by the Kálpí road and advanced on Akbarpur. It was supposed that thence they

would march straight on Bithúr, but making diversions first to the right and afterwards to the left, they murdered the officers in charge of Sachendi and Shiurájpur police-stations. Halting finally at Bithúr, they became the nucleus of a serious gathering. They had come provided with two small guns and some irregular horse, and were now joined by stray men from the 2nd Cavalry and 3rd and 17th Infantry. General Neill constantly marched in force through the environs of the town, twice sending an armed steamer up the river to Bithúr: and awed perhaps by these demonstrations, the enemy confined its movements against Cawnpore to a few nocturnal rambles in the suburbs. But the presence of a rebel force so near Cawnpore was not to be tolerated. On the 16th August, therefore, soon after returning from his swamp-defeated expedition towards Lucknow, Havelock marched to Bithúr and bombarded sedition out of the town.

They are dispersed Police posts were now re-established at Bithúr, Sachendi, and Shiurájpur, and the gradual recovery of British rule began to alarm rebel landholders. Several, including the Rája (Durga Parshád) of Sachendi, attempted to make their peace, and received in answer the promise of a fair trial. "But this," writes Mr Sherer, "did not meet their views. Gradually, as it became seen that Cawnpore was only a garrison, when it was clearly known that the troops collecting at Cawnpore had not for their immediate object the pacification of the Doáb, but were intended to cross the river, this desire to conciliate died away, and the disaffected began to look towards Gwáliar as affording them some hope of a second subversion of the British power, and this time with a more permanent success."

Such hopes were, however, unlikely to be realized for some time. In September, English government became yet more firmly re-established. On the 16th of the month arrived large reinforcements under the "Bayard of India," Sir James Outram, who, refusing to supersede Havelock, enlisted as a volunteer under that leader. By this time police-stations at Sirsaúl, Ghátampur, and Bhognipur, with outposts at Bilhaur and in the neighbourhood of Cawnpore, had been added to those already existing. Revenue, too, was being collected in the Huzúr tahsíl, Bithúr, and parts of Sárh Salempur, Ghátampur, Rasúlabad, and Shiurájpur. But the boat-bridge across the Ganges had now been reconstructed, and on the 19th the British force under Havelock, Neill, and Outram left Cawnpore to attempt once more the relief of Lucknow. Any evil effects which might have resulted from their departure were counteracted for the time by news that on the same date Dehli had fallen. But prestige alone was insufficient to extend our sway in the district, and matters remained much in the same position as before. The Meo Thákurs, assisted by

Rāja Bhāo and Kalandar Gū Goshām, kept Bhognipur, Sikandra, and Akbarpur in constant turmoil. In Rasūlabad the party against us was headed by the Gaur Thakurs under the Rāja of Nāi (Daryao Singh); but our cause found in the same tahsil several influential supporters. Shūh and Shurūpur were sometimes harried by errant horsemen from the squadrons of the Nūna or Nirpat Sing. The Chandel Rājas of Sachendi and Shurūpur (Sati Parshād) continued to give active assistance to our enemies, nor did the murder of policemen cease, and the officers in charge of the Bithū and Sachendi stations were slain—the former by rebels from the Oudh bank, the latter by a party from Akbarpur.

In October the security of the district was threatened with a severer danger. The capture of Delhi had driven down-country large bodies of fugitive mutineers. One such party under Bakht Khan had crossed the Jumna at Muttra (Mathura), and passing hastily down the Duāb penetrated as far as Shurūpur. But by this time there was fortunately a British force to resist the marauders. Marching from Cawnpore with 600 infantry and several field guns, Brigadier Wilson came, saw, and conquered. After a mere brush with our troops on the 19th, the rebels fell back, to be almost annihilated at Kanauj a few days later by Greathed's pursuing column from Delhi. On the 26th this column arrived at Cawnpore, being succeeded on the 9th of the next month by a large force under the Commander-in-Chief, Sir Colin Campbell.¹ Ominous rumours were afloat heralding the advance of a powerful rebel contingent from Gwalior, but Sir Colin had before him a more important task than the defence of Cawnpore. Leaving here a small force under General Windham, he hurried on to relieve Havelock, who had succeeded in entering Lucknow only to be closely blockaded therein.

Seeing the coast fairly clear, the Gwalior contingent crossed the Jumna and advanced along the Kālpi road towards Cawnpore. On the 26th November General Windham went out to meet them at Bhaunti, some ten miles down that road, and giving them a very decided repulse, captured one of their 10-inch howitzers. But confident in the superiority of their numbers, the rebels were not thus to be foiled. Quitting the highway which had witnessed their defeat, they next morning struck across country to the grand trunk road, and receiving at Rāwatpur on that road a large and welcome reinforcement from Oudh, they swooped down upon Cawnpore. This manœuvre, which General Windham's force was too weak to prevent, placed the rebels once more in possession of the city, and the British troops passed that night within

¹ Afterwards Lord Clyde

their entrenchments. But speedy delivery was at hand. Sir Colin Campbell, after raising the siege of Lucknow and giving its death-blow to the rebellion in Ondh, was already returning to Cawnpore. On the evening of the 28th, as the garrison were resting after a successful sally, he rode into the beleaguered entrenchments. Before crushing the insurgents he allowed his men a few days' rest, but a desultory cannonade was maintained on both sides; and when, on the

December Civil 1st December, Captain Bruce surrendered charge of the rule re-established. district to Mr. Sherer, round shot were whizzing overhead.

Meanwhile the enemy was being daily reinforced by straggling bands of rebels, including some of those who had mutinied at Cawnpore. Tántia Topi and Jwála Parshád revisited the scene of their former atrocities. But while the Gwáliar force was hopeful, the late followers of the Náua are described as despondent. They knew by experience what sort of prowess they had to encounter. The unfortunate city was again subjected to almost daily plunder by the mutineers, sugar and sweetmeats being apparently the booty which was most in demand. But the citizens had their consolations. The supplies imported for the consumption of the rebel forces produced a glut in the market, and those who had perhaps been grumbling at war prices had now the chance of buying wheat at 21 sers the rupee. Little remains to be told. On the 6th December Sir Colin Campbell

December 6th issued from his stronghold, scattered the Gwáliar contingent
Second battle of in every direction and ~~captured all their guns.~~
Cawnpore The action
"was rather a rout than a battle. The enemy had taken up a position on the other side of the canal; but when ss s had been crossed under a heavy fire, the rebels were virtually defeated. They were pursued and severely cut up by the cavalry under Sir Hope Grant. "The delusion," writes an observant witness, "was over. The district saw ~~the~~ British supremacy was inevitable: and sick of misrule and confusion, it finally succumbed."

On the 18th December, Dr. Gadier Walpole's column began its march through the district, furnishing an opportunity for the final
Final pacification of the district, December, 1857—May, 1858 re-establishment of police-stations at Akbarpur, Rasúlábád, Derápur, Sirsaúl, and Ghátampur. To the three places first named their tahsils were also restored. Towards the close of the month the commander-in-chief quitted Cawnpore for Fatehgarh, and as he passed northwards through Shu-rápur and Bilhaur, those towns were once more provided with police-stations. In January, Sir Colin returned to Cawnpore, where he lingered until at the end of February a final advance was made on Lucknow. Bhognipur and Sikandra continued under the mutinous influence of Kálpi; but the presence at Akbarpur of a movable column under Colonel Maxwell restrained them from active rebellion.

At length, on the 23rd May, Kálpí yielded to Sir Hugh Rose¹ Turbulence in the southern parganahs of this district subsided, and the magistrate was enabled to report "*ulaguc par*"

A few minor incidents which occurred before the final quenching of rebellion are thus noted by Mr. Sherer — "I recall the burning of Rasúlábád tálshí by the fugitives after the battle of Khajwa in Fatchpur. I recall a raid of Rao Síháb from the Ganges to the Jumna, and an attack on Rasúlábád by Etáwa zamíndárs, but these were detached incidents, scarcely calling for notice in a narrative of this kind. I followed but the other day² close upon the retreating footsteps of Fíroz Sháh, but I found the ploughman in the field, the boy singing at the well as he urged the bullocks down the slope, the old woman sitting at her door, twisting her little cotton gin (I fear with scarcely velocity enough to compete with the new world) and her daughters grinding the millet—all supremely unconscious of the descendant of Tímúr, who with somewhat unseemly haste had made but yesterday a royal progress through their fields and villages. The taste for misrule has clearly for the time departed. The people have seen that neither Ríja nor Nawáb can construct a practicable administration, and the old rule seems better than none."

It remains to notice the punishments with which this sanguinary rebellion was visited. Amongst many executions, that of Tántia Topi was the most important. A fine levied upon disloyal citizens of Cawnpore was devoted to the construction of the Memorial Gardens, and the following forfeitures of land belonging to seditious chiefs were enforced:—

Name of rebel	Villages forfeited	
	In whole.	In part
Sati Parsbád Rája of Shaurípur	16	25
Durgá Parshad, Rája of Sachendí	4	2
Daryáo Singh, Rája of Nár . . . . .	.	4
Others	61	79
Total	81	112

¹ Afterwards Lord Strathnairn

² i. e. at the close of 1858

GAZETTEER

OF THE

CAWNPORE (KÁNHUPUR) DISTRICT.

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Gazetteer of the District

AKBARPUR, the head-quarters of the parganah, is a small town on an unmetalled branch of the metalled ~~road~~ ^{road} from Cawnpore and 8 from the Rúra station of the East Indian Railway. The population in 1872 numbered 4,911 souls. Known originally as ~~Banipara~~ ^{Banipara}, the town was subsequently renamed after the Emperor Akbar. It is situated on the seded Bára as the scene of a ~~trifling market~~ ^{trifling market}.

(March-April) by a small fair. The public buildings are a tahsíl, munsifi, first-class police-station, imperial post-office, and school. Akbarpur can, moreover, boast of two fine tanks—one built in the reign of the Nawáb Vazír (1747-1801) by a tax farmer named Sítal Shukul, the other in later times by a distiller called Chabba. Act XX of 1856 (the Chaukidári Act) is in force here, and in 1876-77 the house-tax thereby imposed gave, with miscellaneous receipts, an income of Rs 1,116. This was spent chiefly on conservancy, local improvements, and the police establishment, which consisted of 13 chaukidárs or watchmen

AKBARPUR, the most central parganah or tahsíl¹ of the Cawnpore district, is bounded on the north by parganahs Rasúlabad and Shiurájpur; on the east by parganah Jijmau, on the south by parganahs Ghátampur and Bhognipur; and on the west by parganah Derápur. According to its settlement records, Akbarpur contains 158,029 acres, of which 51,105 are unassessable, 20,552 culturable, and 86,372 cultivated.

Passing for some distance through the north of the parganah, the river Rind skirts afterwards the north-east and eastern boundaries. Along a portion of the southern frontier flows the Sengur. A large lake at Gogamau with a smaller one at Narha are the sources of the Non, the greater of the two confluent streams forming this stream being sometimes named the Neora. In the watersheds and basins of these three rivers the parganah has three well-marked divisions of surface. To the north and east lies the fertile plain drained by the Rind, where the soil is of a reddish colour and highly cultivated, Mandauli and Gallon being perhaps the richest villages of a rich tract. Here irrigation is easy and a well may be seen in almost every field. Next comes the central belt of loam or *dímat*, the basin of the Non river. Its fertility is diminished by the presence of barren *úsar* plains and (especially towards the west) of *dhák* forest. Last to be mentioned is the country skirting the raviny banks of the Sengur. Its soil is, like that of the Rind basin, red, but contains a greater admixture of sand and kunkur. The Etáwa branch of the Ganges canal flows from north-west to south-east through the parganah, giving out distributaries on either side. Of these the most important is the Ghátampur rájbaha, which has supplanted the badly aligned Tígáin channel, and is now a source of irrigation both in this parganah, and Ghátampur. The metalled road to Kálpi passes through the parganah and there is an encamping-ground beside this highway at Bára. Unmetalled roads connect Gajner on the east with Rúra on the west and Bára, by way

¹ In the Cawnpore district these terms now coincide

of Akbarpur, with Derápur. At Rúra there is a station of the East Indian Railway, which traverses the north of this parganah

Akbarpur appears in older Government records as Akbarpur-Sháhpur, deriving the latter portion of this name from the ancient mahál of Sháhpur, in which the bulk of the existing parganah was once included. From Sháhpur on the Jumna, now a mere group of ruins, the headquarters of the mahál were transferred to Bhojpura on the Rind, and thence to Akbarpur. The modern parganah includes also another Akbari mahál, that of Bára. At the last settlement, to increase the compactness of boundary, eight villages were annexed from Ghátampur and two from Bithúr, whilst nine were transferred to Shríli. The following statement compares the present and past areas :—

Total area	UNASSESSED AREA		ASSESSABLE AREA						Total assessable area.
	Revenue-free	Unculturable waste	Groves	Culturable waste	Fallow	Cultivated			
						Wet.	Dry.	Total.	
Acres	Acres	Acres	Acres	Acres	Acres	Acres	Acres	Acres	Acres
Present 158,029	22	51,083	4,294	14,395	1,863	32,543	47,614	80,372	106,624
Past 157,627	3,984	58,108		12,875	6,218	47,311	50, 21	77,442	951,535

The recent revision was effected by Mr Wright and gives the assessable area as 67·7 per cent of the whole, and the cultivated area as 81·0 per cent of the culturable. Of the cultivated acreage 45·8 per cent. is irrigated, chiefly from wells, masonry and earthen, but largely also from the canal. The proportions of irrigation from these and other sources may be thus displayed :—

From well.	From canal	From other sources
Acres	Acres.	Acres.
29 2	12 7	25

The cultivated area has increased during the last 50 years by 11·5, and the recorded irrigation by 11·8 per cent; but in the opinion of the settlement officer the real increase of irrigation has been greater.

¹ The figures given in this and the subsequent portions of the Cawnpore District contain the latest result of the corrections made by the settlement reports. They accordingly differ from the figures already given in the statement on page 17, the column "total irrigated" in this statement being the actual irrigated land, not actual irrigation only, whilst the last column is the actual irrigated and irrigable land. The column "total cultivated area" in the same statement gives only the actual cultivated area, the classification of soils and surface to be cultivated being the basis of the cultivated area. Similarly, the statement at page 17, the column "total irrigated" gives the actual irrigated area, although the details have been superadded to the statement of the various sources of irrigation. The figures at the settlement in 1840 appear to have been the actual irrigated area.

The revised assessment amounts to Rs. 2,22,675, excluding Rs. 22,268 for cesses and Rs. 11,135 for *patwari* fees. The former Revenue demand assessment amounted to Rs. 2,09,421. The incidence per acre of the new demand is on cultivated area Rs. 2-9-3, on culturable area Rs. 2-1-6, and on total area Rs. 1-6-7.

The incidence on the cultivated area of the former assessment was Rs. 2-6-10. As a basis for his rates of revenue, the settlement officer assumed the existence of rents on the following scale :—

Soils.	Gauhati		Maughat		Barha	
	Wet	Dry.	Wet	Dry.	Wet	Dry
	Rs. a p.	Rs. a p.	Rs. a p.	Rs. a p.	Rs. a p.	Rs. a p.
Rent-rate per acre ...	7 11 5	7 3 1	6 7 6	5 1 2	4 8 2	3 5 7

Few enhancements of rent followed the revision of revenue. The new demand is described as in no way severe, and as affording relief to many over-assessed estates.

During the currency of the expired settlement no properties were sold for arrears of revenue, although one was firmed by the Collector until such arrears were liquidated. Still, as a considerable proportion of the proprietors belong to the less thrifty classes (*Rajputs*, &c.), the number of writs (*distahs*) issued was large. Transfers of landed property not caused by direct revenue process amounted to 74 per cent. of the cultivated area, and of such transfers 67 per cent. were permanent. Mr Wright attributes these alienations not to severity of revenue, but chiefly to the improvident character of the proprietary body.

During the same period the price of landed property rose from Rs. 9-1-1 to Rs. 23-9-5 for private sales, and averaged in the 30 years a price of Rs. 12-9-7 per cultivated acre. At public sales the price rose from Rs. 5-12-5 to Rs. 18-2-11 per cultivated acre. The Chauhán Thákurs, though a united body, have lost much of their property through the inevitable tendency to borrow money from local bankers on mortgage of their shares. The titular head (*Ráo*) of this family has thus forfeited the estate set apart as a support for the title, and has been reduced to a small holding of *sir* land in the village where he resides. Of the 290 estates in the *paigana* 212 are

Tenures.

held on the zamundári tenure, 24 on the perfect pattidári, and 54 on the imperfect pattidári system. The last occupies a larger proportionate area than the other classes of tenure. Indeed, the subdivision of landed property in this parganah is minute, and while 16 villages are held by more than 50 proprietors, 22 only are the property of single individuals. The cultivating tenures are thus classified —

Land held by	Proportion	Average area of holding in acres	Rate of rent per acre		
			Rs.	a	p
Proprietors as ofr ...	9 7	5 2	...		
Occupancy { Resident ...	54 8	4 1	4	7	1
tenants { Non-resident .	10 1	3 2	3	9	0
Tenants-at-will. { Resident .	12 6	3 2	4	15	0
{ Non-resident ...	4 6	3 1	3	15	8

At the time of measurement the autumn crop occupied 38.6 per cent. of the area. Joir was grown on 12,735 acres, cotton on 12,455, and bajra on 2,683 acres, the last chiefly along the banks of the Sengur. The spring crop covered 52,567 acres, wheat (6,398 acres) and bikhra (39,861 acres) being the principal crops. About 130 acres are sown with tobacco in Mandauli and Gahlon villages, while the extensive cultivation of poppy is perhaps due to the presence of a branch opium agency at Rúra.

The traditional history of the parganah is not without some interest. The common voice subjects the country in prehistoric times to the Meos. The chief of that tribe, Lahra Deo, had his stronghold in the ravines of Kumbli on the Sengur, where an ancient *khhera* or village mound still bears the name of Lahrapur. Another stronghold was in Kúkehi, and another in Rahaniapur. The Meos were ejected by four successive immigrations (1) of Gaur Thákurs, (2) of Bais Thákurs, (3) of Chauháns Thákurs, and (4) of Mughals. The Gaurs belong to the Rasúlabad family. The Baises immigrated about 1100 A.D., and defeating the Gaurs in Kasru khhera, occupied 12 villages. The Chauháns are of the Mainpurí family. Led hither by a soldier of fortune, Khemráj, they ejected the Meos and took possession of 36 villages. In much the same manner some 50 years later, a Mughal named Kutb Beg established himself at Bára. His descendants were afterwards called Patháns, in consequence, it is said, of a title received from Shahábud-dín Ghori (1202-1206). They rose during the government of the

Nawáb Vazír to some importance, became farmers of the revenue, and obtained by doubtful means the possession of many villages. "Hence," says Mr. Wright, "the disgraceful state of affairs which led to the appointment of the special commission."¹

According to the census of 1872, pargana Akbarpur contained 201 inhabited villages, of which 59 had less than 200 inhabitants; 81 had between 200 and 500; 39 had between 500 and 1,000, 18 had between 1,000 and 2,000, 2 had between 2,000 and 3,000, and 2 had between 3,000 and 5,000. The principal townships or villages are Bára, Akbarpur, Rura, and Gynar, the last place being noted chiefly for its large cattle fair held in Jeth (May-June). Several of the larger villages have markets twice a week. The total population in 1872 numbered 101,171 souls (45,789 females), giving 411 to the square mile. Classified according to religion, there were 91,817 Hindus, of whom 42,846 were females, 6,351 Musalmáns (2,942 females), and three Christians. Distributing the Hindu population amongst the four great classes, the census shows 14,589 Brahmáns, of whom 6,713 were females; 13,089 Rájputs, including 5,158 females, and 1,764 Baniyas (1,211 females), whilst the great mass of the population is included in the other castes of the census returns, which show a total of 64,375 souls (29,764 females). The principal Brahman subdivision found in this pargana is the Kanauriya (14,503). The chief Rájput clans are the Chaubán (4,949), Gaur (1,715), and Chandel (1,548). The Baniyas belong chiefly to the Dhúsar (1,585) and Umar (581) subdivisions. The most numerous amongst the other castes are the Ahir (13,422), Chamár (11,605), Kachhi (5,608), and Gadariya (3,956). The Musalmáns are divided into Shaikhs (4,128) and Patháns (1,778).

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than 15 years of age), 159 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,535 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 380 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals or goods; 21,489 in agricultural operations; 4,710 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 6,195 persons returned as labourers and 776 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns

¹ *Supra*, page 102

give 3,162 as landholders, 54,384 as cultivators, and 43,625 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,172 males as able to read and write out of a total male population numbering 55,312 souls.

AKBARPUR BIRBAL, a village of parganah Ghátampur, stands on the banks of the Jumna, 31 miles from Cawnpore. Its population (837) is insignificant, but the place was formerly one of some importance. It was founded by Rája Bírbal, the Hindu Vazír of Akbar, and derives a portion of its name from both minister and emperor.¹ The village afterwards became the headquarters of a parganah formed from the older Sháhpur, and was ultimately included in the modern Ghátampur (1808). Traces of the old tahsíl buildings can be just distinguished. There is an ancient temple sacred to Rádha Krishn, and the village celebrates with fairs the annual return of the Holi and Díwálí festivals.

AMRODHA or Mahkpur Ain, an old Musalmán town in parganah Bhognipur, stands on the road between Etáwa and Kálpi, 7 miles from the latter and 42 from Cawnpore. The population in 1872 numbered 2,983 souls. Once a town of some importance, Amrodha is now decaying, and its market, held twice weekly, has been transferred to Pokhiáen. The Chaukidári Act (XX of 1856) is in force here. The annual receipts from the house-tax thereby imposed are about Rs. 78, and the police establishment consists of four chaukidárs or watchmen.

ÁNKIN, a village in parganah Bilhaur on the Ganges, has a population of 1,692 souls, and is 41 miles distant from Cawnpore. It is remarkable only as containing an opium bungalow and store-house, the property of Government.

ASÁLATGANJ, a town in parganah Rasúlábád, is 38 miles distant from Cawnpore and has a population of 3,497 souls. A market is held here twice a week, and there is also a post-office.

BANIPÁRA MAHÁRAJ, a small town in parganah Rasúlábád, is 30 miles from Cawnpore and 5 from the railway station at Rúra. It had in 1872 a population of 2,132 persons. At the *Shuí-bart mela* or fair held here in March, and lasting for four or five days, all kinds of country goods are exposed for sale.

¹ Mahesh Dás was a needy minstrel (Bhát) from Kálpi, in the neighbouring district of Jalaun. The wit and powers of versification which he showed during a visit to Akbar's court made his fortune. He was created, first Hindu poet laureate (*Kabí Rái*), and afterwards *Rája Bírbal*. Often employed on diplomatic missions, he was as a commander less successful, and perished with most of his 2,000 men in an expedition against the Yúsufzáis. See Blochmann's *Ain-i-Akbari* (1879), Vol. I, 205, 404, and Sir H. Elliot's *Historians of India* (Dowson's Edn., 1873), Vol. V, 529, note.

BÁRA, a town in parganah Akbarpur, stands on the Kálpi road, 23 miles south-west of Cawnpore. It had in 1872 a population of 2,879 souls. Here an encamping-ground for troops adjoins a fine masonry tank built by Sítal Shukl, already mentioned as the builder of a similar reservoir at Akbarpur. There is also a police outpost. Bára is the parent village of the Pathán family in this parganah, and was in Akbar's time the head-quarters of a parganah named after itself.

BAREI GARHU, a small town in parganah Sarh Salempur, is two miles from Sarh and 18 miles from Cawnpore. It had in 1872 a population of about 2,701 souls, and is remarkable only for its large lake, on whose banks *pán* (*piper betel*) is cultivated.

BHAUPUR, in parganah Shurájpur, is the site of a station on the East Indian line and an imperial post-office. It is 16 miles by road from Cawnpore, and had in 1872 a population of 231 inhabitants.

BHOGNIPUR, the head-quarters of the parganah and tahsíl so named, is a village on the Kálpi road, 41 miles from Cawnpore. The population in 1872 amounted to 1,113 persons. Here are a tahsíl, a first-class police-station, a dispensary, an imperial post-office, and an encamping-ground. The village is said to have been founded three hundred years ago by Bhogchand Káyath, whose descendants are still proprietors. To him also is ascribed a large tank known as Bhog Ságal, whose water is used for irrigation.

BHOGNIPUR, a parganah or tahsíl in the Cawnpore district, is bounded on the north by parganahs Akbarpur and Derapur; on the west by the latter parganah, on the south by the river Jumna, which separates it from the Jalaun and Hamírpur districts and the Báoni State; and on the east by parganah Ghátampur. According to the settlement records of 1873 the parganah contains an area of 180,041 acres, whereof 48,897 acres are unassessable, 21,988 acres culturable, and 109,156 acres cultivated. The river Sengur passes along a part of the northern boundary, but takes a sharp turn to the south at Malása, and discharges into the Jumna at Keotra near Músánagar. The presence of two large streams like the Sengur and Jumna affects the country in their vicinity greatly. Deep ravines edge the banks of both rivers, and near their confluence become rugged and wild in the extreme. Here was once, if we may trust an old proverb,¹ the scene of many a forgotten and many a half-remembered fight; and here is now the haunt of the ravine-deer and the leopard. Away from the ravines

¹ "Dehli ki kamáí, Chaparghatá men girwáí" "At Delhi gained, at Chaparghata lost" referring to the defeat of Sultán Husain of Jaunpur at the hands of Ibráhím Khán Lohánu in 1488 A. D.

the soil is of the light loam known as *dūmat*, which here contains a much larger admixture of sand than in the more northern parganahs. Towards the Jumna the proportion of sand becomes greater, and the soil, which is locally termed "*parwa*," is varied here and there with patches of a stiff clay called "*kābai*." In and near the ravines of the two rivers the soil is poor and much mixed with nodules of kunkur, except where the action of water has washed into lower levels the finer particles of fertile soil. The river Jumna is lined in places favourable for its deposit (such as back-waters) by a rich alluvial earth. This when of a more permanent character and above the level of any but the highest floods is called *kachhār*, while the more recent deposits and those subject to the most constant change are known as *kondar* or *taīāi*. The richest tract of *kachhār* is that where the waters of the Sengur are dammed up by the superior volume of the Jumna. In the bed of the river, when the stream is at its lowest, the thin layers of fertile soil left by the flood and called *nauleva* or *tir*, are let by the *biswa* and cultivated in small patches with occasional irrigation from the adjacent stream. The *kābar* above mentioned is a soil of precarious value, which can be ploughed only after an opportune fall of rain in Kuār (September-October). Without such rain it becomes too hard for ploughing, but with too much rain, on the other hand, it becomes a sticky tenacious mass, equally incapable of tillage. *Kābar* and, in a less degree, *parwa* are most liable to become infested with the weed *kāns*. This noxious growth can be eradicated only by leaving the land fallow for several (and sometimes as many as fifteen) years. The east-Sengur portion of the parganah has the advantage of irrigation from the Akbarpur distributary of the Etāwa terminal of the Ganges canal. There the richest crops of wheat and cane are grown, but in the Sengur-Jumna doāb irrigation is almost absolutely wanting, the depth to water being nowhere less than sixty feet. Still, owing to the natural fertility of the soil and the presence of a large and industrious body of Kurmīs, the cultivation is of a high order, and when the proposed distributary penetrates this doāb, parganah Bhognipur should yield to none in the district for fertility and high cultivation. The drainage system is very indistinctly marked. The surface of the country is extremely level, and even shallow depressions are rare. In one central spot *ūsar* is found. The drainage of the locality in question gathers in a large swamp near Pokh-rāen, and thence forms a channel eastward to the Sengur. The Sonao, in this parganah, is a deep watercourse fringed by ravines.

Bhognipur is connected with Cawnpore by the metalled Kālpi road, which has camping grounds at Dīg and Bhognipur in this parganah. The river Sengur is now bridged at Māwār, the former bridge was temporary, and removed during

the rains The Mughal road crosses Bhognipur from east to west, spanning the Sengur on a fine bridge of five arches at Chaparghata.¹ The highway is here and there marked with kos minárs, which served the double purpose of milestones and lamp-posts. Unmetalled roads connect Bhognipur with Derápur and Músánagar with Cawnpore (*vide* Gayner).

Bhognipur has existed as a separate parganah only since the cession (1801), and was formerly included in Akbarpur Sháh-pur. The ancient capital of the latter, Sháhpur village, is now a mere group of ruined temples and tombs on the Jumna The parganah used at first to be known as Bhognipur Músánagar, but the second part of the name has been dropped. At cession it was chiefly in the hands of the Teonga Káyath, Sarúp Singh, who was stripped of his estates by the special commission Compactness was secured at the settlement of 1840 by the interchange of villages between this parganah and Ghátampur During the present revision, one small village, Bahnai, has at the request of the proprietors been included in Deoli, parganah Ghátampur. Bhognipur suffered much in 1834 by the entire failure of the cotton and a partial failure of the other crops Government remitted revenue to the amount of Rs. 23,000, but the remedy was inadequate: recovery was slow, and when attacked by famine in 1837-38, the parganah was unprepared to bear up against this fresh disaster. The drought was obstinate and its victims poor. Without water to grow grain, or money to buy it, the peasantry were early reduced to starvation, and died in hundreds before distress had become general elsewhere in the district. The settlement officer, Mr Rose, determined largely to reduce the revenue, and remitted Rs. 35,533, while a later remission by Mr. Allen raised the total deduction to Rs. 38,703.

The revision of the settlement was effected in 1878 by Mr Wright, who raised the revenue from Rs 1,89,848 to Rs 2,11,480, or by 11·3 per cent. The incidence of the demand per acre is now as follows :—

On total area	On assessable area.	On cultivated area.
Rs a p 1 2 10	Rs a. p 1 9 9	Rs a. p 1 1 11

¹ See foot-note, page 199

² Both bridge and a solidly constructed *sarai* which here stands beside the road are said to have been built by an officer of Aurangzib (1658-1707) The founder is buried beside his works, and his tomb is weekly honoured with flowers, sweetmeats, and other marks of respect.

The former assessment fell at Rs 1-11-9 per cultivated acre. As the pargana had greatly increased in prosperity since the settlement of 1840, little or no objection was raised to the revised demand. The following statement compares the past and present areas.—

	Total area.	UNASSESSED AREA		ASSESSABLE AREA.						Total assessable area.
		Revenue-free	Unculturable waste	Groves	Culturable waste	Fallow	Cultivated			
							Wet.	Dry	Total	
	Acres.	Acres	Acres	Acres	Acres	Acres	Acres	Acres.	Acres	Acres.
Present ..	180,041	57	48,840	2,748	12,188	7,052	10,063	99,093	109,156	131,144
Past .	175,259	3,716	69,985	...	12,613	7,884	8,730	81,331	90,061	110,558

that is, the assessable area formed 72·7 and the cultivated 60·6 per cent of the total area. Only 8·9 per cent of the cultivated area was watered, and the following figures show that the canal is the chief source of what little irrigation exists :—

Percentage of cultivated area watered.

From wells	From canals	From other sources
12	57	20

Transfers of landed property have been numerous during the last thirty years, and 68 per cent of the cultivated area has changed hands. The property thus alienated has mainly consisted of small shares belonging to thriftless classes. A remarkable rise has during the same period taken place in the value of land. The average price per acre has increased from Rs 6-1-3 to 17-11-9 in private contracts, and from Rs 5-14-2 to 24-2-0 in public sales; while the highest price on record, Rs 30-15-0 per acre, has been lately paid for shares in the once impoverished and almost valueless estates on the Jumna

Tenures

The following table shows the distribution of the various proprietary tenures —

Total maháls	Zamindari			Perfect pattidári			Imperfect pattidári			Bháyichára		
	No of maháls	Area	Revenue	No. of maháls	Area	Revenue	No. of maháls	Area	Revenue	No of maháls	Area	Revenue.
		Acres	Rs		Acres	Rs		Acres	Rs		Acres	Rs.
264	183	66,09-	1,26,560	20	8,473	16,690	59	32,871	64,580	2	1,716	3,650

Sixty eight villages are held by single owners, of whom the principal are Súraġ Parshád Tiwári of Old Cawnpore (34 villages) and Altáf Husain of Lucknow Six villages are owned by upwards of fifty sharers each The earliest tradition in the history of this parganah is the immigration of Rája Lahra. Believed in parganah Akbarpur to have been a Meo, he is here described as a Thákur from a village in the Gwálihár territory His tribe overran the parganah, establishing strongholds in Mayapurí (Máwar), Lorí (Sháhpur), Moí (Teonga), Umargarh (Músánagar), and Kumbhí. The chief was killed and his country taken by Malik Ládhan, an officer of Ala-ud-dín Khiljí (1295-1316) Hereon the government of this neighbourhood was entrusted to Thanak Singh, a Káyath from across the Ganges, whose father had been Diwán to Rája Lahra The new governor received a grant of Teonga, and his descendant Kírat Singh was in the reign of Sháhjahán (1628-1658) appointed kánungo and chaudharí of the parganah Remains of a castle which this Kírat built on his private domain of Akorhí are still visible To the office of kánungo the family were not altogether new, for Bahlol Lodi (1450-1488) is said to have divided its duties and emoluments amongst their three branches. These were—(1) the house founded by Labar Mal, which ejected the Gújars from Kúndhí and settled therein; (2) that of Khartala, which afterwards removed to Sathra; and (3) the Teonga clan already mentioned. The main line of this last and most powerful branch came to an end in 1858, when its estates were confiscated for rebellion; but not before several of its offshoots had acquired separate properties in the parganah Amongst other families of landed importance may be mentioned the Panwárs of Pulandar, whose Gilohí branch assumed the title of Rája 150 years ago, but is now in wretched

poverty, the Sisodhiyas of Alholighút; and Kuwmís The *soi-disant* Kachh-wáhiyas of the parganah are in reality Meos (see article on SIKANDRA). The tenures of cultivators are thus classified in the settlement records —

Land held by			Proportion	Average area of holding in acres	Rate of rent per acre
					Rs. a p
Proprietors as <i>sir</i>	...	...	12 0	9·2	...
Occupancy tenants	...	{ Resident	50 0	5 2	3 7 4
	...	{ Non-resident	10 8	3 3	2 14 2
Tenants-at-will	...	{ Resident	14 9	4·2	3 11 4
	...	{ Non-resident	6 4	3 2	3 2 7

The kharíf or autumn crop covered only 44 per cent of the cultivated area. Its principal growths were joár (20,541 acres, or 18 per cent of the cultivated area), cotton (15,631, or 14 per cent), and báýra (9,389, or 8½ per cent.) The rabi or spring crop occupied 53 per cent of the cultivated area. It included but one per cent. of wheat against 32 per cent (36,513 acres) of barley or barley mixed with other crops, and 17 per cent. (14,522 acres) of gram. Dofashí or both-harvest crops, consisting chiefly of rice, occupied only 2 per cent. of the area. The finest wheat is grown in the kachhíu lands, and the proportion of kharíf greatly exceeds that of rabi in the tract fringing the Jumna. The best tobacco is grown in Aunreri, where one field, named Gurdhái, is famous for its plant, and lets at the high rate (for this parganah) of Rs. 20 the acre. A common staple is *kusím* or safflower, sown in rows amongst some other spring crop. It is often grown on advances, the money-lenders coming for their share of produce in June. Up to that time the cultivator can preserve it by pounding the petals with a little castor-oil. Cotton is the main staple of the parganah, and in favourable seasons this crop secures the revenue and supports the cultivator.

According to the census of 1872, parganah Bhognipur contained 231 inhabited villages, of which 56 had less than 200 inhabitants, 112 had between 200 and 500; 42 had between 500 and 1,000; 17 had between 1,000 and 2,000; and 4 had between 2,000 and 3,000. The principal towns are Pokhráén, Musánagar (including Ghausganj and Azimganj), and Amrodha. Other large villages are Akorhí, Baror, Kandhí, Muhammadpur, Ol Aima or Sattí, and Rajpur Todar. In the last three markets are held twice a week. Bhognipur itself is a mere village, chiefly inhabited by the tahsíl officials. The total population in 1872 numbered 104,151 souls (48,710 females), giving 379

to the square mile Classified according to religion, there were 94,404 Hindus, of whom 43,971 were females; 9,745 Musalmáns, amongst whom 4,739 were females; and two Christians. Distributing the Hindu population amongst the four great classes, the census shows 11,159 Brahmans, of whom 5,161 were females; 5,960 Rájputs, including 2,439 females, and 3,833 Banyás (1,796 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 73,452 souls, of whom 34,575 are females. The principal Brahman subdivision found in this parganah is the Kanaújia (10,508). The chief Rájput clans are the Kachhwáha (1,395) and Ponwár (1,010). The Banyás belong to the Dhúsar (485), Umar (378), Barwal (350), and Ajudhyabási (272) subdivisions. The most numerous amongst the other castes are the Chamár (14,364), Kurmi (13,201), Ahír (12,716), Gadariya (3,630), and Malláh 3,319. Káchhis are comparatively few (2,396). The Musalmáns are distributed into Shaikhs (6,347), Patháns (1,887), Sayyids (1,284), and Mughals.

The occupations of the people are shown in the statistics collected at the census of 1872, and from these it appears that of the male
 Occupations. adult population (not less than 15 years of age) 165 are employed in professional avocations, such as Government servants, priests, doctors, and the like, 3,357 in domestic service, as personal servants, water carriers, barbers, sweepers, washermen, &c.; 708 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods, 10,575 in agricultural operations; 5,022 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 6,606 persons returned as labourers, and 899 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 3,982 as landholders, 53,765 as cultivators, and 46,404 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,965 males as able to read and write out of a total male population numbering 55,441 souls.

BIDHNU, a village of parganah Jáymau, is situated on the Hamírpur road, 11 miles south of Cawnpore. It contained in 1872 only 838 inhabitants, but is important as the site of an encamping-ground for troops, a second-class police-station, and an imperial post-office.

BILHAUR, the capital of the parganah so named, stands on the Grand Trunk Road, 34 miles north-west of Cawnpore. It had in 1872 a population of 5,954 inhabitants, of whom 3,731 were Hindus (1,724 females) and 2,223 were Muhammadans (1,091 females). The Musalmáns are described by Mr. Wright

as respectable, but somewhat quarrelsome. A short distance north of the town flows the river Isan. The public buildings are a tahsílí, first-class police-station, imperial post-office, tahsílí school, and road bungalow. The area of the town site is 307 acres, giving 19 souls to the acre. The Chaukídári Act (XX of 1856) is in force here, and the annual receipts from the house-tax thereby imposed are about Rs. 880. The police establishment maintained out of this income consists of eleven chaukídárs or watchmen.

Area and boundaries. BILHAUR, a parganah and tahsíl in the Cawnpore district, is bounded on the north-west by parganahs Kanaúj and Tirwa of the Farukhabad district; on the south-east by parganah Shiurájpur of this district; on the south-west by parganah Rasúlabad, and on the north-east and east by the river Ganges, which separates it from the Unáo and Hardoi districts. It contains according to settlement records 119,694 acres, of which 32,977 are unassessable, 20,173 are culturable, and 66,544 are cultivated.

Physical features. Two streams traverse the parganah. Through the north flows the Isan, which, until close to its junction with the Ganges, runs parallel with that river. The Pándu, on the other hand, flows near and parallel to the south-west boundary. The soil through which the Pándu passes is hard, consistent loam (dúmat) with an almost level surface, out of which the bed of the river appears to have been cut with difficulty. The stratum traversed by the Isan consists, on the contrary, of light sandy soil, easily eroded by the action of water, or blown by the winds into undulating hillocks. The land again which lies above the Ganges is hard and knobby, although gnawed into ravines by freshets seeking the river. The bulk of the parganah is occupied by the level plain of the Pándu, whose strata overlie those traversed by the Isan and Ganges. A considerable portion of the parganah is irrigated either from the numerous distributaries of the Ganges Canal (Cawnpore branch) or from wells. The Grand Trunk Road crosses the parganah from south-east to north-west, and has encamping-grounds at Púra and Arwal. Unmetalled roads connect the town of Bilhaur with Rasúlabad and Makanpur.

History. In 1596, towards the close of Akbar's reign, the area of the modern Bilhaur was included in two parganahs, Bilhaur and Deoha. Bilhaur was probably conterminous with the territory in possession of a large clan of Gaharwár Thákurs, whose chief still holds nine villages and the title of rája. The Isan-Ganges Doáb was occupied partly by Maliks and partly by Ujena (Ujjayini) Thákurs, who afterwards received the name of Panwárs. The north-west corner was always an unsettled part of the

country. It is near Kanauj, and the old Thákur residents are said to have left it when the Ráthor dynasty was ejected from that principality by Shaháb-ud-din (1191). They were succeeded by Mahl, Ujena, and Panwára, who were at constant feud with one another. The town of Bilhaur is indeed said to derive its name from a minstrel called Bilhai or Bilhaur who betrayed his Ujena master to the Mahks. The tract along the banks of the Jam, being sandy and barren, was in all probability the last to be taken into cultivation. It was occupied by neither Thákurs nor Mahks, but the Kurmis gradually pushed their way along it, assuming the position of proprietors and supplying the richer villages in the dūmal tracts with cultivators. The date of this immigration is uncertain.

The principal event of recent times has been the last completed settlement.

This was effected by Mr Buck, who raised the revenue from Rs. 1,89,118 to Rs. 1,94,170 (or including cesses Rs. 2,13,587). Considerable relief was at the same time afforded to the poorer estates along the Ganges and Jam, "though it is doubtful," remarks Mr. Wright, "whether sufficient reduction was granted." The incidence of the revised revenue is as follows.—

On total area			On culturable area.			On cultivated area.		
Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
1	10	2	2	3	10	2	11	9

The former demand fell at Rs. 2-13-6 per cultivated acre

The following statement compares the present and past
Distribution of area and tenures acres —

	Total area.	UNASSASSABLE AREA.		ASSESSABLE AREA						Total assessable area.
		Revenue-free	Unculturable waste.	Groves	Culturable waste.	Fallow	Cultivated.			
							Wet	Dry.	Total	
Acres.	Acres	Acres	Acres	Acres	Acres	Acres.	Acres	Acres.	Acres	
Present ...	119,694	99	32,878	6,741	10,305	3,127	39,658	26,886	66,544	86,717
Past ...	126,216	1,976	32,598	...	19,356	6,770	38,986	23,530	62,516	88,612

¹ See foot note, page 199

The assessable area was therefore 73 per cent. of the whole, and the cultivated 77 per cent. of the cultivable. The irrigated area recorded in the *Lhasa* or field index was 58·7 per cent. of the cultivated area. In this parganah there are 163 *mahals* or estates, 2,372 proprietors, and 56,439 cultivators, proprietary tenures being thus distributed :—

Zamindari.			Perfect pattidari			Imperfect pattidari and bhayachara		
Number of mahals	Area	Revenue.	Number of mahals	Area	Revenue.	Number of mahals	Area	Revenue
	Acrea	Rs.		Acrea	Rs.		Acrea	Rs.
77	27,061	78,500	23	9,963	29,030	63	29,440	86,640

During the currency of the expired settlement 90·2 per cent. of the area has been transferred, leaving only 26 villages and 60 portions of villages (out of 158) in the hands of the original proprietors. The price per acre of cultivated land has risen from Rs. 9-9-6 to Rs. 9-2-11 in public, and from Rs. 10-5-8 to Rs. 62-11-5 in private sales. The average price during the thirty years was as follows :—

					Price per acre	Years' purchase of revenue
					Rs. a p.	
Private sale	...	...	...	...	27 8 4	9½
Public sale	...	...	...	...	9 14 6	3½
Mortgage	...	...	...	...	11 0 3	3¼

The tenures of cultivators are classified as follows —

Land held by				Proprietors	Average holding of area in acres	Rate of rent per acre
						Rs. a. p.
Proprietors as sir	...	...	...	9·9	8 1	...
Occupancy tenants { Resident	...	...	...	53 8	4 1	5 4 11
Non-resident	.	...	...	9 8	3 0	4 5 4
Tenants-at-will { Resident	...	...	...	14 7	3 0	5 4 2
Non-resident	...	...	...	4 9	2 2	4 3 0

principally to the Umar (1,107) subdivision. The most numerous amongst the other castes are the Kurmi (12,340), Chamár (10,903), Ahí (8,390), and Gadariya (4,240).

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age) 117 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,059 in domestic service, as personal servants water-carriers, barbers, sweepers, washermen, &c., 757 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 20,321 in agricultural operations; 5,241 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 4,538 persons returned as labourers and 683 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 4,175 as landholders, 47,713 as cultivators, and 44,551 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,353 males as able to read and write out of a total male population numbering 51,977 souls.

BINAUR is a large village in parganah Jajmau, 2 miles south-west of Sachendi and 14 from Cawnpore. It had in 1872 a population of 2,037 inhabitants, and was formerly the titular village of a Chandel Rája.

BIPOSI NAJAFGARH, a town of parganah Sárh Salempur, stands beside the Ganges, 16 miles east of Cawnpore, with which it is connected throughout by a metalled road. The population amounted in 1872 to 2,459 souls. Biposi was in 1707 granted by the Emperor Bahádur Shah to his servant Nawáb Najaf Khán, and hence its second name. The grant, which was revenue-free, was resumed from Najaf Khán's descendants in 1829. The town is chiefly remarkable as the site of the indigo factory built by General Martin, to whom the estate had been leased by those descendants. He was a liberal tenant, and is said to have enriched his leasehold with the 330 vats and 48 masonry wells still visible. The general's successor in this concern became heavily indebted, and his factory and gardens have passed by sale into the hands of a Hathras Baniya. Since then the manufacture of indigo has almost ceased, and the trade in indigo seed, for which Najafgarh was once celebrated, has declined. The market was built by Najaf Khán, and a pair of large gateways were added to the town by General Martin.¹ The Chaukidári Act (XX. of 1856) is in force at Najafgarh, and the house-tax thereby imposed provides for an estab-

¹ See further rent-rate report on Sárh Salempur.

ishment of three chaukidárs or watchmen. The town is surrounded by a fertile soil, for which high rent is paid by its Káchhi cultivators.

BITHUR, now a town of talisil Jajmau, and once the capital of the pargana to which it gave its name, stands beside the Ganges, 12 miles north-west of Cawnpore. With the latter city it is connected by a metalled road, but the encroachments of the Ganges have of late years so sapped this highway that its maintenance in its present position is no longer possible. The population in 1872 numbered 7,768 souls. To the great bathing fair held at the Brahmavartta ghát in Kártik (October-November), and to the tradition which connects that landing-place with Brahma, some allusion has been already made ¹ Another legend associates Bithúr with Rámchandra, the incarnation of Vishnu. It is said that in a jungle to the south of the town dwelt Valmíki Muni, a hermit renowned for his sanctity and austerities. One day sobbs were heard from the wilderness near his abode; and sallying forth, the saint discovered a pregnant lady whom he recognised as Síta or Jánki, the wife of Rámchandra. Her husband had put her aside under the belief that she had been ravished by Ráwana, the giant king of Ceylon; and deserted by her friends, she had wandered thither. The kindly recluse gave her shelter, and before long she was delivered of twin sons, Lo and Kus. Under the fostering care of Válmíki these boys grew to man's estate, instructed in all the lore of kingcraft. When their father Rámchandra let loose the horse before performing the *asvamedha* sacrifice, they accepted the general challenge which that action proclaimed, and tied up the wandering steed. Being hereon attacked by the hosts of their father they were defeated and slain. But at this moment Síta, weeping for her children, appears on the scene, and over the bodies of their fallen offspring a reconciliation takes place between the wife and her remorseful husband. To give the legend a yet happier conclusion the sons are restored to life by their mother, father, Válmíki, or some other miraculous personage. It should be remarked that this account of the reconciliation between Ráma and Síta differs from that given in the Rámáyana by Válmíki himself. ² Numbers of metal arrow-points, the relics of the heroic struggle, are said to be found in the soil around Bithúr; and the neighbouring village of Ramel ³ is said to derive its name from the battle (*ran*) and the reconciliation (*mel*). On a mound to the south of the town stands a temple raised during

¹ *Supra*, page 71.

² In the Rámáyana Lava and Kusa defeat the armies sent out against them. Ráma goes out to meet them in person, recognises them as his sons, and is reconciled without further bloodshed to Síta. The hermitage of Valmíki is placed at Chitrakot in Bánda, and no mention is made of Bithúr.

³ The famous *amil* Almás Ali Khán granted Ramel free of revenue to his maternal uncle Bhágmal Jat, and the village is still in possession of the latter's heirs.

the rule of the Marhattas to Válmiķi, and near it a masonry building called Śítá's kitchen and an old temple named Kapaseshwar.¹ Bithur was selected as a residence by Bají Ráo Peshwa on his surrender to Sir John Malcolm (1818). Settling here on a pension of eight lakhs, the deposed ruler was attended by a retinue of at first 16,000, and afterwards 5,000 men. For their support a tax-free portion of Bithur and Ramel, known thereafter as Arázi Lashkar, was set aside. On the rebellion of the Peshwa's adopted son, the infamous Nána Śáhib, this little fief was confiscated and bestowed for life, at a merely nominal revenue, on Naráyan Rao, a professing supporter of the British cause. The palace of the Nána was destroyed in the course of the rebellion. At present the principal landholders of the neighbourhood are Khandálha (Dábe) Brahmans, whose chief bears a title (Chaudharí) dating back to the middle of the 16th century. Bithúr consists of two quarters, Great and Little Bithúr. The combined town has four markets, one (Collectorganj) having been built when the civil and revenue courts were removed here in 1811, and another (Russellganj) in the following year by the judge, Mr. Claud Russell. In 1819 the inconvenient distance from cantonments caused the removal of the courts to Nawábganj.

Rája Tikant Ráu, a minister or treasurer of Ghází-ud-dín Haider, king of Oudh, is credited with having built a fine ghat with an imposing arcade in the Saracenic style. On its upper platform is a Hindu temple. The clusters of gháts, temples, and dwelling-houses on the Ganges bank lend an imposing and picturesque appearance to that side of the town. There are five well-known temples in Bithúr named after their founders—(1) Mahant Gobind Nawas, (2) Bhajanunand, (3) Gangádás, (4) Gurdás, and (5) Jogaldas. Bithúr is full of Pandits, famous for their calligraphy in the Nágari character. The town contains an imperial post-office and a first-class police-station. The Chaukidári Act (XX of 1856) is in force at Bithúr. The annual receipts from the house-tax thereby imposed are about Rs. 1,925, and out of this income is maintained a force of four constables and 18 watchmen.

CAWNPORE (KÁNPUR), the historic capital of the district so named, stands on the right bank of the Ganges in north latitude 26° 28' 15", east longitude 80° 23' 45", 120 miles from Allahabad. In 1847 there were 108,796 inhabitants, a number which had increased in 1853 to 118,000. In 1865 the population numbered 113,601 souls. In 1872 the city and its suburbs had an area of 6,079 acres, with a population of 20 to the acre.

¹ Perhaps a corruption of Kakapaksheshwara. Kakapaksha-dhara, or crow-winged, is a title "given to Ráma and other warriors, from a certain mode of shaving the head, leaving the hair over the ears only, resembling wings, as is fancied"—Moore's *Hindu Pantheon*, article "Ráma."

According to the census of the same year there existed 122,770 inhabitants, of whom 90,582 were Hindús (39,863 females), 31,894 were Musalmáns (15,093 females), and 294 were Christians and others (157 females).¹ The number of houses during the same year was 33,391, and of these 15,918 were masonry structures as opposed to mud huts. Taking the male adult population, who numbered 49,425 souls (not less than fifteen years of age), we find the following occupations pursued by more than 40 persons: alms-takers 134; barbers 756; beggars 513, *bhúsa* straw-sellers 99; bird-trappers 117; blanket-sellers 79; blacksmiths 555; boatmen 151; braziers 202, bricklayers 146; brokers 414; butchers 471; carpenters 555; carpet-makers 41, confectioners 541; contractors 84; cotton-cleaners 104; cultivators 822; doctors 153, drummers 105; dyers 235; farmers 56; firework-makers 75; fishmongers 51; flour-dealers 1,064; fruit-sellers 128; goldsmiths 551; gold and silver lace sellers 102; grain-dealers 1,210; grain-parchers 342; green-grocers 545; grocers 355, hukka (pipe) makers 57; house proprietors 149; indigo-planters 59; inn-keepers 121; labourers 11,120; leech-sellers 41; lac-workers and sellers 134, landowners 193; leather-sellers 163; looking-glass-makers 50; livery stable-keepers 878, lime-burners 331; mat-sellers 158; merchants 344; cloth-merchants 720, iron-merchants 65; milk and butter-sellers 446; money-changers 414, necklacc-makers 77; oil-makers 420; painters and varnishers 83; *pán* (betel loaf) sellers 253, pedlars 163, petty dealers 143; perfumers 48; polishers of metal 124, potters 294, rope and string makers 173, servants 15,358; shoemakers and sellers 438, singers and musicians 104, stocking-knitters 1,059, stool-sellers 153; tailors 1,120; tinmen and tinkers 46, tobacco-sellers 284; washermen 532; weavers 1,030; weighmen 244; and wood-sellers 280.

The cantonments and civil station fringe the bank of the Ganges, the former being situated east of the latter. The river is here about 500 yards broad, but when swollen by the periodical rains attains a width of above a mile. The native city stands a short distance south-west or inland from the civil station, which it at one point almost separates from cantonments. It was built on no plan and is badly laid out, abounding in narrow streets and passages. Its lanes and byways long enjoyed the reputation of being the dirtiest of their kind, but of late years money and labour have effectively cleared it of this disgrace. Except on the undulating margin of the Ganges, or where indented by the ravines of that river's tributary watercourses, the sites of city, cantonments, and civil station are alike

¹ This estimate does not apparently include the British artillery and infantry in cantonments.

flat and unlovely.¹ The East Indian Railway is joined about a mile south of the city by the Oudh and Rohilkhand line. The principal station is on the East Indian, close by the junction ; but the Oudh and Rohilkhand has a small station of its own nearer the city, and allows its passengers to start also from the Ganges railway bridge, where the train waits for a line-clear message. The proposed lines to Kālpī and Farukhabad will have their terminus near the Collectorganj market, and the East Indian Railway are now constructing a branch line to the same place, to which their goods-station will be transferred. The great railway bridge, which would form the most prominent feature in a bird's-eye view of Cawnpore, is remarkable as one of the only two existing viaducts across the undivided Ganges² It was completed in 1875, after six years and about 20 lakhs of rupees had been spent in its construction. The length is 2,830 feet, the height above low-water mark 60 feet, and the material iron. Cawnpore has besides the two railroads several hardly less important approaches. Two metalled highways connect it with Hamīrpur and Kālpī, while a third, the Grand Trunk Road from Calcutta to Dehli, crosses them on the south-western outskirts of the city. A metalled branch of the same road passes through cantonments, city, and civil station, stretching onwards towards Bithūr. And lastly a road, quitting the city and crossing the river by the railway bridge, bears the traveller towards Unāo and Lucknow. Between city and cantonments flows the Ganges canal, which discharges itself through a series of locks into its parent stream. It is bridged where crossed by the East Indian Railway and several other roads.

The relative position of the principal buildings and institutions is thus described by Mr. Tupp.—“ Starting from the east or
Public buildings. Allahabad side, the race-course and brigade parade-ground is first reached. West of this are the native cavalry lines, north-east of which are the European infantry barracks, and between these and the river the memorial church, the Wheeler club, the artillery lines, and the various military offices. North of the parade-ground is the *sadr* (chief) bazar, and then the city, and between this and the river are the

¹ “ With the exception of the Ganges,” writes Miss Roberts, “ which rolls its broad waves beside the British lines, nature has done little for Cawnpore, but the sandy plain, broken occasionally into ravines, which forms its site, has been so much embellished by the hand of man, that an unprejudiced person, not subjected to the miseries of field days, will not hesitate to say that it possesses much picturesque beauty.” Miss Roberts was perhaps favourably prejudiced by the gaieties of Cawnpore, in her day a larger military station than at present. “ The Cawnpore theatricals,” she exclaims, “ are really delightful.” But those who would wish to learn something of British life at an Indian up-country station in the reign of William IV cannot do better than turn to the first volume of her “ Scenes and Characteristics of Hindustan.”

² The other is that at Rājghāt, which carries the same railway over from the Bulandshahr into the Budaun district.

memorial gardens and the fathnis well. West again of this are the district offices, Bank of Bengal, Christ Church, the theatre, &c, and on the bank of the river the jail and police lines. Three miles west of these are the model farm, Nawábganj, and Old Cawnpore,¹ which are separated from the present station by villages and cultivated land.² There are few buildings of any architectural pretensions, and none of any antiquity. The Jámí Masjid, or chief mosque, is a commonplace unadorned structure, but is being gradually improved by the few Musalmáns in Cawnpore who can boast of any means. Prayág Naráyan's and Guru Parshád's new Hindu temples are the costliest buildings of their kind. Out of 357 mosques the most frequented are those of the Id at Colonelganj and Zaman Khán at Patkápur. Of the 1,143 temples, the most popular are those of Tapeshwarí Devi, Káli Devi, Lakshmi Naráyan, and Mahádeo; but the temples of Siddhnath and Bára Devi, in the suburbs of Jájman and Júlú respectively, can each claim a large number of citizen admirers. The houses of Diwán Násir Ali and Aga Mír's sons are the only dwellings of any importance. The former has tanks, fountains, and an audience-hall of some beauty, but all these are falling into slow decay from the increasing embarrassments of their owners. The *Lotuáli*, or chief police-station, is an unpretending building centrally but obscurely situated. The Christians of Cawnpore

are in proportion to their numbers abundantly provided with places of worship. There are three Anglican churches

The first, situated in the civil lines, and called Christ Church, was built in 1837, and in 1861 made over to the Society for the Propagation of the Gospel, by whose missionaries its services are conducted. The second, St John's, in cantonments, is a small plain building which was at first deserted for the third, or new Memorial Church. But the peculiar construction of the latter renders it so hot during May and June that the troops during those months again resort to St. John's. The Memorial Church demands more special mention. It was erected at a cost of about £18,000 on the site of Wheeler's entrenchment in cantonments, and serves as a monument to those who fell at or near Cawnpore during the disturbances of 1857-58. It is in the Lombardo-Gothic style of architecture, and is built of red brick faced with buff sandstone. Its roofs are groined and covered externally with corrugated iron. The floor of the nave and transept is paved with marble supplied by the Mahárája of Jodhpur, that of the chancel with Minton's tiles. The principal feature in the western façade is the rose-window over the entrance, while the windows at the

¹ Of which a description will be given in the next article.
"Cawnpore City."

² Imperial Gazetteer, article

eastern end, which is apsidal, are enriched with stained glass memorials to the victims of the great rebellion. Other less striking records of bravery and death exist in the many tablets which line the walls. Attached to the building is a campanile 120 feet in height. Of the well memorial and its surrounding gardens some description has been already given.¹ The gardens cover nearly 50 acres and cost about £7,000, while the memorial raised round the well increased the outlay by another £4,000. The expense of construction was defrayed partly out of a fine levied on the city for misconduct during the rebellion, and for the maintenance of the gardens and memorial an annual grant of £500 is made by the Government of India. In the gardens south-east and south-west of the well are two graveyards with monuments to those who were massacred or died at Cawnpore during the mutiny. The whole area is irrigable from the canal, which accounts for the uniformly verdant appearance it presents in the midst of its arid environments. Besides the three churches already mentioned there are two Roman Catholic chapels and the Union Church. Turning from places of worship to those of amusement, we find a theatre, two racquet-courts, and a club.

The principal landing-place on the Ganges is that known as Sirseya
 Sirseya Ghât Ghât, a noble flight of steps surmounted by a vaulted
 arcade of brick and stone. It is divided for bathing purposes into two portions—one used by men, and the other by women. In the latter portion an excellent arrangement securing the most complete privacy has been effected. The town owes this ghât, the fine market named Colletorganj, an extensive system of brick drains, a high school and boarding-house, and many minor works of public utility to Mr W S Halsey, who, as magistrate of Cawnpore, for many years directed the municipal administration of the city.

The municipality of Cawnpore was established under Act VI. of 1868,
 Municipality but is now administered under the newer law of 1873
 (Act XV). Its affairs are managed by a committee consisting of six officials and twelve private persons elected biennially by the rate-payers. Of this body the magistrate of the district is *ex officio* president. The income is derived principally from a license tax on trades and from the rents of escheated land conferred on the municipality by Government. No octroi is levied as in other municipalities, lest that tax should degenerate into a transit duty, and damage the through trade of what is now the most flourishing emporium in the North-West. The chief objects of expenditure are police, pub-

¹ *Supra*, page 186

the works, conservancy, and extraordinary or miscellaneous charges. The following table exhibits the various items of income and outlay for five years in the present decade :—

Receipts and expenditure of Cawnpore municipality, 1871-76.

Receipts.	1871-72	1872-73	1873-74	1874-75	1875-76	Expenditure.	1871-72	1872-73	1873-74	1874-75	1875-76.
	Rs	Rs	Rs	Rs	Rs		Rs	Rs	Rs	Rs	Rs
Opening balance	82,519	11,499	4,169	1,918	7,312						
Tax on professions and trades	69,020	55,301	69,598	67,945	71,728	Collection	1,499	1,761	1,899	2,042	1,911
Tax on carriages, horses, &c.	564	668	831	779	700	Head office	827	1,619	1,518	1,468	1,550
Nazul lands (orchards)	7,154	8,168	11,065	14,222	11,045	Public works,	50,151	31,960	31,745	22,639	33,842
Shops and houses	48	48	373			Police	20,730	20,061	20,697	18,974	19,341
Compound or sites tax.	7,029	6,327	2,763	6,440	5,408	Education			37	398	521
Fines	4,032	2,590	2,347	2,932	1,577	Charitable	1,319	1,260	1,515	1,522	1,625
Pounds	778	779	615	751	789	Grants					
Sales of houses and lands.	1,522		129	2,308	1,960	Conservancy	29,551	32,207	19,497	20,103	19,608
Refunds and recoveries	2,465	521		1,650	2,387	Road water	1,332	1,432	1,495	1,508	2,527
Miscellaneous,	17,192	14,131	18,921	3,890	4,322	Inc					
						Lighting	1,176	520	1,093	653	803
						Gardens	1,200	852	2,015	3,309	9,622
						Extraordinary		509	19,300	19,929	18,990
						Miscellaneous	10,554	659	2,115	3,003	5,105
Total	1,93,323	1,00,236	1,11,811	1,01,937	1,07,213	Total	1,55,814	96,067	1,00,335	95,436	1,09,773

The income had at the close of the year 1876-77 fallen to Rs 1,05,935, and the expenditure to Rs. 99,929, but the chief headings of receipt and outlay were the same as here shown. The municipality is saddled with the interest and re-payment of a loan borrowed from Government for the improvement of its drainage system. It pays under the heading of "gardens" advances to certain market-gardeners (*Káchhís*) who were induced to migrate from Farukhabad and practise here the high cultivation of vegetables. "As is usual in all new settlements," observes Mr. Wright, "the settlers have to be supported for several years. But it is satisfactory to learn that they are paying off the original advances, and the large demand for garden produce, &c, will soon make them independent." Some account of the model farm will be given in describing the village of Jeora Nawábganj, in which it is situated.

The potable waters of Cawnpore were examined by Dr. Jameson in September and October, 1866, by Dr. Milne in April and May, 1867, and again by Dr. Compigné in October and November. I have taken the result of Dr. Milne's analysis in the table below for waters (1) to (7) and of Dr. Compigné's analysis for waters (8) to (10). The figures of the first column refer to the following waters:—(1) The well No. 15, lying between Nos. 1 and 2 barracks of the infantry lines; (2) the Ganges canal about 150 yards below the native city, (3) the well No. 19 in the cavalry lines, (4) the well No. 3 in the lines of the royal artillery; (5) well No. 7

between Nos 9 and 10 barracks, infantry lines; (6) well No 9 between Nos 7 and 8 barracks, infantry lines; (7) the Ganges river about 150 yards below the native city, (8) the Ganges where used for drinking water, (9) water from the Ganges canal immediately above the city used by natives only for drinking purposes; and (10) well in cavalry lines at south end of and between the two lines of barracks. The results of the examination show that the physical properties of the water after passing through filter paper were unexceptionable, but that of the Ganges canal showed a dull whitish colour, without taste or smell, and did not entirely clear by filtration. The reaction was in all cases alkaline. Ammonia was detected present in all, and traces of phosphoric acid, of which an abundant precipitate was detected in the waters of the Ganges river. Some traces of nitrous acid occurred in Nos. 2, 3, 5, and 6, and in all silica and carbonate of soda was found. On the whole, Dr. Compigné thinks that the Cawnpore waters are as regards quantity quite sufficient, but as regards quality "the degree of permanent hardness is too high, the total solid and volatile matters are both high, as also the mineral matter and the chlorine also is in "some amount."

Number.	Degree of total hardness.	Degree of permanent hardness	Grains of oxygen required to oxidise the readily oxidisable organic matter in 1,000 grains of water	Solids in 70,000 grains of filtered water	Volatile matters.	Mineral matters.	Earthy salts, &c., insoluble in water	Lime as carbonate.	Soluble salts	Chloride of sodium	Sulphate of soda.
1	8.0	5.6	.0006	20.4	3.80	19.11	11.55	6.65	5.08	0.73	2.80
2	4.35	2.86	.0003	6.8	0.72	7.35	5.67	3.71	1.6	1.20	1.28
3	10.3	7	.00015	30.4	3.04	25.04	18.41	11.99	13.2	4.87	2.69
4	7.63	5.7	.00075	30.3	4.36	24.85	14.35	7.93	3.2	2.68	2.80
5	7.47	6.2	.00035	42.0	6.40	25.24	16.10	7.7	9.8	5.40	2.56
6	6.5	5.85	.00015	30.4	3.04	21.35	12.95	4.55	13.2	8.04	0.6
7	4.3	3.5	.0043	11.06	2.52	8.54	5.25	2.52	3.29	0.80	1.54
8	4.5	3.2	.0004	9.2	.51	8.69	7.4		1.29	.42	.
9	4.7	2.8	.00065	8.26	7	7.56	5.07	2.6	2.5	1.5	...
10	12.9	8.8	.00045	29.0	3.5	25.5	16.8	10.3	8.7	4.2	2.5

lic works, conservancy, and extraordinary or miscellaneous charges. The following table exhibits the various items of income and outlay for five years in the present decade :—

Receipts and expenditure of Cawnpore municipality, 1871-76.

Receipts	1871-72	1872-73	1873-74	1874-75	1875-76	Expenditure	1871-72	1872-73	1873-74	1874-75	1875-76
	Rs	Rs	Rs	Rs	Rs		Rs.	Rs	Rs	Rs	Rs
Opening balance	82,819	11,400	4,169	1,048	7,312						
Tax on professions and trades	69,020	55,301	69,508	67,945	71,728	Collection	1,499	1,764	1,898	2,012	1,911
Tax on carriages, horses, &c.	564	868	831	779	700	Head office	827	1,619	1,818	1,708	1,730
Nazul lands (escheats)	7,154	8,168	11,005	14,222	11,015	Public works,	50,151	31,910	31,715	27,813	27,812
Shops and houses.	48	48	373			Police	20,730	20,001	20,697	18,874	10,741
Compound or sites tax.	7,629	6,327	3,763	6,440	5,408	Education			37	398	514
Fines	4,032	2,590	2,317	2,932	1,577	Charitable grants	1,310	1,260	1,515	1,522	1,725
Pounds	778	779	615	754	789	Conservancy	29,551	22,207	10,197	20,107	19,578
Sales of houses and lands.	1,522		129	2,308	1,069	Road water	1,332	1,432	1,495	1,808	2,577
Refunds and recoveries	2,465	521	...	1,650	2,387	ing					
Miscellaneous,	17,192	14,131	18,921	3,890	4,312	Lighting	1,176	520	1,093	673	698
						Gardens	1,200	832	2,015	7,700	7,512
						Extraordinary		809	18,000	19,929	18,902
						Miscellaneous	10,554	559	2,115	3,001	5,105
Total ..	1,93,223	1,00,235	1,11,811	1,01,937	1,07,213	Total	1,55,814	90,067	1,00,315	97,130	1,07,743

The income had at the close of the year 1876-77 fallen to Rs. 1,05,935, and the expenditure to Rs. 99,929, but the chief headings of receipt and outlay were the same as here shown. The municipality is saddled with the interest and re-payment of a loan borrowed from Government for the improvement of its drainage system. It pays under the heading of "gardens" advances to certain market-gardeners (*Kachhis*) who were induced to migrate from Farukhabad and practise here the high cultivation of vegetables. "As is usual in all new settlements," observes Mr. Wright, "the settlers have to be supported for several years. But it is satisfactory to learn that they are paying off the original advances, and the large demand for garden produce, &c, will soon make them independent." Some account of the model farm will be given in describing the village of Jeora Nawabganj, in which it is situated.

The potable waters of Cawnpore were examined by Dr. Jameson in September and October, 1866, by Dr. Milne in April and May, 1867, and again by Dr. Compigné in October and

November. I have taken the result of Dr. Milne's analysis in the table below for waters (1) to (7) and of Dr. Compigné's analysis for waters (8) to (10). The figures of the first column refer to the following waters:—(1) The well No. 15, lying between Nos. 1 and 2 barracks of the infantry lines; (2) the Ganges canal about 150 yards below the native city; (3) the well No. 19 in the cavalry lines, (4) the well No. 3 in the lines of the royal artillery; (5) well No. 7

between Nos 9 and 10 barracks, infantry lines; (6) well No 9 between Nos 7 and 8 barracks, infantry lines; (7) the Ganges river about 150 yards below the native city, (8) the Ganges where used for drinking water, (9) water from the Ganges canal immediately above the city used by natives only for drinking purposes; and (10) well in cavalry lines at south end of and between the two lines of barracks. The results of the examination show that the physical properties of the water after passing through filter paper were unexceptionable, but that of the Ganges canal showed a dull whitish colour, without taste or smell, and did not entirely clear by filtration. The reaction was in all cases alkaline. Ammonia was detected present in all, and traces of phosphoric acid, of which an abundant precipitate was detected in the waters of the Ganges river. Some traces of nitrous acid occurred in Nos. 2, 3, 5, and 6, and in all silica and carbonate of soda was found. On the whole, Dr Compigné thinks that the Cawnpore waters are as regards quantity quite sufficient, but as regards quality "the degree of permanent hardness is too high, the total solid and volatile matters are both high, as also the mineral matter and the chlorine also is in some amount"

Number.	Degree of total hardness.	Degree of permanent hardness	Grains of oxygen required to oxidise the readily oxidisable organic matter in 1,000 grains of water	Solids in 70,000 grains of filtered water	Volatile matters	Mineral matters.	Earthy salts, &c., insoluble in water	Lime as carbonate.	Soluble salts.	Chloride of sodium	Sulphate of soda.
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5	7.47	6.2	.00035	42.0	6.40	25.24	16.10	7.7	9.8	5.40	2.56
6	6.5	5.85	.00015	30.4	3.04	21.35	12.95	4.55	13.2	8.04	0.6
7	4.3	3.5	.0043	11.06	2.52	8.54	5.25	2.62	3.29	0.80	1.54
8	4.5	3.2	.0004	9.2	.51	8.69	7.4		1.29	.42	
9	4.7	2.8	.00065	8.26	.7	7.56	5.07	2.6	2.5	1.5	.
10	12.9	8.8	.00045	29.0	3.5	25.5	16.8	10.3	8.7	4.2	2.5

In the vicissitudes which befell the towns of Northern India owing to Commerce and the construction of railways, Cawnpore was a considerable manufacturer. It became the emporium where the grain of Oudh, Bundelkhand, and Agra was collected for exportation by rail, and as such it has steadily increased its trade at the expense of Fatehgarh, Mirzápúr, and other losers. But besides the grain derived from surrounding districts, the town has other important exports of its own producing. Foremost amongst these are the leathern goods which may be regarded as the specialty of Cawnpore. There is a Government tannery here, and the leather trade, which has been increasing for many years, shows as yet no signs of decline. Next to this industry stands the manufacture of cotton stuffs, yarn, cloth, and tent-canvas. The town is remarkable for the only two large cotton mills worked by steam machinery which exist in Upper India. Of these the Elgin is the older, the Muir the younger mill; but some allusion has been made above to both¹. The Banks of Bengal and Upper India have each a branch at Cawnpore, and thirteen English firms, companies, or their representatives are stationed in the town. There are several shops for the sale of the furniture, stores, and other articles in ordinary use amongst Europeans, but most of these are kept by natives. A couple of chemist's shops and a machine-ice manufactory deserve special mention as rarities found only in the largest stations. Ice is made here not only by machines, but is collected during the small hours of the winter mornings from shallow pans placed expressly for its preparation.

Two deliberative societies and several newspapers testify to the Social science and journalism amongst the native community existence of some mental activity amongst the natives of Cawnpore. The Anjuman-i-Tahzib, or Society for the Propagation of Enlightenment, is composed almost entirely of Musalmáns. It was founded in 1875 and holds weekly meetings, of which the proceedings are printed and circulated. Amongst its members are enrolled many influential Muhammadans of other districts: such, for instance, as the Prince Consort of Bhopál. The objects kept in view by the Society are (1) education for all, but especially poor children; (2) burial of paupers and repair of mosques; (3) good works, such as almsgiving; (4) suppression of extravagance; (5) to encourage loyalty towards Government; and (6) to memorialize Government on whatever subject may seem necessary. The affairs of the Society are managed by a committee of four officers, of whom Muhammad Mihndi, Government *Vakil*, is President. Monthly subscriptions are paid,

¹ Page 143.

albeit with some reluctance, and vernacular newspapers are taken in for perusal of the members, being in most cases supplied *gratis* by the publishers.

The second Society is a branch of the Indian Association at Calcutta, and was established in January, 1877. It is open to all natives of India without distinction of race or caste, but appears to consist chiefly of Hindús, and particularly of Bengális. The management is vested in a committee who meet monthly. Meetings for public discussion of current topics are called at the discretion of the committee. The object of the Society is the promotion of a healthy public opinion in all matters of importance, and to promote by every legitimate means the political, intellectual, and material advancement of the people.

The newspapers published at Cawnpore are the *Matla-i-Núr*, the *Shola-i-Túr*, and the *Núr-ul-Anwár*, the last being printed in Muhammadan, and the two first in Hindú presses. They contain generally a leading article on current affairs, a summary of news, and a few rather late telegrams. The following are the printing presses at work in Cawnpore —

Name of proprietor	Name of press	Where situated	Remarks
Messrs Shirecore & Co	Exchange	Cantonments	Can't print 'in' Roman type only.
Mr X D Naronha . .	Aldona .	Ditto ...	Ditto.
Nawal Kishor ...	Nawal Kishor's ...	Civil Lines ...	Vernacular
Jamuna Prasád	Shola-i-Tur ..	Gilis Bazár ...	Ditto
Bihari Lal ...	Matla-i-Núr ..	New Chaurk ...	Ditto
Abdur Rahman Khán .	Nizámi	Patkápur ...	Ditto.
Kripa Dyal ...	Zakayár Nazayár ...	Generalganj ...	Ditto.
Abdul Azíz . .	Azízi ...	Gwaltoli ..	Ditto

Cawnpore is a military station, under the command of a colonel. The troops ordinarily stationed there consist of one European and one native regiment of infantry, a regiment of native cavalry, and a battery of royal artillery.

Garrison

History.

To the garrison Cawnpore owes its existence as a city. British troops were first stationed here in 1778, just a century ago, and the protection thus afforded against plunder and oppression

drew hither large numbers of traders from Oudh and other native kingdoms. The village rapidly became a town, which was in 1801 finally ceded to the British. Since then, except for a few weeks during the mutiny of 1857, the town has always remained in our possession. This mutiny was the one great event in the short history of Cawnpore, but it has made the name of that city universally familiar. It has been described above at considerable length, and need not therefore be further referred to here.

CAWNPORE (or KÁNH¹PUR) KUHNA, or Old Cawnpore, stands beside the Ganges in parganah Jáyman, four miles north-west of its modern namesake. The town had in 1872 a population of 2,582 persons, almost entirely Hindús. Its origin is attributed to Hindu Singh Chandel, Rája of Sachendi, who came hither to bathe on the festival of Kanhaiya Ashtami, or eighth day of the dark half of Bhádon (August-September). Taking a fancy to the place, he cut down the forest then extending from Jáyman to Bithúr, and built a town called after the lucky day of its foundation, Kánhpur¹. The supervision of the works was entrusted to his vassal Ghanshyám Singh Chauhán, Rája of Rameipur, who is said to have constructed a house, two gates, and some landing steps still in existence. Notwithstanding its name, Old Cawnpore is by some accounts credited with an existence of a century and a quarter only. A ditch running outside the town is ascribed to Prashád Rái Kurmi, an *amíl* or prefect of Marhatta times. The removal of the judicial and revenue courts from Bithúr to Nawabganj in 1819 peopled Old Cawnpore with native advocates, pleaders, and other creatures of litigation; but since those courts were transferred to their present locality the town has declined. It has now but few wealthy inhabitants. Three or four modern temples and gháts testify to its recent prosperity.

CHAUDEPUR, a large village in parganah Shiurápur, stands on the Grand Trunk Road sixteen miles north-west of Cawnpore, and had in 1872 a population of 2,366 inhabitants. Here are an encamping-ground for troops, a second-class police-station, and a district post-office. Twice a week is held a large market, where a brisk trade is carried on in indigo-seed, tobacco, and cattle. On the 9th June, 1857, Chaubopur became the scene of a mutiny and massacre already described in the history of the district.

DEOHA, a village in parganah Bilhaur, is four miles west of Bilhaur and 38 miles from Cawnpore. The population in 1872 numbered 2,022 souls. This village once gave its name to a parganah now amalgamated with that of Bilhaur.

¹Kanhaya or Kanh is one of the numerous titles of Krishna, the incarnation of Vishnu. Sir Robert Montgomery ascribes the foundation of the town to a chieftain bearing this name.

DERÁPUR, the chief town of the parganah and tahsíl to which it gives its name, stands on the right bank of the Sengur, 35 miles west of Cawnpore and eight south of the railway station at Rura. With the latter communication is maintained by means of a good unmetalled road. The town contains 2,119 inhabitants, of whom a large number are Muhammadans, descendants of Kázís and others on whom grants of land were bestowed. Here are situated a talisíh, a first-class police-station, a tahsíl school, a dispensary, and an imperial post-office. Derápur contains the remains of many old mosques and a fine masonry tank called Sahas kund. It was once a place of considerable importance. In the time of the Marhatta rule (1756-1762) a fort was built here by Gobind Ráo Paudít, the governor of the province.

DERÁ MANGALPUR or DERÁPUR, a parganah and tahsíl in the Cawnpore district, is bounded on the north by parganah Rasúlábád, on the east by parganahs Akbarpur and Bhognipur; on the south by the river Jumna, which separates it from the district of Jalaun, and on the west by parganahs Auráya and Pháphund of the Etáwa district. It comprises according to the recent measurement 205,859 acres, of which 51,370 are unassessable, 29,527 culturable, and 121,962 cultivated.

The river Sengur, flowing from west to east, divides the parganah into two portions. Of these the northern is a fertile loamy plain watered by the Etáwa division of the Ganges canal and numerous wells. Towards the Sengur itself, however, this tract deteriorates, losing its fertility in rugged gulches and ravines. The southern portion of the parganah has a soil much resembling that of the northern, but its almost complete lack of irrigation prevents the former from competing with the latter. Here, between the Sengur and the Jumna, no water can be found at less than 60 feet from the surface, and what little irrigation exists is reserved for the benefit of garden produce. Eastward through the same tract flows during the rains the sluggish stream known as the Sunáo. The land between this depression and the Jumna is said to be the highest in the district. The banks of the Jumna are cut into deep ravines for a distance sometimes of two miles from the river. Here *chakúra* or ravine-deer may be seen in considerable numbers, and as the Etáwa border is approached black buck are not uncommon. Unmetalled roads connect Derápur with Mangalpur, Rasdhán, and Sikandra, where the *Pádsháhí sarak*, or old Mughal road, passes from Allahabad to Dehli. The East Indian Railway traverses the north of the parganah, with a station at Jhínjhak.

That parganah as at present constituted comprises the old fiscal subdivisions of Derápur, Mangalpur, and Sikandra. Derápur derived its name from the fact that it was a favourite site for the imperial camp (*derá*). In the sixteenth century Akbar bestowed it, free of revenue, on Nawáb Amír-ul-Nasrat Chand Shaikh Nasrul Bahádur. Mangalpur consisted of 60 villages, which about the year 1755 were similarly bestowed on Mangal Khán, and its old name, Neora, was now changed for its present one. The two parganahs were amalgamated in 1809. Sikandra was a separate fiscal subdivision, whose history has been given in the article on the town so named. The revised settlement of the parganah was effected by Mr. Wright, who assessed the tracts north and south of the Sengur separately, their physical differences necessitating separate modes of treatment. His northern circle he named Derápur, his southern Sikandra. The records furnish us with the following details of the parganah area at the present settlement.—

	Total area	UNASSESSED AREA		ASSESSABLE AREA.						Total assessable area.
		Revenue-free.	Unculturable waste.	Groves.	Culturable waste.	Fallow.	Cultivated			
							Wet.	Dry.	Total.	
Acres.	A	Acres	Acres	Acres	Acres	Acres	Acres	Acres	Acres	Acres
Derápur ...	94,657	1	24,028	1,719	14,084	1,078	26,039	27,708	53,747	70,628
Sikandra ...	111,202	20	30,321	1,417	8,292	2,937	3,485	64,730	68,215	80,861
Present total,	205,859	21	54,349	3,136	22,376	4,015	29,524	92,438	121,962	151,489
Past do ...	203,807	4,145	72,010	...	14 355	7,568	29,836	75,993	105,829	127,652

In Derápur 25·5 per cent. of the total acreage is unassessable and 73·5 per cent. culturable. Of the latter, again, 76·0 per cent. is cultivated, and of this 48·5 per cent is irrigated. In Sikandra 27·3 per cent. is unassessable and 72·7 per cent. culturable. Of the culturable 84·0 per cent. is cultivated, and of the cultivated 5·0 per cent. is watered. In Derápur there has been considerable increase of irrigation, owing to the alignment throughout its whole length and breadth of canal distributaries. As a consequence, cultivation has, since the last settlement, extended 15·8 per cent. In Sikandra, on the contrary,

¹ See note to the similar heading in the article on pargana, Akbarpur, *supra*

irrigation has apparently decreased. The following table compares the results of the new and old assessments.—

Tract or circle.	Old revenue	Present		Total.
		Revised revenue	Cess	
	Rs	Rs.	Rs	Rs
Derapur	1,21,548	1,39,670	13,967	1,53,637
Sikandra	1,32,692	1,38,645	13,864	1,52,509

And the incidence of the new assessment may be shown thus.—

Tract	On total area	On culturable area	On cultivated area.
	Rs a p	Rs a. p	Rs. a p.
Derapur	1 7 10	1 15 11	2 10 6
Sikandra ...	1 3 11	1 11 5	2 0 6
Total	1 5 10	1 13 8	2 5 6

The former demand fell at Rs. 2-4-2 per cultivated acre in Derapur and at Rs 1-15-1 in Sikandra. Transfers of land have during the last thirty years been fewer in Derapur than in any other parganah of the district except Jyman. Their absence is ascribed to the prosperity caused by an increased cultivation of sugar-cane and indigo, and this again is attributed to the introduction of canal water. In Sikandra 83 per cent. of the area has changed hands, 69 per cent permanently. The extensive alienations were perhaps due to the exactions of the former *jagirdár*, Narindargir, which are said to have left the village landholders involved in debt. "On the incubus being removed landed property, hitherto valueless, had a price and was sold up by the creditors." The turbulent Meo proprietors on the banks of the Jumna have maintained their position more steadily than the industrious Kurmis, who made better tenants than landlords. During the currency of the expired settlement $7\frac{3}{4}$ estates were sold and nine farmed for arrears of revenue, but all these cases save one

Alienations

Proprietary body and changes therein

occurred in the first decade of that period The proprietary tenures are thus distributed —

Portion of parganah	Total number of maháls	Zamindári			Perfect pattí-dári			Imperfect pattí-dári			Bhayachára		
		No of maháls	Area		No of maháls	Area		No of maháls	Area		No of maháls	Area	
			Acres	Rs		Acres.	Rs		Acres.	Rs		Acres	Rs.
1 Derápur	166	96	28,179	73,940	14	3,340	8,320	56	22,228	57,410			
2 Sikandra	227	129	34,810	69,281	24	7,980	16,832	70	24,381	50,531	4	1,058	2,000

The principal proprietors in Derápur are Gaur Thakurs, and the estates acquired by Diwán Násir Ali have been mortgaged to the rising Khánpur family of that tribe In the eastern portion of this tract may be found a good many Bráhmaṇ owners who have acquired land either as the priestly grantees of devout Gaurs, or as purchasers enriched by recent money-lending For some account of Sikandra proprietors see SIKANDRA Cultivatory tenures may be thus classified .—

Land held by				Derápur			Sikandra		
				Proportion	Average area holding	Rate	Proportion	Average area holding	Rate
						Rs a p			Rs a. p
Proprietors as sfr	...	...		13 1	7 1	..	17 3	6 2	..
Occupancy tenants	Resident			54 3	4 3	4 6 2	41 7	5 2	3 11 4
	Non-resident	...		8 4	3 0	3 11 5	9 9	3 2	2 13 11
Tenants-at will	Resident			11 9	3 1	4 13 3	15 5	4 2	3 14 1
	Non-resident	.		3 7	2 3	4 5 11	7 1	3 7	2 3 10

subdivision found in this parganah is the Kanaujiya (16,906). The chief Rájput clans are the Gaur (5,231), Kachhwáha (1,622), and Chauhán (1,163). The Banyás belong chiefly to the Purwál (656), Ajudhiábasi (578), Umar (514), and Dhúsar (207) subdivisions. The most numerous amongst the other castes are the Chamár (14,647), Ahír (11,232), Kurmi (9,454), Gadariya (6,603), Káchhi (6,239), and Lodha (3,928). The Muhammadans are chiefly Shaikhs (4,381) and Patháns (1,608).

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male
 Occupations. adult population (not less than fifteen years of age), 102 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 3,614 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 1,177 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 26,599 in agricultural operations, 5,212 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 7,000 persons returned as labourers and 826 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 8,337 as landholders, 64,481 as cultivators, and 50,740 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,520 males as able to read and write out of a total male population numbering 66,949 souls.

DUNDWA JAMOLI, a large village in parganah Bilhaur, is distant five miles from Bilhaur and 28 from Cawnpore. It contained in 1872 a population of 2,674 inhabitants, but is not otherwise remarkable.

GAJNER, a small town in parganah Akbarpur, lies 25 miles north of Hamírpur and 24 miles south-west of Cawnpore. The population in 1872 amounted to 3,530 persons. Gajner is remarkable chiefly for its large cattle fair held in the month of Jeth (May-June). It has a second-class police-station and imperial post-office. Act XX of 1856 (the Chankídári Act) is in force here, and the house-tax thereby imposed gives with miscellaneous receipts an annual income of about Rs. 720. Out of this sum an establishment of 13 watchmen is maintained.

GHÁTAMPUR, the capital of the parganah or tahsíl so named, stands on the Hamírpur road, 26 miles from Cawnpore, and had in 1872 a population of 3,350 souls. The site includes those of Háfizpur and Sahári villages, and markets are held twice weekly. The principal building is the Gosám temple built 300 years ago by Balbhadrgír Gosain, which raises its pinnacles amidst

mango groves to the south of the town and forms a picturesque object in the landscape. There is, besides, a very old temple dedicated to Kudha Devi. The public buildings are the tahsílí, a first-class police-station, a dispensary, a school, and imperial post-office. There is also an encamping-ground for troops. The town was formerly a stronghold of the Bais clan, and is supposed to derive its name from their chieftain Ghátam Deo, who expelled the Ahírs some 900 years ago. The leader of the vanquished race, Buldání Ahír, was renowned for wealth, and his halls sheltered more than 900 menials. He lived at Koron, and the site of his castle Balárá khera is still pointed out. So at least writes Sir Robert Montgomery, but local testimony collected by Mr Wright does not confirm the statement.

GHÁTAMPUR, the southernmost parganah of the Cawnpore district, is bounded on the north by parganahs Jájman and Akbarpur, on the west by parganah Bhognipur and the Jumna, which separates it from the Hamírpur district, on the south-west by the same river, which still forms the boundary with Hamírpur; on the east by parganah Kora of the Fatehpur district, and on the north-east by parganah Sárh Salempur. The settlement measurements show an area of 219,409 acres, of which 39,787 are unassessable, 40,138 culturable, and 39,484 cultivated. The parganah may be roughly divided into two portions. The northern is a tract of fertile loam, while the southern is occupied by the soils peculiar to the neighbourhood of the Jumna, and assimilating to

those of Bundelkhand. Such are *parwa*, *kábar*, *rákar*, and *már*. The two first named have been described in the

Physical features article on Bhognipur parganah, and the third in the notice on the Hamírpur district¹. The *már* is a black soil which when dry cakes into hard granulated lumps, and when wet becomes sticky and tenacious. If free from the weed *káns*, it is most fertile, being especially favourable to the growth of wheat; and it is seldom, therefore, let for less than Rs. 4 per acre. The rent paid for *kábar* in this parganah varies from Re 1-8 to Rs 4 the acre, for *parwa* from Re 1-8 to Rs 3-8, and for *rákar* from 12 annas to Re. 1-12. But when irrigated (as it rarely is) *parwa* will fetch as much as Rs 5 the acre. The *dúmat* or loamy soils of the northern tract pay rates similar to those of other parganahs. Ghátampur is bisected by the river Non, which, entering on the Akbarpur frontier, forms approximately the boundary between the two tracts just described. Towards the eastern border of the parganah and district, the erosion and denudation caused by drainage seeking this stream greatly impoverishes the adjacent soil. Wild and bare ravines take the place of the low alluvial *taráí* which

¹ Gazetteer, I, 141.

fringes the river higher in its course. The metalled road to Hamírpur passes through the parganah, and there is an encamping-ground beside this highway at Ghátampur. The Non river is now

Communications.

bridged, and, except during the rains, a bridge-of-boats across the Jumna connects the districts of Hamírpur and Cawnpore. The Mughal road from Jahánabad enters the parganah at Kunwákhera and passes Ghátampur in its direction westwards. Other unmetalled roads connect Ghátampur with Akbarpur and Sárh and Baripal with Músánagar. The Etáwah branch of the Ganges canal flows through the west side of the parganah and was originally intended to discharge into the Jumna at Garántha, continuity

Canals.

of navigation being secured by a series of locks similar to those at the tail of the Cawnpore branch. A large amount of material was collected for the purpose, but it was eventually decided not to dig the last two miles, and the surplus water is now discharged into a ravine at Baksara. The Ghátampur rájbaha or channel, which is included in the original lower Ganges canal scheme, penetrates the duáb formed by the two heads of the Non river and carries water to tracts hitherto entirely dry. It was once intended to prolong this distributary towards Kora of Fatehpur. The western portion of the parganah is irrigated from the Reona rájbaha and distributaries of the Akbarpur rájbaha. The principal *jhíl* or lake is that of Jahángírabad, which formerly collected the drainage of a considerable area towards the west; the Ghátampur rájbaha has now blocked much of this reservoir, which is never so full as it was. In winter it is much frequented by snipe and duck. A large shallow depression on the west of the parganah is bisected by the canal, into which it is allowed to drain.

Ghátampur as at present constituted represents the old parganahs of Ghátampur and Akbarpur Bírbar or Bírbal. To these, for the sake

Fiscal history.

of compactness, villages from Sárh, Kora, and Bhognipur have been added. Mention is made in the village histories of parganahs Shukr-pur Prás and Kanota, but they are not recognised in any way now. From the fraudulent dealings of native officials, already mentioned in this notice,¹ Ghátampur suffered much. Ahmad Bakhsb, whom Mr Collector Welland had appointed názir, succeeded in obtaining for his nephew Zulfikár Ali the post of tahsildár. But both power and emoluments remained in the hands of the uncle, who made good use of his opportunities. Through the instrumentality of five creatures of his own he acquired landed property paying a revenue to Government of Rs. 56,826 per annum. These agents were employed

¹ *Supra*, page 102.

either as amins to attach estates, as farmers when the proprietors were to be excluded from management, as purchasers when estates were put up for auction, or as sureties for each other when required. The estates purchased by them were without an exception transferred to Ahmad Bakhsh. As in other parganahs, remissions on account of the drought of 1804 never reached the village landowners. Their estates were brought to sale on account of balances said to be outstanding, and purchased for Ahmad Bakhsh. The tahsildari records were destroyed, and the few accounts forthcoming in the Collector's office were designedly rendered so contradictory as to be perfectly unintelligible. The special commission restored all the estates purchased for Ahmad Bakhsh. The revenue at date of cession (1801) was Rs. 3,53,455, and at the settlement of 1840, Rs 3,02,108; a further reduction of Rs. 5,486 was made by Mr. Allen.

At the opening of the recent settlement operations the demand in force was Rs 2,94,127, but this was reduced by the settlement officer, The current settlement¹ Mr. Wright, to Rs. 2,92,150. The incidence per acre of the new assessment was on total area Re. 1-5-3, on assessable area Re. 1-10-1, and on cultivated area Re 1-15-11. That of the former demand was Rs 2-0-2 per acre. The richest and most highly assessed portion of the parganah is the group of villages transferred from Kora. The most highly taxed estates are those on the banks of the Jumna, where defects of soil and surface prevented too exacting a demand. The present and past areas of the parganah may be thus compared —

Total area.		UNASSESSED AREA.		ASSESSABLE AREA							Total assessable area.
		Revenue-free.	Unculturable waste	Groves.	Culturable waste	Fallow	Cultivated				
							Wet.	Dry	Total.		
	Acres.	Acres	Acres	Acres	Acres	Acres	Acres	Acres.	Acres.		
Present	... 219,409	217	39,570	5,601	20,669	13,868	36,585	12,899	139,484	179,622	
Past	215,538	6,827	55,825	...	14,906	10,628	50,910	76,942	129,852	153,389	

According, therefore, to the later measurements the proportion of assessable to unassessable land was as 81 8 to 18 2, and of the former no less than

¹ See note, page 199.

820 per cent. was cultivated. Groves occupy but 2·6 per cent. of the area. Of the cultivation, 104 per cent is irrigated by wells, 108 per cent by canal, and 38 per cent. from other sources.

Irrigation

The northern division of the parganah is sufficiently watered, though on the east wells are crumbling and require to be lined with a simple brick casing. The southern division is entirely unirrigated, water not being found under 60 feet from the surface. Nor is the Non and Jumna duáb, whose physical characteristics forbid the alignment of irrigating channels, ever likely to be watered by the canal.

Landholders and their tenures

The proprietary tenures are thus distributed :—

Ghátampur,	Total number of <i>malik's</i> or estates	<i>Zamindari</i>		<i>Perfect pattidari</i>		<i>Imperfect pattidari</i>		<i>Bhayachara</i>		<i>Muoft or revenue free</i>					
		Number of <i>malik's</i>		Number of <i>malik's</i>		Number of <i>malik's</i>		Number of <i>malik's</i>		Number of <i>malik's</i>					
		Area	Revenue	Area	Revenue	Area	Revenue	Area	Revenue	Area	Revenue				
	275	171	Acres	Rs	Acres	Rs	Acres	Rs	Acres	Rs	Acres	Rs			
			75,820	1,43,490	34	22,367	52,020	62	41,630	81,646	7	6,537	9,100	1	178

The history of the one revenue-free estate is as follows :—Three hundred years ago, Balbhadráir Gosáin, a monastic of Etáwa, migrated to Ghátampur, and began building there a temple. Penniless though he was, he miraculously extracted the necessary sums from a tank near the site of his shrine. A mason was killed by a fall from the scaffolding, and the holy founder restored him to life. Moved by these wonders, the prefect (*ámil*) assigned Balbhadr a cash annuity of Rs. 150, and some land, which was formed into a separate village under the name of Naráyanpur. The British Government maintained the *muafi* tenure till the fourth settlement, when, in consequence of a lapse in succession, the estate was resumed and Rs 200 per annum allotted for the repairs of the temple. But on the representation of a claimant, the estate was afterwards restored and the money allowance withdrawn. The *bhayachára* estates have been already described in this notice¹ Only 31 villages were owned by single owners, 103 by from 5 to 16, and 9 by over 50 each. The principal proprietary castes are the Jaganbansis noticed above,² the Panwárs, whose decadence is painfully apparent; the Bais of Patára and Ghátampur, and the Kurmis of Baripál. Káyaths, the hereditary kanúngos of the parganah, hold a few villages.

¹ *Supra*, page 123

² Page 47.

During the currency of the expired settlement the price of landed property rose less than in other parganahs, advancing in private sales from Rs. 6-8 to Rs 13-14-2 only. The average price during the thirty years may be fixed at Rs 8-1-11. In the same interval 64·5 per cent. of

Alienations the cultivated area (representing 59 per cent. of the estates or shares in the estates) was transferred, 57 per cent permanently. Small proprietors have been the chief losers, but a large portion of the property transferred has passed into the hands of their clan brethren or resident agricultural proprietors. Few estates have fallen into the possession of Cawnpore bankers; but the Bráhmaṇ Prayág Naráyan Tiwári may be mentioned as the principal purchaser of this class. Since last settlement three estates have been farmed and two sold for arrears. One property thus sold (Katra Makrandpur) eventually found its way into the hands of an American cotton farmer. He attempted to improve the cultivation of the plant, ploughing with horses and even camels, but the result was a disastrous failure, and the original proprietors have now regained possession of the estate. Mr. Wright thinks that at the settlement of 1840 Ghátampur as a whole was not severely assessed. Alienations were undoubtedly numerous during the currency of that settlement, but not so numerous as in the more highly-taxed parganahs. The condition of the land-owning class is fairly prosperous, and they are "not more indebted than may be attributed to the customs of the country."

Cultivators and their tenures.

The tenures of the cultivating body are thus classified —

Land held by		Proportion	Average area of holding in acres	Rent-rate per acre
				Rs a p.
Proprietors as <i>str</i>		8·9	14·0	...
Occupancy tenants	{ Resident	49·3	8·0	3 9 11
	{ Non-resident	9·3	6·1	2 11 10
Tenants-at-will	{ Resident	13·8	5·1	3 10 5
	{ Non resident	5·0	3·3	2 4 5

The rent-rates assumed by the settlement officer as a basis for his rates of revenue were as follows .—

SOILS.					
Gauhán		Manjha.		Barha.	
Wet.	Dry	Wet	Dry.	Wet.	Dry
Rs. a p 7 4 6	Rs. a p. 5 10 10	Rs. a. p 6 4 6	Rs. a. p 4 13 5	Rs a. p 4 10 0	Rs. a. p. 3 10 5

The *kharif* or autumn crop occupied 43·9 per cent of the cultivated area, and consisted of joár (31,390 acres, or 21·4 per cent.), cotton (19,129 acres, or 13 per cent.), and bájra, grown principally along the banks of the Jumna (8,241 acres). Indigo is rarely grown, but the cultivation of cane has been stimulated by the access of canal water. The *rabi* or spring crop covered 50·6 per cent. of the cultivated area, and comprised wheat (2,564 acres, or 1·8 per cent. of the cultivated area), barley and crops mixed therewith (40,827 acres, or 27 per cent.), and gram (17,306 acres, or 11·8 per cent.) *Al* (*Morinda tinctoria*) is grown in the már soil, but 137 acres only are devoted to this dye.

According to the census of 1872, parganah Ghátampur contained 230 inhabited villages, of which 48 had less than 200 inhabitants; 94 between 200 and 500, 59 between 500 and 1,000; 22 between 1,000 and 2,000; four between 2,000 and 3,000, and three between 3,000 and 5,000. The principal villages are Ghátampur, Baripál, Bhadrás, Daulatpur, Tilsanda, and Pandi Naurangpur. At all these places markets are held twice a week, that of Baripál being celebrated for its cotton trade. Other large villages are Prás, Patára, and Itarra. The total population in 1872 numbered 123,800 (58,867 females), giving 368 to the square mile. Classified according to religion there were 118,465 Hindus, of whom 56,312 were females and 5,335 Musalmáns, of whom 2,555 were females. Distributing the Hindu population amongst the four great classes, the census shows 19,834 Bráhmans, of whom 9,576 were females; 8,160 Rájputs, including 3,438 females, and 3,641 Banyás (1,670 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 86,830 souls (41,628 females). The principal Brahman subdivision found in this parganah is the Kanaujiya (18,632). The chief Rajput clans are the Chandel (1,111), Bais (775), Panwár (771), Gautam (506), Gaur (500), Kachhwáha (449), Sengar (361), Chauhán (350), Parihar (299), Janwár, Díkshit, Karchúhya, Banúphar, Sarwar, and Sonak. The Banyás belong chiefly to the Dhúsar (1,736) and Umar (1,543) subdivisions. The most numerous amongst the other castes are the Chamár (17,539), Kurmi (13,086), Ahír (11,007), Káchhi (5,612), Koli (5,235), and Gadariya (4,116). The Musalmáns are either distributed amongst Shaikhs (4,407), Patháns (791), and Sayyids, or unspecified. A body of Muhammadans known as Nau-Muslims are said to have been devoted to Islám by an ancestor, Ghátam Deo Bais. While praying for a son at the shrine of Madár Shah, this worthy vowed that, if his prayer were granted, half his descendants should be brought

at a cost of Rs. 26,000, and the place named Asrápur or Hope-town. A church was added in 1849-50. Boys left orphan by the disastrous famine of 1838-39 were admitted into the establishment, which thenceforward sheltered children of both sexes. The boys were taught trades, such as carpentering, printing, &c. In 1857, the missionaries in charge of the orphanage were murdered, and the building itself became later in the same year an important position in the battle between Havelock and the Nána of Bithúr. As a consequence, the whole of the buildings were gutted. They were restored after the pacification of the district, and in the grounds will be found monuments to several officers who perished in the course of Havelock's march on Cawnpore. During the famine of 1861 orphans were received from Moradabad, Dehli, and Cawnpore. In 1875 there were 102 foundlings in the establishment, but the boys have been lately removed to Rúrki, where the Government workshops will supply them with a valuable training-school¹. The village had in 1872 a population of 1,378 persons.

JÁJMAU, a decaying village which bestows its name on the parganah so called, lies four miles east of Cawnpore city, and had in 1872 a population of 2,778 inhabitants, chiefly Hindús. It was anciently styled Siddhpuri, and can still show, on the banks of the Ganges, a landing-place and temples dedicated to Siddheswar and Siddha Devi. The high mound overhanging the river is known as the fort of Rája Jyát Chandrabans, whom the Chandels claim as their ancestor. The extent of this stronghold is said to have been such that while its eastern gate was at Biposi, and west at old Cawnpore, its northern opened into the Pali village of Unáo district, and its southern into Burhpur Macheria of parganah Jájman. Disgusted at the failure of a sacrifice on which he had built hopes, Jyát gave the fort and its appanage of 17 villages to a sweeper, but a memorial of his name is supposed to remain in the word Jájmau.² To the south of the fort rises the tomb of Makhdúm Sháh, built about 600 years ago; and on the castle mound itself stands a mosque reared in the seventeenth century by Sultán Masáh-ud-dín. The residents of this and the surrounding villages celebrate the *holi* festival five days after the usual date. They say that many ages back, on the *holi* and four following days, a fierce fight was raging between the Muhammadans and the Hindu Rája; and in honour of the victory then gained, the Hindús have ever since kept this their great holiday on the same date as they were forced to keep in that year.

¹ For further particulars the reader is referred to a pamphlet by the Revd. D H Dunne, the clergyman in charge of the orphanage.
² The termination *mau*, meaning village, is especially common in this district.

JÁYMAU OR CAWNPORE, the parganah and tahsíl which contains the capital of the Cawnpore district, is bounded on the north-east by the river Ganges, which separates it from the district of Unáo, on the north-west and west respectively by parganahs Shunáypur and Akbarpur, on the south-west by parganah Ghátampur, and on the south-east by parganah Sárh Salempur. It contained, according to the records of the recent settlement, 168,993 acres, of which 18,299 were unassessable, 28,956 culturable, and 91,738 cultivated. The most prominent feature in the physical geography of the parganah is its rivers. The Rind forms its southern boundary and the Pándu flows through

Physical geography. the centre. The characteristic soils are identical with those of Shiuráypur, and will be described in the article on that parganah. The Ganges canal Cawnpore terminal enters Jáymau at Kursoli, and by a bold curve commencing at the crossing of the East Indian Railway, discharges through a series of locks at right angles into the Ganges. Stretching north-westwards towards Cawnpore, the East Indian Railway has a fine station about a mile south of that city, and after effecting a junction with the Oudh and Rohilkhand line, proceeds in a direct westerly direction towards Delhi. The most remarkable portion of the parganah is the *kachhár* tract extending from the village of Ramel and the Non river¹ on the north-west to the village of Khicora, near Nawábganj. The high land or *búngar* which limits the valley of the Ganges curves inland in an arc between these two points, containing with the river a segment about six miles broad at its widest part. On this *kachhár* segment no irrigation is required, and fine crops of every description are raised. Tuberous plants alone are watered by *dhenkhi* or lever wells. The tract is, however, liable to inundations from the overflow of the Non river, and in some places of the Ganges. By the villagers the Non is accused of impoverishing the soil with brackish water,² but what really prevents the more extensive cultivation of the land is the frequency of inundation and the high spring level. These causes lead in some years to such an excessive saturation of the land as to prevent its preparation for the *rabi* or spring crop. The fields, too, on the banks of the Ganges are frequently carried away by the action of the stream. Many estates have severely suffered from these causes during the last few years, and much land once cultivated is now overrun with grass and inhabited by the wild boar.

¹ Not to be confused with its namesake which flows through the south-east of the district.
² The word *nen* means salt, but *vide sup*, page 12

The parganah as it now exists is made up of the old parganahs of Jaymau, Bithúr, Maswánpur, and Majháwan (Montgomery adds Sachendi) Numerous transfers of villages between this parganah and Sárh Salempur were effected at last settlement Bithúr was divided between Jáymau and Shiurájpur in 1861. The settlement was commenced by Mr Buck, but completed by Mr Evans, assistant settlement officer. The present and past areas may be thus compared —

		Total area.	UNASSESSED AREA		ASSESSABLE AREA							Total assessable area
			Revenue-free	Unculturable waste	Groves	Culturable waste	Fallow	Cultivated				
								Wet	Dry	Total.		
		Acres	Acres	Acres	Acres	Acres	Acres	Acres	Acres	Acres	Acres	
Present	..	168,993	164	48,135	8,765	14,879	5,313	45,630	46,108	91,738	120,694	
Past	..	171,264	6,512	60,108		3,791	5,880	67,570	27,403	94,973	104,612	

According, therefore, to the later measurements the proportion of assessed to unassessable was as 71 5 to 28 5, and of the former area 76 per cent was cultivated. Of the cultivated area, again, 49 4 per cent is irrigated, mostly, as will be seen from the following table, by wells, masonry and earthen. —

Irrigated from

Wells	Canals.	Other sources
35 8	10 2	3 4

Owing to the erroneous classification then adopted, irrigation has nominally decreased 22 2 per cent since the opening of the past settlement (1840), but a comparison of the irrigation recorded in field-indices at the time of both settlements shows an increase of 11 0 per cent. Cultivation, too, has decreased, giving way in the neighbourhood of large towns to newly-planted orchards and groves. But the principal cause of the decrease was the fraud of Ráwat Rámdas Singh, who, to hoodwink the settlement officials, threw a great portion

¹ See note, page 109

of his lands out of cultivation. By this, quite useless stratagem he deprived himself for five years of rents annually amounting to Rs 5,000. Under the management of the court of wards the land is now being rapidly reclaimed to cultivation.

Mr Evans considered the parganah excessively assessed, and allowed a reduction of Rs 19,923, or 7 4 per cent. Thus, the new demand amounted to Rs 2,48,843 only, or with cesses (Rs 21,881) and *pattidari's* fees (Rs 13,710) to Rs 2,87,437. Owing, however, to its fertility, its command of irrigation, and the presence in its midst of a great market, the parganah is in a highly prosperous condition, and Mr Wright doubts whether so large a reduction in its land revenue was actually needed. The incidence per acre of the new assessment was as follows. —

On total area	On culturable area	On cultivated area
Rs a p 1 8 11	Rs a p 2 2 11	Rs a p. 2 13 11

The former demand fell at Rs 3-2-10 on the cultivated area.

Proprietary tenures
and families

Proprietary tenures are thus distributed —

Total			Zamindari			Perfect pattidari			Imperfect pattidari.		
Number of mahals.	Area	Revenue	Number of mahals	Area.	Revenue.	Number of mahals	Area.	Revenue.	Number of mahals.	Area	Revenue.
	Acres	Rs.		Acres	Rs		Acres	Rs		Acres.	Rs
336	281	70,488	2,01,211	20	5,887	19,187	35	15,394	42,940

Of the *zamindari* villages, the majority are held either by single owners or very small bodies of co-sharers, while even in *pattidari* villages the number of co-sharers is generally under 25. In no village does the proprietary body exceed one hundred in number. As a necessary consequence, the average area held by each individual proprietor is seldom very small. The largest estate is that of the Ráwatpur Chandel family, consisting of 22 entire villages with shares in three others. Second to it is that of Safdar Husain, who holds six villages obtained by purchase. A third estate consists of five villages.

No others are of any great extent. Rárat Randhír Singh of Ráwatpur died recently, and his son survived him but a few days. Their widows have adopted an heir to the estate, which is now under the court of wards. This estate pays a revenue of Rs. 22,142, and is being highly improved by the construction of wells and arboriculture. The Kákádeo branch of the Ráwatpur family fasten their coats, after the fashion of Muslims, on the left side. The privilege is said to have been granted by the emperor Ahmad Sháh (1748-1754), who was pleased with the manner in which their ancestor Kansrái shot a crocodile. Seated at Sapihi in this parganah is another Chandel family, whose head bears the title of Ráo. The history of this latter clan has been given above,¹ and it is only necessary here to say that the subdivision of property under British rule has reduced the present bearer of the title (a lunatic) to the possession of an eighth share in one village (Gangroli).

Alienations in Jájmau, as compared with other parganahs, have been few, and but 59 per cent of the total area, or 34 per cent of the existing properties, has been transferred. If, moreover, we take only such as has been *irrevocably* alienated by its owners, the percentage of the total area is reduced to 52. A large proportion of the land was transferred more than once, showing that local and special causes affected the alienations. The large demand for landed property near Cawnpore has always of course kept the price of that limited commodity somewhat high. Natives of the money-lending, legal, and official classes vie to run up the bidding for any estate auctioned in Jájmau. During the past thirty years the average price of the cultivated acre has risen from Rs 15-3-3 to Rs 22-11-4 in private sales. The price at public auction, beginning with Rs 8-8-8, doubled itself during the term of the expired settlement. Mr.

Tenures Evans seems to have somewhat over-rated the amount of transfers. The tenures on which the land is cultivated are thus classified :—

Land tilled by				Proportion	Average area of holding	Rent per acre
						Rs s p
Proprietors, as/sir	...	...	...	92	73	4 13 6
Occupancy tenants,	Resident	...	...	500	40	4 2 9
	Non-resident	.	...	110	20	5 5 19
Tenants-at-will	Resident	...	...	162	27	4 10 2
	Non-resident	..	...	66	23	

The rents are paid by Mr Evans for various years, and the following are the rates of collection—

RENTS IN THE DISTRICT

Wheat		Maize		Barley	
Wet	Dry	Wet	Dry	Wet	Dry
Rs. a p.	Rs. a p.	Rs. a p.	Rs. a p.	Rs. a p.	Rs. a p.
10 1 7	6 4 4	7 2 10	5 0 5	6 6 8	3 9 8

Mr. Wm. H. Murray, that the rates, though constantly paid and even collected, are a full standard, and himself gives the following list of rents actually paid on the 27th of the *July* tract.—

Crops		For acre.
		Rs. a p.
Wheat	...	5 10 10
Wheat & spring crops	...	5 6 9
Maize & spring crops	...	5 8 11
Barley & spring crops	...	2 15 10

The autumn crop covered, according to the settlement measurement, 45 1 per cent. of the cultivated area, the principal growths being jowar (20,518 acres), cotton (7,920 acres), and indigo (2,843 acres). The spring crop occupied 55 8 per cent. of the area, comprising 7,968 acres of wheat and 59,319 of *hydra*. Tobacco is grown in Khursi, and poppy in small plots all over the pargana.

According to the census of 1872, pargana Jymani contained 230 inhabited villages, of which 73 had less than 200 inhabitants, 68 had between 200 and 500, 41 had between 500 and 1,000, 29 had between 1,000 and 2,000, and 15 had between 2,000 and 3,000. The only town, except Cawnpore, containing more than 5,000 inhabitants is Bithur. Markets are held twice a week at the principal villages, Sachendi, Majhiwan, Riawatpur, Maswanpur, and Kathara. The fair at Bithur has been already noticed. The total population in 1872, including city and cantonments, numbered 266,670 souls (122,919 females), giving 1,010 to the square mile. Classified according to religion, there were 227,500 Hindús, of whom 104,389 were females, 38,741 Musalmáns, amongst whom 18,323 were females; and 429 Christians. Distributing the Hindu population amongst the four great

classes, the census shows 34,274 Bráhmans, of whom 15,807 were females; 13,495 Rájputs, including 5,445 females; and 16,493 Baniyás (7,437 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 163,238 souls (75,700 females). The principal Bráhman subdivision found in this parganah is the Kananjiya (31,121), while other clans, such as the Gaur, Sanádh, Sárásút, Jijotia, and Maháráshtra or Dakhni, have a few representatives. The chief Rájput clans are the Chandel (4,390), Bais (1,477), and Gautam (1,207). The Baniyás belong chiefly to the Dhúsar (5,724) and Umar (2,796) subdivisions. The most numerous amongst the other castes are the Ahír (18,480), Káchhi (9,329), Teh (6,847), Lodhi (16,551), Chamár (21,423), Gadariya (6,675), and Malláh (4,383). The Musalmáns are distributed amongst Shaikhs (28,338), Patháús (6,915), and other smaller tribes.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male
Occupations. adult population (not less than fifteen years of age), 738 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 23,839 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c., 5,338 in commerce, in buying, selling, keeping or lending money or goods, or in the conveyance of men, animals, or goods, 23,104 in agricultural operations; and 22,955 in industrial occupations, arts, mechanics, and the preparation of all classes of substances, vegetable, mineral, or animal. There were 22,035 persons returned as labourers and 3,017 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 3,236 as landholders, 60,014 as cultivators, and 203,420 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 11,203 males as able to read and write out of a total male population numbering 143,723 souls.

JHINJHAK, a village in parganah Derapur, is 38 miles from Cawnpore, and had in 1872 a population of 608 inhabitants. It contains a station on the East Indian Railway, which here crosses the unmetalled road from Sikan-dra and Mangalpur to Rasúlabáđ. A market is held in the village twice a week.

JUHI, a village in parganah Jájmanu, stands on the Grand Trunk Road, $1\frac{1}{2}$ mile south-east of Cawnpore, of which it may be called a suburb. The population 1872 numbered 4,063 persons.

JAUNTA NAWABGANJ, a village of parganah Jāpman, stands on the Bhoir road, four miles north-west of Cawnpore, and had in 1872 a population of 5,677 souls. Here are a second-class police-station, a dispensary, and an imperial post-office, and here, before the mutiny, was situated part of the old civil station. The place is now remarkable chiefly as the site of the Government model farm. The space included in that farm amounts at present to 164 acres only, but it is proposed to increase the area by adding thereto the land of the adjacent missionary orphanage. Situated as it is in the neighbourhood of the canal, the farm is plentifully irrigated, and having absorbed several of the old gardens of the civil station, it possesses a fair stock of well-matured fruit-trees. It serves the triple purpose of a fruit garden, a nursery for the distribution of trees and plants, and an experimental farm. Some account of the latest results obtained in each of these three directions may prove interesting. It was found in 1876-77 that of fruits the most profitable, beyond all comparison, were grapes, jack-fruit, strawberries, and mangoes. These yielded respectively a net profit of Rs. 430, Rs. 195, Rs. 362, and Rs. 172 per acre. Most of the grapes and a considerable portion of the strawberries were bought by natives, who are not too conservative to relish good exotic fruits. In the nursery during the same year were cultivated flowers and even forest trees, but it is proposed to remove the flower-garden to Lucknow, and to devote the resource of the nursery solely to the growth and distribution of the timber-bearers. From experiments on the farm it was endeavoured to obtain precise statistics on (1) the results of English as compared with native ploughing, and (2) the results of canal irrigation. Deep ploughing with English ploughs was found less expensive, and in eight cases out of ten more productive than scratching with the native

second year (1876-77) the outturn of barley cropped from each was as follows:—

From land watered by well	...	..	...	1,642 lbs
Ditto ditto canal	...	...	...	1,336 "
Ditto left dry	...	...	...	1,260 "

Several crops, such as tobacco, sorgho, Carolina paddy, and cotton, were experimentally grown on the farm, with the result in some cases of failure, and in none of very marked success. A more profitable venture was the introduction of a new portable sugar-mill (Milne and Thomson's), which proved its superiority over the native *kolhu* by turning out double the quantity of juico at half the cost of its rival. From a financial point of view the model farm is not remunerative. The expenditure of 1876-77 (Rs. 6,450) exceeded the income (Rs 5,265) by Rs 1,185. The value of stock, including buildings, was estimated during the same year at Rs 9,812.

KÁKUPUR, a large village in parganah Shiurájpur, is situated three miles east of Shiurájpur town and 22 from Cawnpore. The population amounted in 1872 to 3,128 souls. Here, twice a week, is held a large market, to which grain, cotton, clarified butter, molasses, &c, are brought from considerable distances. Goods from Oudh destined for sale in this mart cross the Ganges by Saraya and Rádhan gháts. The market-place is itself known by the name of Debíganj. General Cunningham identifies Kákupur with the capital, visited by Hwen Tshang in the seventh century, of the *A-yu-to*, Ayodhya, or Oudh country. He moreover suspects it to be the same as the *Bágud* or *Vágud* of Tibetan Buddhist lore¹

KAKWAN, a village in parganah Bilhaur, stands beside the Ganges canal, 32 miles north-east of Cawnpore. It had in 1872 a population of about 2,081 inhabitants, and is remarkable only as containing a second-class police-station.

KASHIPUR, a small town in parganah Shiurájpur, is situated on the Rind, six miles south-west of Shiurá and 26 miles from Cawnpore. The population numbered by the last census 4,662 souls. Here, in 1868, a Hindu widow devoted herself to death on her husband's pyre. The case acquired for Káshipur a brief notoriety.

KATHÁRA, a large village in parganah Jáymau, stands 14 miles south-west of Cawnpore, and had in 1872 a population of 3,571 persons.

KURIÁN, a large village in parganah Ghatampur, is situated 28 miles from Cawnpore. It had in 1872 a population of 3,037 persons, but is not otherwise remarkable.

¹ *Archæological Survey Report*, I, 293, 296. General Cunningham never visited Kákupur himself, but heard from the people of Kanauj that it was "once a large city with a Rája of its own"

IMÁD-NAGAR, a village of pargamah Derámun, stands on the old Munger Road, 18 miles from Cawnpore, in the extreme south-western corner of the district. It had in 1872 a population of 1,568 inhabitants. It is remarkable for the remains of a strong fort and to have been built in the reign of Shah Jahan (1628-1658) by one Humái Khán, as a protection against the numerous robbers who then infested the neighbourhood of the Jumna. From the fact that he is called *Khawaja Sarín Sháh* it would appear that the founder was one of the royal eunuchs. He had been sent by the emperor's daughter, Pishito, on an elephant. Hearing of her anger at his daring to build a fort in his own name, he gave it the combined title of Khwája Phúl, but in Government records the name still appears sometimes as Itimádnagar.¹ Whether the displeasure of his royal mistress pursued him further is uncertain, but tradition reports that he built a mausoleum and had himself buried therein, either alive

for committing suicide by swallowing diamond powder. The tomb is still to be met with veneration by Hindus and Muhammadans. The red sandstone towers were stripped from the fort by the Nawab Vázir Ásraf-ud-daulá (1775-1799), who carried them off to Lucknow. This fort was repaired and surrounded with a ditch and bastions by the Marhattes, but the whole was dismantled after the annexation. The village is divided into parts—that within the fort wall is called *Imádnagar*, that without is *Bahar-kot*. The latter is inhabited by a large body of Kúrmis, by whom the village is richly cultivated.

MAHARAJ-GHAT, a considerable village in pargamah Sirá Salempur, stands on the Grand Trunk Road 13 miles south-east of Cawnpore. The population in 1872 numbered 2,265 persons. Here are an encamping-ground for troops, a first-class police station, and an imperial post-office.

MURÁSWA, a large village in pargamah Jáymau, stands 12 miles south of Cawnpore, and had in 1872 a population of 2,620 inhabitants. It once gave its name to a pargamah now merged in that of Jáymau, and is the parent village of the Dhanjer Brahmins, who were Chaudharis of the former.

MAHARAJN, a village of pargamah Bilham, stands on the meeting of three metalled roads, 40 miles north-west of Cawnpore, and contained in 1872 a population of 2,802 souls. It is famous for its two annual fairs held, the first on the Basint on early days of the *holi* festival, the second (known as the Urs)² in the month of Jamád-ul-awwal. The former is of greater impor-

¹ The local tradition is given for what it is worth. But this legendary founder of Itimádnagar can certainly be no other than one Phúl Máhik. Khwájá Sarín, ennobled under the title of Itimád Khan by Albar (1566-1605). Phúl was his own name, and not that of a royal mistress. See Blochmann's *Annals of Bihar*, Vol. I (1866), pp. 17, 428. ² The word *urs*, which literally means "mournings" or a "wedding feast," has come to be applied to oblations offered at religious festivals.

tance from a commercial, the latter from a religious point of view. The Basant fair was instituted but seventy years ago. Although attended by traders of all kinds, it is principally a market for horses and cattle, which are brought hither in considerable numbers. The arrangements for the fair are made by the Magistrate of the district, who deputes a subordinate and a native assistant surgeon to attend this meeting. The expenses of erecting booths, repairing the roads, &c, are met from a tax of 10 per cent on purchasers, by the rents of the booths themselves, and by offerings at the shrine of Madár Sháh. What remains of these offerings after defraying expenses and repairing the shrine—a sum generally amounting to about Rs. 600 a year—is divided amongst the khádims or guardians attached to that shrine, who are reputed descendants of the saint's sister. Officers of the police and native cavalry visit the Basant in order to purchase remounts; but Mr. Daniell, a recent Magistrate of Cawnpore, considers the fair to be declining as a mart for horses. In 1877, however, at the Basant fair 6,770 animals of all sorts were sold as against 5,000 only in 1862. The total purchase-money amounted to Rs. 1,27,644. Bullocks fetched an average price of Rs. 15, horses of Rs. 40, and camels of Rs. 36. Prizes were offered to the amount of Rs. 500, but the committee felt unable to award more than Rs. 135. Regarded by the Muslims as a shining light of their own faith, and by Hindús as an incarnation of the god Lakshman, Madár Sháh is equally venerated by members of both religions. To the sanctity of his tomb the two fairs of Makanpur owe their existence. Crowding to his shrine, pilgrims thrust through its marble lattice-work, or cast on its roof, coins which are not invariably genuine. The surrounding court-yard is often littered with the black hair of Hindu boys, who here have their heads shaved for the first time *churávarana*, *mundan*. Food provided by the richer votaries is cooked in huge cauldrons, and, leaping therein, religious mendicants distribute by ladle the seething mass. While thus occupied they are believed to suffer no hurt from scalds or burns. A large drum (*naṭára*) is kept in a building¹ expressly constructed for it by Rája Bhágmál Ját of Bithúr, and on the great day of the fair a band of drums and cymbals discourses music which to western ears is hardly melodious. Sir Henry Elliot² thus gives the history of the saint in whose honour all this ceremony takes place. Badi-ud-dín Sháh Madár was a converted Jew, who is said to have been born at Aleppo in 1050 A. D., and to have come to India in the reign of Sultan Ibráhím

¹ Such buildings are often rooms placed over a gateway and known as *naubatkhán*.

² Supplementary Glossary, article *Dam Madár*, which quotes a work called *Mural-i-madán*. Mr. Beames adds a note referring to the following authorities: A. S. J., 1831, Vol. IV, p. 76, *Tabat al-Shahjahani*, p. 15, *Yadgar-i-Bahaduri*, p. 281, *Daulat Rai Chaman*, I, *Dabistan* II, 244, and III., 307.

Sharkī,¹ taking up his abode between Cawnpore and Faizkhabad. From his new home he expelled the ogre Makan Deo, after whom the place is apparently named, and here he died in 1433, at the good old age of nearly four hundred years. His tomb, which is a handsome structure, was raised over him by Sultan Ibráhīm. He is believed to be still living, and is therefore often styled *Zinda Sháh Madár*. The prophet Muhammad gave him the power of *habs-i-dam*, or retention of breath, and hence arose his longevity, as the number of his respirations was diminished at pleasure. The class of holy mendicants named *Madária* are an insolvent pertinacious body, and march in bands, carrying peacock's feathers and shouting "Dam, dam, Madár." According to Sir H. Elliot they dress generally in black, and are much addicted to the use of intoxicating drugs. The *Khádms* in 1876 numbered 302, and the share of the offerings received by each is therefore very small. The married and widows take full shares, bachelors (adult and minor) half shares, while *femmes couvertes* and unmarried girls take apparently no share at all. In order, therefore, to support themselves and their families, the *Khádms* adopt in the interval between the two fairs the calling of wandering bedesmen, subsisting on the alms of the charitable or credulous. Many, too, have anticipated their share by borrowing from usurers, and though once proprietors of the village, they have now lost nearly the entire estate.

MANGALPUR, a village in parganah Derápur, stands four miles south of Jhínjhak railway station and 40 from Cawnpore. The population amounted in 1872 to 2,177 persons. Mangalpur was formerly called Neora, and inhabited by a line of Gaur Ránís, but the name was changed by Mangal Khán, to whom the parganah had been granted free of revenue. An indigo factory has been lately built here by Mr. Martin. The village contains a second-class police-station and imperial post-office. Mangalpur gave its name to the old parganah so called, which was amalgamated with Derápur in 1809.

MÁWAR, a small village of parganah Bhognipur, stands at the point where the metalled Kálpi road crosses the Sengur, 31 miles from Cawnpore. It had in 1872 a population of 79 inhabitants. Máwar is remarkable for the tomb of Hazrat Mutáhar, one of the four principal disciples of Madár Sháh (see MAKANPUR). At this shrine a fair is held in Baisákh (April-May), and the story goes that the oil in the lamps then lighted diminishes not, though burning all night. Another legend avers that the leaves of an ancient *ním* growing beside the tomb used to taste sweet during the eight days of the fair, but the tree is now dead. For the better support of the saint's descendants and

¹ Of Jaunpur. The long reign of this monarch extended from 1401 to 1810.

better repair of the mosque, the village was kept free of revenue until 1840, when a light demand was imposed.

MUHSANPUR or MASWANPUR, a large village in parganah Jájmau, is distant 6 miles west of Cawnpore, and had in 1872 a population of 3,477 persons. It once gave its name to a parganah, now embodied in that of Jájmau. A large market is held here twice a week.

MÚSÁNAGAR, a town of parganah Bhognipur, stands on the banks of the Jumna, near its confluence with the Sengur, 34 miles distant from Cawnpore. Unmetalled roads connect it with that city as well as Bhognipur and Ghátampur. As the *entrepôt* of the morinda (*ál*) dye-trade, Músánagar is a place of no little commercial importance, but it is being somewhat impoverished by its more thriving neighbour, Ghausganj. At the last census (1872) Músánagar had 2,406, or, including Ghausganj, 5,345 inhabitants. Músánagar proper is divided into two separate quarters, Azíngarh and Garh or Umrgarh. The former was founded by Azím Sháh, son of Aurangzíb (1658-1707), while the latter is the site of the original fort built by the Ponwárs in 1504 *sambat*. This stronghold is said to have owed its existence to Kuber Singh of Dhára Nagari in Ujjain, who, stopping near the Deojáni tank to perform oblations to his deceased ancestors, was pleased with the place and settled there. The tank itself was built by Deojáni, the wife of Rája Jyát (see JAJMAU). It is a regular halting-place for pilgrims on their way to Gaya, and a favourite spot for offering the usual cake (*pinda*) to the *manes* of one's forefathers. Here exists a very ancient temple dedicated to Mukta Devi. Mr. Daniell thinks that from its construction it may safely be assigned to the period of Buddhism. "Except that it is on a much smaller scale, it closely resembles the pre-Muhammadan portions of the Atála masjid at Jaunpur, believed by competent judges to have been a Buddhist *vihára*." The legend is that during the Tretáyúg, Satíjī, daughter of Rája Vachh, quarrelled with her father at a sacrifice (*birhm bhog*) he was performing. The parent was unreasonable, and the daughter, assuming the power of a deity, flew towards the skies; as she did so the pearl from her forehead fell on this spot, then occupied by the castle of Rája Bal; and that pious prince hereon built a shrine to Mukta Devi or the Pearl Goddess. Images and distinctive emblems of very old date have been dug up in the vicinity of the present temple, which, they say, was respected even by the iconoclastic Aurangzíb. The modern temple was built and repaired by Gangádhara, Gurúgharána or household chaplain of the Marhattas. Different votaries have at various times built the surrounding buildings. The Chaukidári Act (XX of 1856) is in force here, and from the proceeds of the house-tax thereby imposed an establishment

of 10 watchmen and a *jamadár* is maintained. There are also a second-class police-station and imperial post-office. There are three masonry gháts or landing-places on the river Jumna.

NARWAL, the capital of the combined Sárh Salempur tahsíl, is a village near the Pándú, 18 miles from Cawnpore, and contained in 1872 a population of 2,514 inhabitants. It is of little commercial importance, but is remarkable for a settlement of cloth-printers and dyers, who ply their trade in the north of the town. Narwal gives his title to a Chauhán Rája, whose family branched in the beginning of the century from that of Rameípur. They claim descent from the Mainpurí Chauháns, and the founder of the family in this district was Ghanshyám Deo, a vassal of Hindu Singh Chandel, Rája of Sachendi, to whose favour he owed his prosperity. This branch of the family is fast decaying, being only maintained in respectable position by the help of Sidhári Lál Chaube, who lends them money on account of a long-standing friendship. The headquarters of the tahsíl were removed to Narwal in 1843 on account of its central position. The town contains a second-class police-station, an imperial post-office, and school. The Chaukidám Act (XX of 1856) is in force, and the annual receipts from the house-tax thereby imposed amount to about Rs 325. Out of this income an establishment of three watchmen is maintained.

PATÁRA, a large village in parganah Ghátampur, stands on the Hamírpur road, 20 miles south from Cawnpore. It had in 1872 a population of 3,241 inhabitants, and is the parent village of a large body of Baís Thákurs.

RAJPUR, a village of parganah Bhognipur, stands on the Kálpí and Etáwa road, 43 miles from Cawnpore. The population amounted in 1872 to 1,979 persons. It was built by Rája Todar Mal Khatri, the celebrated finance minister of Akbar (1556-1605), and is sometimes called Rájpur Todar. Except for the memory of its founder, the village is in no way remarkable.

RASDHÁN, a village of parganah Derápur, stands on the Derapur-Sikandra road a little to the north of the old Mughal road, 42 miles from Cawnpore. The population in 1872 numbered 3,367 souls. A market is held here on Tuesdays and Saturdays. It has a local celebrity as the place where Naríndargír, *jágírdár* of parganah Sikandra, fixed his residence. His widow, known as the Rání of Rasdhán, lives in Cawnpore on a third share of the pension allowed by the British Government in lieu of the profits of the *jágír*. The other two-thirds were allotted to the illegitimate sons of Naríndargír, but were confiscated for rebellion in 1857-58.

RASÚLABAD, the capital of the parganah so named, lies 40 miles north-west of Cawnpore and 9 north of Jhínjbak railway station. It contained in

1872 a population of 4,331 inhabitants, and has a tahsíl, a first-class police-station, an imperial post-office, and tahsíl school. The fort, in which the tahsíl offices are located, was built by Govind Ráo Pandit, governor of this province under Marhatta rule (1756-1762).

RASÚLABAD, a parganah or tahsíl of the Cawnpore district, is bounded on the east by parganahs Shurápur and Bilhaur, on the north-west by the Farukhabad and Etáwa districts; on the west again by the latter district; on the south-west by parganah Derápur, and on the south-east by parganah Akbarpur. According to settlement records it contained 145,225 acres, of which 50,777 were unassessable, 22,446 culturable, and 72,002 cultivated.

The soil of the parganah is in most places a fertile loam, changing to a reddish sandy soil on the banks of the Rind, and stiffened into a hard clay wherever water lodges. Irrigation is plentiful, both from a canal distributary and from wells, masonry or earthen. In the north, water is also furnished by several large swamps or *gháls*, on which grow extensive crops of rice. The parganah is drained not only by the Rind, but also by the Choya and Siyári brooks, and in its extreme northern corner by the Pándu. It is connected by unmetalled roads with Bilhaur and the Jhunjhak railway station.

The parganah derives its name from Rasúl Khán, a prefect or *ámil* under the Musalmán rule, who built the mud fort now occupied by the tahsildári building. It is sometimes called Malgosa, the origin of which name is unknown.

The current settlement. The current settlement was effected by Mr. Evans, who assumed the following rent-rates for the main divisions of soil :—

Soil.					Rate per acre	
					Irrigated.	Unirrigated.
					Rs. a. p.	Rs. a. p.
Gauhán	...	...	..	...	7 15 5	6 9 7
Manjha	...	.	...	..	6 2 4	5 5 7
Barha	..	...	..	.	4 3 11	3 2 1

On the foundation of these rates the revenue was based in the usual manner. It amounted to Rs. 1,95,750, or, including the 10 per cent cess and *patwáris'* fees, to Rs. 2,25,112. Its incidence per acre was Re. 1-5-6 on the total, Rs. 2-1-2 on the culturable, and Rs. 2-11-6 on the cultivated area.

The former demand had amounted to Rs 1,91,557 The present and past Settlement areas¹ areas may be compared as follows —

		Total area.	UNASSIGNED AREA		ASSESSABLE AREA						Total assessable area
			Revenue-free	Unculturable waste	Groves	Culturable waste	Fallow.	Cultivated			
								Wet	Dry.	Total	
		Aeres	Acres.	Aeres	Acres	Acres	Acres	Acres	Acres	Acres.	
Present	...	145,225	..	60,777	3,631	16,522	2,293	48,610	23,392	72,002	94,448
Past		142,613	2,634	56,458	...	14,165	8,027	41,827	19,502	61,329	83,521

Of the total area, therefore, about 35 per cent is unculturable and 65 culturable, while of the culturable area, again, 76 per cent is cultivated. Owing to the construction of the canal distributary, irrigation has since the time of the last settlement increased by 17.8 per cent, and now benefits 67.8 of the cultivated acreage. Settlement operations disclosed the fact that 2,101 proprietors and 30,490 cultivators were distributed over the 216 estates (*maháls*) of the

Landholders and parganah. The principal proprietary castes are the Gahlots, who are members of the same tribe as settled in parganah Tirwa of Farukhabad, and the Chamargau, whose head-quarters are at Nár, on the river Rind. The bulk of the property belonging to the rebel Rája of Nár was on confiscation made over to the leading members of the Khánpur

Their tenures. Gaur family, one of whom acted as tahsildár of this parganah during the disturbances of 1858. The tenures of landholders may be thus distributed —

	Number of villages	Zamindáris			Perfect pattidáris			Imperfect pattidáris.			Bhayachára.		
		No. of villages	Area.	Revenue.	No of villages	Area	Revenue.	No of villages	Area.	Revenue.	No of villages	Area	Revenue.
		Acres	Rs		Acres	Rs		Acres	Rs.		Acres	Rs.	
Rasúlábád,	168	106	42,537	1,15,610	26	12,527	35,120	35	14,764	38,420	1	2,172	6,600

¹ See note, page 199.

Twenty-eight villages were owned by single individuals, 37 by less than five sharers, and 10 by more than 50 sharers each.

During the currency of the expired settlement only one village was sold and one farmed for arrears of revenue, but nearly one-third of the parganah changed hands through private transfers. Such alienations took place chiefly during the earlier years of the settlement. The price of land per cultivated acre rose during the same period from Rs 8-0-5 to Rs. 29-13-6 in private transactions, and from Rs 3-13-9 to Rs 12-5-11 in public sales. Hence it may be inferred that the pressure of the former revenue demand became lighter in the lapse of years, and that the value of land increased proportionately with increased irrigation, tillage, and prices.

Cultivators and their tenures The tenures of the cultivating classes, chiefly Thákurs, Bráhmans, and Lodhás, may be thus classified :—

Land held by				Proportion	Average area of holding in acres	Rate of rent per acre
						Rs. s. p.
Proprietors as such	..	Resident	..	87	73	4 14 11
Occupancy tenants	..	Non-resident	..	99	23	4 0 8
Tenants-at will		Resident	..	91	23	5 0 2
		Non-resident	..	26	13	4 12 10

Kharif or autumn crops occupied at measurement 34,421 acres, or 48.0 per cent of the cultivated area, while *rabi* or spring crops covered 37,408 acres, or 52.2 per cent of the same. Of autumnal growths cotton occupied 9,211, *joár* 13,208, and *báya* 530 acres. The principal spring crops were wheat (7,006 acres), *byhra* (25,509 acres), and sugarcane (2,236 acres). According to the census of 1872, parganah Rasulabad contained 153 inhabited villages, of which 32 had less than 200 inhabitants; 50 had between 200 and 500, 43 had between 500 and 1,000; 22 had between 1,000 and 2,000, three had between 2,000 and 3,000, and three had between 3,000 and 5,000.

The total population in 1872 numbered 98,505 souls (44,832 females), giving 442 to the square mile. Classified according to religion, there were 93,827 Hindús, of whom 42,612 were females, and 4,678 Musalmáns, amongst whom 2,220 were females. Distributing the Hindu population amongst the four great classes, the

census shows 15,204 Bráhmans, of whom 7,037 were females, 10,989 Rajputs, including 4,389 females, and 1,186 Banyás (497 females); whilst the great mass of the population is comprised in the other castes of the census returns, which show a total of 66,418 souls (30,689 females). The principal Brahmin subdivision found in this parganah is the Kanaujya (15,129). The chief Rajput clans are the Gahlot (2,017), Gam (1,057), Chandel (411), Chauhan (251), Rathor (227), Gaharwán (123), Parihár (102), Sombansi, Súrajbansi, Chamargaur, and Janwán. The Banyás belong chiefly to the Purwál (499), Dhisar (331), and Umar (202) subdivisions. The most numerous amongst the other castes are the Ahír (12,492), Chamúr (9,629), Lodha (5,945), Káchhi (1,752), Gadariya (4,233), and Teh (3,464). The Musalmáns are distributed amongst Shukhs (3,036), Patháns (1,257), Sayyids (320), and Mughals, or entered as without distinction.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age) 108 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,155 in domestic service, as personal servants, water-carriers, bathers, sweepers, washermen, &c.; 656 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 21,701 in agricultural operations, 1,600 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,710 persons returned as labourers and 623 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 216 as landholders, 58,836 as cultivators, and 37,204 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,360 males as able to read and write out of a total male population numbering 53,673 souls.

RATANPUR, an important village in parganah Rasúlabad, stands 36 miles from Cawnpore, and had in 1872 a population of 3,126 persons.

RÁWATPUR, a small town of parganah Jaymau, lies five miles west of Cawnpore, and in 1872 contained 3,699 inhabitants. Here is the seat of a Chandel *Rówat*, from whose title the town derives its name.

RÉLA, a village in parganah Akbarpur, is distant 28 miles west of Cawnpore, and had by the last census (1872) a population of 1,811 souls. Here is a station of the East Indian Railway and an imperial post-office. A market is held here on Mondays and Thursdays, and a native has built in the village an indigo factory.

SACHENDI or CHACHENDI, a town of parganah Jáymau, stands on the Kálpi road, 13 miles from Cawnpore, and in 1872 contained 84,802 inhabitants. The town has an encamping-ground for troops, a first-class police-station, and an imperial post-office. It is four miles from Bháupur railway station. Sachendi was the chief residence of a branch of Chandel Thákurs, whose head bore the title of Rája. For his rebellion in 1857-58 the estate was confiscated and sold by auction.

SANJETI or SAJETI, a village in parganah Ghátampur, stands on the Hamírpur road, 33 miles from Cawnpore, and had in 1872 a population of 980 souls. Here is a second-class police-station.

SÁRH, the town which once gave its name to the obsolete parganah so named, lies 15 miles south-east of Cawnpore, and has an almost entirely agricultural population of 1,983 persons.

SÁRH SALEMPUR or NARWAL, the most eastern parganah in the Cawnpore district, is bounded on its convex north-eastern frontier by the Ganges, which separates it from the Unáo district; on the north-west and south-west by parganahs Jáymau and Ghátampur respectively, and on the south-east by the Fatehpur district. It contains according to its settlement records 136,755 acres, of which 34,818 are unassessable, 22,910 culturable, and 79,027 cultivated, but these figures are liable to slight alterations through the vagaries of the Ganges, which subjects the river-side villages to constant change. The Grand Trunk Road from Allahabad to Delhi passes through the north of the parganah, and the East Indian Railway, running parallel to that road, has at Phuphuár a station named after the neighbouring village of Súsaul. A metalled road connects Mahárájpur with the old indigo factory of Najafgarh, and an unmetalled road connects Súsaul with Narwal, the capital of the parganah, while several roads of the latter class converge upon the town of Sárh. The rivers Pándu and Rind cross the parganah from north-west to south-east, the former discharging into the Ganges at the junction of the Cawnpore and Fatehpur districts. A small area is drained by the Paghaya water-course, a tributary of the Pándu; while a nameless stream traverses the large *úsar* plains in the north-west of the parganah, and cutting its way through the cliff of the Ganges, joins that great river. Two land-locked basins at Rahnas and Subassi are the only lakes of importance, but there is a very large pond at Tilsahi. The Halwákhanda distributary of the Ganges canal, prolonged beyond the discharge of that canal into the Ganges, waters a comparatively small acreage and terminates in a ravine of the river Pándu.

Sárh Salempur was composed of several parganahs or parts of parganahs thrown together for the sake of compactness. These were Sárh Salempur, Domaupur, Koria, Majháwan, and Jájmat. Sárh practically corresponded with the tribal limits of the Gantam Thákurs, and Salempur with those of the Bais clan in the south of the parganah. The Ghátampur border is occupied by Jaganbansi Bráhmans. The Narwal estate was bestowed on Chauháns of the Rameipuri family before 1801. The history of all these tribes has been given at sufficient length above.¹ The most important event of recent times was the settlement of the land. The current settlement,² revenue lately completed by Mr Wright. The records give the following classification of the present and past areas —

	Total area	UNASSESSED AREA		ASSESSABLE AREA						Total assessable area.
		Revenue free.	Unculturable waste.	Groves	Culturable waste	Fallow	Cultivated			
							Wet	Dry	Total	
	Acres	Acres	Acres	Acres	Acres	Acres	Acres	Acres	Acres.	Acres
Present,	136,755	11	34,807	6,468	13,568	2,884	40,224	38,608	79,027	101,037
Past .	131,431	5,460	43,821	...	4,696	2,253	51,846	23,355	75,201	82,150

Of the entire area, therefore, 24·1 per cent. is unassessed and 75·9 per cent. assessed, while of the latter 78·0 per cent is cultivated. Of the cultivated area, again, 51·4 per cent is irrigated, chiefly from masonry wells, but largely also from the canal. No less than 318 wells have been sunk in the last thirty years, and the canal now waters 5,654 acres.

Mr Wright lowered the revenue by Rs. 6,974, that is, from Rs. 2,35,844 to Rs. 2,28,870. The chief cause of the reduction was the over-assessed condition of the Najafgarh estate, which called for heavy relief. The incidence of the revised demand is as follows —

On total area	On culturable area	On cultivated area
Rs. a. p.	Rs. a. p.	Rs. a. p.
1 11 11	2 4 8	2 15 0

¹ Page 58.² See note, page 199.

Landholders and
their tenures

The tenures of the landholders who pay this revenue
may be thus distributed —

Number of maháls or estates	Zamindári			Perfect pattidári			Imperfect pattidári		
	Number of maháls	Area.	Revenue.	Number of maháls	Area.	Revenue	Number of maháls	Area.	Revenue.
		Acrea.	Rs		Acrea	Rs		Acrea	Rs
215	137	39,643	1,14,610	40	19,356	58,410	38	18,932	55 850

Of all the villages but 37 are held by single proprietors, who are 17 in number, chiefly residents of Cawnpore. The estate accumulated by Khagole Singh Gautam was dismembered on his death by division amongst his kinsmen. The Chauháns of Narwal, whose head is a titular Rájá, are declining, while their estate is gradually passing into the clutches of money-lenders. Amongst the Bais Thákurs, on the other hand, are many intelligent land-owners who have managed to keep and add to their estates.

During the expired settlement 52 per cent of the property in land was transferred, owing principally to an oppressive revenue demand. The chief case in point is that of the Najafgarh indigo estate. At the time when this property became available for settlement indigo was considered a highly promising speculation. Excessive bids of rent were made for the land by farmers, who were afterwards confirmed as proprietors, their rent being changed into revenue. There followed, however, a depression in the indigo trade, and the estate became unable to bear the high demand assessed upon it in more prosperous days. The value of land has, in spite of adverse circumstances, increased, and its price almost trebled during the thirty years of the past settlement. That price rose, in fact, from Rs 10-7 to Rs 29-7-2 in private contracts, and from Rs 8-11-6 to Rs. 26-13-1 in public auction, the average purchase-rate per acre being as follows:—

					Price per acre	Years' purchase of revenue.
					Rs a. p	Rs. a. p
Private sale	...	...	...	...	18 12 3	6 0 0
Public sale	...	...	..	..	16 5 8	5 8 0
Mortgage	...	...	..	..	14 3 5	5 4 0

The tenures of cultivators may be thus classified —

Land held by				Proportion	Average area of holdings in acres	Rate of rent paid per acre
						Rs a p
Proprietors as ofr		...		6 8	7 0	
Occupancy tenants	{ Resident	...	...	52 9	4 1	5 0 9
	{ Non-resident	.		8 3	3 1	3 12 9
Tenants-at-will	{ Resident			18 4	3 1	5 8 11
	{ Non-resident	.	..	5 7	3 0	4 4 5

The assessing officer assumed that the following rates of rent were paid by tenants on various soils —

SOILS					
<i>Gauhán.</i>		<i>Manjha</i>		<i>Barha</i>	
Wet	Dry	Wet	Dry	Wet	Dry
Rs a p	Rs a p	Rs a p.	Rs a p	Rs a. p	Rs a p
9 11 2	6 3 9	6 7 2	5 1 3	4 13 7	3 1 3

The autumn crops occupied 42.9 per cent of the cultivated area, the principal growths being cotton (3,950 acres), joár (14,078 acres), and bájra (3,562 acres). The spring crop covered 45,537 acres, the chief staples being wheat (6,488 acres) and *bijhra* (35,868 acres). Tobacco is largely grown at Domanpur, Sirsaul, and Pásíkhera; a large pond at Barei-Garhu is utilized for the cultivation of *pán* (*pipeer butel*).

According to the census of 1872 parganah Sárh Salempur contained 173 inhabited villages, of which 40 had less than 200 inhabitants; 69 had between 200 and 500, 37 had between 500 and 1 000; 21 had between 1,000 and 2,000; and six had between 2,000 and 3,000. The principal towns are Sirsaul, Narwal, and Barei-Garhu. Markets are held at each, but that at Barei-Garhu is most important grain and cattle being brought hither for sale in considerable quantities. The total population in 1872 numbered 99 303 souls (47,721 females), giving 477 to the square mile. Classified according to religion, there were 95,130 Hindús, of whom 45,758 were females, and 4 173 Musalmans (1,963 females). Distributing the Hindu population amongst

the four great classes, the census shows 18,678 Bráhmans, of whom 9,393 were females : 10 926 Rajputs, including 4,650 females ; and 2,672 Baniyás (1,287 females) whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 62,854 souls (30,428 females). The principal Bráhman subdivision found in this parganah is the Kanaujiya (18 527). The chief Rájput clans are the Gautam (3,865), Bais (2,405), Chandel (550), and Chaubán (465). The Baniyás belong chiefly to the Dhiúsar (2,324) subdivision. The most numerous amongst the other castes are the Ahír (13 974), Chamár (7,706), Kachhi (5 842), and Gadariya (3,573).

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 101 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 3,607 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c : 270 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 17,986 in agricultural operations. 4,509 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 6,556 persons returned as labourers and 946 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,507 as landholders, 48,541 as cultivators, and 48,255 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 3,007 males as able to read and write out of a total male population numbering 51,582 souls.

SHIÚLI, a large town of parganah Shiurájpur, stands 22 miles north-west of Cawnpore, and had in 1872 a population of 4,179 inhabitants. It has four divisions or wards, inhabited—Tiwaríána and Birtíána by Bráhmans, Dhákan and Híráman by Chandel Thákurs. It was formerly the headquarters of Shiúli parganah, now absorbed in that of Shiurájpur. The foundation of the town is ascribed to a Banjára, who, while digging in the forest which covered its site, discovered an image of the god Shiva or Shiu.

SHIURÁJPUR, the capital of the parganah thus named, stands on the Grand Trunk Road, 21 miles north-west of Cawnpore, and had in 1872 a population of 7,883 souls. This estimate includes, however, the villages of Rájpur and Barrájpur, which may be treated as part of the town. The public buildings are a tahsili, a first-class police-station, an imperial post-office, and Government school. There was formerly a fort, the seat of a Chandel Rája,

whose family had immigrated hither from Radhan ; but his stronghold was razed to the ground after that chief's rebellion in 1857-58.

SHIBRAJPUR, a parganah or talisíl of the Cawnpore district, is bounded on the north-east by the Ganges, which disjoins it from the district of Unáo ; on the north-west and west by parganahs Bilhaur and Rasúlabad respectively, on the south-west by Akbarpur parganah, and on the south-east by parganah Jájmau. Its area according to settlement records is 174,833 acres, of which 56,627 are unassessable, 24,891 culturable, and 93,315 cultivated.

The parganah consists of the *duábs* of the rivers Ganges, Non, Pándu, and Rind. The strip of land along the Ganges is a high ridge bounded on the river-side by a cliff intersected with deep ravines. The Physical geography. only drainage which finds its way into the Ganges is that of the immediately adjacent country. The whole strip is raviny. Its soil presents sometimes a hard barren appearance, and is often sandy, but evens down occasionally into level plateaux, whose surface is fertile and well cultivated. Between the raviny strip and the banks of the Non is a productive alluvial tract, entirely free from that alkaline devastator, *reh*. This tract is densely populated, there being over 1,000 souls to the cultivated square mile. The *duáb* of the Non and Pándu consists of a rich level loam (*dúmat*), much affected, however, in its more northern portion by *reh*, whose deposit is ascribed to the obstruction of drainage by canals. There can, indeed, be little doubt that such channels were faultily aligned, or that to them is due the water-logged condition of this nevertheless populous tract. The Pándu-Rind *duáb* has a crisp siliceous soil with a slight reddish tinge (*píha*). There are, however, extensive depressions forming part of the chain of swamp which commences in the neighbouring parganah of Rasúlabad, and near such depressions, the soil from the accumulation of aluminous particles has become a stiff clay (*muttiyár*), deserted to the cultivation of rice, fine and coarse. These swamps are drained by the Laukhia and Súpa water-courses. The canal passes down the fork between Non and Pándu, while distributaries pierce the other two *duábs*. Of the total cultivated area, 23 per cent is watered from these channels, and a good deal of *dúmat* soil in the south of the parganah has been improved by the substitution of canal for *ghíl* irrigation. Notwithstanding the abundance of canal water, wells are extensively used, the worst watered tract is that on the cliff of the Ganges. Here, owing to the elevation of the surface, water lies at a great depth, while substrata are so sandy and treacherous as to render well-digging a perilous and unstable venture. The

unevenness of the ground is, moreover, likely to forbid the increase in this direction of canal irrigation.

The parganah is connected with Cawnpore by the Grand Trunk Road, which has an encamping-ground for troops at Chanbepur. Communication: Unmetalled roads from Cawnpore, Bithúr, Shmrájpur, Rúra railway station, and Rasúlábád converge upon the town of Shmúh. The East Indian Railway passes through the southern corner of the parganah, with a station at Bhámpur.

Shmrájpur as now constituted comprises the old parganahs of Shmrájpur, Barechaman, Shmúh-Sakhrej, and a portion of Bithúr. To History Old Shmrájpur, the domain of the Rája who derived his title therefrom, were added in 1806 the lands of Barechaman Shmúh-Sakhrej comprises the territories of the Chandel Rána of Sakhrej and Chandel Ráo of Onha. Bithúr was divided between parganahs Shmrájpur and Jájman in 1860.

Of the parganah as it now exists, the northern and southern duábs were settled by Mr. Buck, and the central duáb by Mr. Wright. The following statement compares the area of The current settlement of land-revenue¹ the present and past settlements.—

	Total area.	Unassessed area		ASSESSABLE AREA.							Total assessable area.
		Revenue-free	Unculturable waste	Groves	Culturable waste	Fallow	Cultivated				
							Wet.	Dry.	Total		
Present	Acres 174,833	Acres 46	Acres 56,582	Acres 7,977	Acres 13,301	Acres 3,613	Acres 62,610	Acres 30,705	Acres 93,315	Acres 118,206	
Past	Acres 173,155	Acres 5,862	Acres 63,808	Acres ..	Acres 11,289	Acres 5,238	Acres 60,344	Acres 26,914	Acres 87,258	Acres 174,833	

Of the total area, therefore, 69·3 per cent is assessable, while of the assessable area 77·0 per cent. is cultivated. Of the cultivated area, again, 66·2 per cent. is irrigated from the sources shown below.—

Irrigation from			Total irrigation.
Wells	Canals	Other sources	
19·6	40·8	5·8	66·2

¹ See note, page 199

During the expired settlement irrigation increased 38 per cent. and cultivation 74 per cent. But the northern and central tracts were so highly assessed that revision of settlement produced an enhancement of Rs. 204 only—that is, the revenue was raised from Rs. 2,74,643 to Rs. 2,74,847, the incidence of the new demand being as follows :—

	On total area	On cultivable area	On cultivated area.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Incidence per acre . . .	1 10 3	2 5 6	2 15 4

The former assessment had fallen at the rate of Rs. 2-15-4 per cultivated acre

Proprietary body. The landholders who pay this revenue are chiefly Chandel,

Bráhmaṇ purchasers or grantees of Chandel estates, and Kurmís. Of the Chandel *váj* sufficient account has been already given.¹ The various proprietary tenures are thus classified :—

Total number of maháls or estates	Zamindáris			Perfect pattidáris.			Imperfect pattidáris		
	Number of maháls	Area.	Revenue.	Number of maháls.	Area.	Revenue.	Number of maháls.	Area.	Revenue.
		Acres	Rs.		Acres	Rs.		Acres.	Rs.
447	325	62,321	182,077	29	7,033	20,360	93	23,961	72,410

Sixty-two estates, or 18 per cent of the total area, are held by single owners. The large majority of estates (127) are owned by 5 to 16 owners, and only 9 (of which Káshipur is the largest) are owned by more than 50 owners each. Transfers

of landed property have been numerous during the last thirty years. As large a proportion as 79 per cent of the cultivated area has changed hands, 70 per cent permanently. "The mukaddams," remarks Mr Wright, "have been heavy losers, but intelligent landholders, such as Har Lal and Chiranjí Lal Kurmís of Barrí and Sídharí Lal Chaube of Bhewán, have accumulated considerable estates." This result has in some cases been obtained with the aid of usury and indigo. The price of the cultivated acre of land rose during the currency of the past settlement from Rs. 9-3-1 to Rs. 25-10-11 in private contracts; but the price at public auctions has within the last ten years

¹ Page 53.

retrograded. The average price throughout the thirty years has been Rs 14-5 per cultivated acre, or about $5\frac{1}{2}$ years' purchase of the revenue. Turning from the landlord to the husbandman, we find the land thus distributed amongst cultivators of different classes:—

Land tilled by				Proportion	Average area of holding in acres.	Rate of rent per acre		
						Rs. a p.		
Proprietors as <i>sir</i>	...	...		12.5	50	...		
Occupancy tenants	{ Resident	...	...	52.5	30	5	2	4
	{ Non-resident	..	...	13.4	22	3	15	3
Tenants-at-will	{ Resident	...	...	9.3	2.1	5	9	11
	{ Non-resident	.	...	4.5	21	4	13	9

The settlement officers assumed the following rates of rent to be paid by cultivators for the various descriptions of soil.—

SOILS.

<i>Gauhán.</i>		<i>Manjha</i>		<i>Barha</i>	
Wet	Dry.	Wet	Dry	Wet	Dry
Rs. a p	Rs a p	Rs. a p	Rs. a. p.	Rs a. p.	Rs a. p
9 14 7	6 3 5	6 15 9	5 1 8	5 1 9	3 5 3

The autumn crop covers 49.3 per cent of the cultivated area, the principal growths being cotton (6,695 acres), joár (16,749 acres), and indigo (9,912 acres). The actual cultivation of the last-named staple is probably somewhat greater than that recorded, as it had been reaped before the survey measuring parties began work. The land under spring crops amounted to 59.8 per cent. of the cultivated area, and comprises wheat (10,155 acres) and *byhra* (40,987 acres). Poppy, tobacco, and *pán* are at the same time largely grown.

According to the census of 1872, parganah Shurápur contained 321 inhabited villages, of which 99 had less than 200 inhabitants, 134 had between 200 and 500; 57 between 500 and 1,000, 26 between 1,000 and 2,000; and five between 2,000 and 3,000. The principal townships or villages are Káshipur, Chaubepur, Shíúh, Shurápur,

Kakardehi, and Bairi. Important markets are held at Debíganj or Kákúpur, Chaubepur, and Maitha. of those at Kákúpur and Chaubepur some mention has been already made. That at Maitha is a considerable cotton mart. The total population in 1872 numbered 141,842 souls (166,384 females), giving 527 to the square mile. Classified according to religion, there were 1,360,361 Hindús, of whom 63,728 were females; and 5,481 Muhammadans (2,656 females). Distributing the Hindu population amongst the four great classes, the census shows 37,716 Bráhmans, of whom 18,770 were females; 11,778 Rájputs, including 4,827 females, and 1,863 Banyás (852 females); whilst the great mass of the population is comprised in the other castes of the census returns, which show a total of 8,500 souls (39,279 females). The principal Bráhman subdivision found in this parganah is the Kanauriya (37,618), and the chief Rájput clans are the Chandel (4,784), Gaur (1,717), and Chauhan (1,181). The Banyás belong mostly to the Dhúsar (1,241) subdivision. The most numerous amongst the other castes are the Chamár (13,066), Ahír (11,340), Lodha (7,549), Koli (6,313), Káehli (5,560), Gadariya (5,027), and Kurmi (4,733). The Musalmáns are principally of the Shaikh tribe.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 200 are employed in professional avocations, such as Government servants, priests, doctors, and the like, 4,651 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c., 1,538 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 27,800 in agricultural operations and 6,373 persons as labourers. Only 1,131 persons are returned as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 5,641 as landholders, 73,069 as cultivators, and 63,132 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 3,688 males as able to read and write out of a total male population numbering 7,558 souls.

SHUKRPUR PRÁS, a village of parganah Ghátampur, is 27 miles distant from Cawnpore, and had in 1872 a population of 2,576 inhabitants. It is remarkable for the ruins of a fine inn (*sarái*) and cruciform market built during the rule of Azam Sháh, son of the Emperor Aurangzib (1658-1707). These buildings owed their existence to the fact that the Mughal road once passed through the village.

SIKANDRA, a town of parganah Derápur, stands on the Mughal road, 45 miles from Cawnpore. It was in 1872 inhabited by 2,952 persons, amongst whom the proportion of Musalmáns to Hindús was exceptionally large. But the town had in 1847 a population of 3,484 souls, and has of later years declined much. It is named after its reputed founder, the Emperor Sikandar Lodí (1488-1517), and was formerly the capital of a parganah known as Sikandra Biláspur. The parganah was in 1861 amalgamated with Derápur, and about the same time an incendiary fire destroyed an entire quarter of the town. The importance of Sikandra is still maintained by a second-class police-station and imperial post-office; but numerous ruins exist to testify that its best days are past.

The parganah of Sikandra Biláspur derived its second name from a village on the banks of the Jumna said to have been founded by one Rája Mán Singh Pajwár. This somewhat fabulous chieftain is described as an Unchwár Thákur

History

who migrated from Nibágarh in the west during the reign of the renowned Prithviráj—that is, not quite seven centuries ago.¹ Obtaining possession of several villages in Etáwa and this district, he fixed his head-quarters at Biláspur, and introduced settlers of four castes, viz, Jarha Lodhás, Kaka Pandes, Bharáwa Baniyás, and Kalsarisht Káyaths. The village of Biláspur is still owned by Lodhás; but if it be true that the Meos overran the parganah 700 years ago, Mán Singh's rule must have been of brief duration. The reputed descendants of the invading Meos now call themselves Thákurs, concealing under the historic names of Chauhán and Chandel their somewhat obscure origin. They are permitted neither to eat nor intermarry with true Rájputs, who despise them and often excite their wrath by addressing them as Meos. These Meos were driven back upon the Jumna ravines by an immigration of Gaur Thákurs. Here they established a still traceable *chaunási*, of which fourteen villages are on this side of the river. A large and powerful brotherhood, they proved during the mutiny the scourge of the surrounding country. Many Ahírs and Malláhs settled under their protection in the ravine villages. On the cession of Bundelkhand in 1804, the British Government decided to bestow parganah Sikandra, free of revenue, on Himmat Bahádur Gosáin as a sop to pacify that turbulent chief. He died, however, before he could be placed in possession, and the parganah was granted instead to his illegitimate son, Narindargír Gosáin, whom it was equally desirable to conciliate. Narindargír died in 1840, and the parganah, in default of lawful heirs, lapsed to Government. It was, nevertheless, decided that the proceeds of his domain should, "in the spirit of the grant, remain appropriated

¹ Prithviráj Chauhán, last Hindu king of Delhi, was slain in 1193.

to the family of the late Rája," i.e., to his two illegitimate sons. The villages of the parganah were now settled with the landholders in possession, and a yearly grant equivalent to the profits hitherto derived from the *jāgir* was paid to Narindargir's representatives, a sum was, however, yearly set aside to pay off the late *jagirdār's* debts. The pension enjoyed by his descendants amounted after eighteen years to about Rs. 18,000, and has since increased to Rs. 31,380 per annum. The settlement of 1840 was effected by Mr. (now Sir William) Muir. He found the parganah suffering from the grievous exactions of the late *jagirdār* or his underlings. Narindargir had hypothecated the revenue to farmers who enhanced the demand, took bonds for arrears, and sold up the proprietors at their own pleasure. Had it not been for the large body of Kurmi proprietors, all traces of village communities would long ago have disappeared. Mr. Muir assessed the parganah at the lowest possible rate, in order to give it an opportunity of recovering from its then depressed condition. The incursions of lawless Meos during the rebellion of 1857-58 somewhat retarded its progress and threw for the time large areas out of cultivation. But, except in times of drought, a calamity which is to be averted by a distributary of the Lower Ganges canal, the parganah is now fairly prosperous.

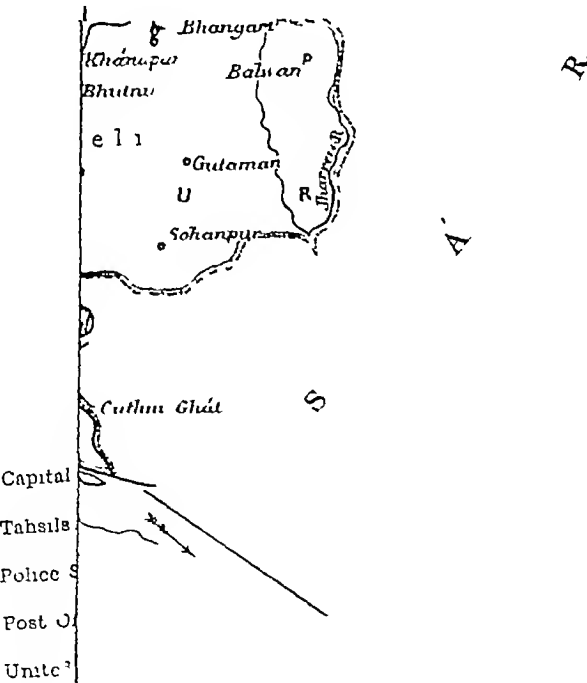
SIRSAUL or SIRSOL, a village in parganah Sārī Salempur, stands on the Grand Trunk Road, 15 miles south-east of Cawnpore, and had in 1872 a population of 3,470 inhabitants. About a mile south-east of the village is the Sirsaul station of the East Indian Railway, but this station is really situated in the village of Phuphnār. The lands of Sirsaul are remarkable for their extensive poppy cultivation.

SIRSAMAU, a suburb of Cawnpore, had in 1872 a population of 2,915 souls.

TILSAHRI, a village of parganah Sārī Salempur, stands 11 miles south-west of Cawnpore, and had in 1872 a population of 2,760 persons.

District
of
GORAKHPUR

Scale 8 Br Miles = 1 Inch



STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT OF THE NORTH-WESTERN PROVINCES.

GORAKHPUR DISTRICT.

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Gazetteer of the district, page

PART I. GEOGRAPHICAL ¹

GORAKHPUR, a district in the Benares division, and after Mirzapur the most extensive non-Himálayan district in the North-Western Provinces, lies between north latitude $26^{\circ} 7' 45''$ and $27^{\circ} 29' 15''$ and east longitude $83^{\circ} 8' 0''$ and $84^{\circ} 32' 30''$. It is bounded on the north by Nepál, from which it is separated

¹ The materials for this notice have been supplied chiefly by Mr E. Alexander, B.C.S., who acknowledges the aid derived from the Settlement Reports and the writings of Swinton, Hamilton, Cunningham, Elliot, and others. But throughout the work, and especially in its latter portions, considerable additions have been made by Messrs W. Crooke and H. Courbeare of the same service.

by an arbitrary line of boundary pillars; and on the west by the district of Basti, the frontier being for a short distance formed by the Ghúngli and Rápti rivers. On the south it is divided from the Azamgarh district by the river Ghagra; and on the east from the Champáran and Sárán districts of Bengal by a line mostly artificial, but supplied for a few miles by the former bed of the Great Gandak river, whose main stream now runs almost wholly within that province. The maximum breadth of the district from east to west is 86, the minimum 47, and the average 64 miles. Its maximum length from north to south is 83, its minimum 70, and its average 75 miles. Gorakhpur has, excluding fractions, a total area of 4,584 square miles, of which 2,700 may be roughly estimated as under cultivation, 1,102 as culturable, and 782 as barren.¹ The total population by the last census (1872) was 2,019,361 souls.²

The following table shows the subdivisions into which for purposes of revenue and general administration the district is divided, and details the area, revenue, population, and police jurisdictions of each:—

Tahsil	Parganah.	Included by the <i>Am t Akbari</i> in	Land revenue in 1877-78	Present area in square miles (omitting fractions.)	Population in 1872.	Included in the police jurisdiction of
I—Maharājganj	1 Bináyakpur	Bináyakpur and Tilpui	Rs 17,111	145	21,722	Nankot or Prásia
	2 Tilpui		48,675	287	57,021	Nichlaval, Maharājganj Simra, and Kotibhar
	3 Havell Gorakhpur (Part I)	Gorakhpur	2,08,368	789	240,812	Ditto, except Nichlaval
	4 Ditto (Part II)	Ditto	1,74,217	474	231,213	Panua, Rigauli, Baraicha, Mansurganj, Pipraich, and Gorakhpur
II—Hazar or Sadr	5 Bhaupár (Part I)	Bhaupára	26,170	64	33,852	An outpost.
	6 Maghar	Ratanpur	62,953	116	65,810	Sahajanua and Rudai-pur
III—Padrauna	7 Sidhua Jobna (Including tappa Batsara)	Dhewápára Kuhá na	3,37,202	923	74,041	Kotibhár Rámkola, Padrauna, Kassias, Bishunpura, Táralulwa and Kázipur, and Taria Sújan
	8 Havell Gorakhpur (Part III.)	Gorakhpur	87,258	156	69,821	Háta, Chanra, and Bar-hi
IV—Háta	9 Sháhjahánpur	Dhewápára Kuhá na	78,454	136	81,562	Háta and Táralulwa
	10 Silhat	Gorakhpur	1,15,987	279	135,847	Háta, Deoria, and Rudarpur
	11 Anola	Anhola	43,721	111	70,116	Rudarpur and Deoria
V—Bánságón,	12 Dhurípár	Dhurípára	1,12,181	317	177,692	Bánságón, Beighát, and Gola.
	13 Bhaupár (Part II)	Bhawápára	32,307	77	48,674	An outpost
VI—Deoria	14 Chhillápár	Chhillápára	42,070	110	48,019	Barhaganj
	15 Salempur	Dhewápára Kuhá na	2,96,886	667	318,648	Khukundu, Khámpár, Barhaj, and Lára
Total	..	...	16,83,460	4,584	2,019,350	

¹ Those accustomed to Indian statistics will not be astonished to learn that there is a difference of as much as 634 square miles between the highest and lowest estimates of cultivation obtained from the different returns consulted. The figures above given are founded on the settlement reports, allowance being made for the increase which has undoubtedly taken place since they were compiled, as well as for cultivation in jungle grant lands not surveyed at settlement.

² Details of this population will be found in the beginning of Part III.

The parganah divisions almost all represent roughly the limits of the territories of the various petty princes who parcelled out the country between them before the Muhammadans acquired any real hold on it, and their origin may be briefly described as follows :—

(1) *Bináyákpur* corresponds with the eastern portion of the Bútwal Rájá's territory as it stood after the separation of (2) *Tilpur* by Tilak Sen about 1725 A. D. He represented the younger branch of this family, and divided the family possessions with his elder brother, Bináyak Singh. The parganah of Bináyakpur was cut in two after the Nepálese war by the cession of a strip of land to the Gurkha chiefs, and on the division of Basti from Gorakhpur in 1865 its western portion was included in the former district.

(3) *Haveli Gorakhpur*.—The northern, which is locally as well as in the settlement reports recognised as having formed a distinct tract from the southern portion, represents the domain held for some time by the Thárús. It was divided from the southern portion, which formed the Satási rāj, by a vast forest, and was itself for the most part woodland. Not being clearly occupied by any Rájá, it received no separate name, and was considered by the Muhammadans as attached to the Haveli parganah.

(7) *Sidhwa Jobna*.—The name is said to be derived from its being a wild region, into which holy men or *siddhas* went to perform austerities. It embraces all the tract which lay above the territory of the Majholi Rájá and east of the Satási rāj. The southern portion represents the country held by Rájá Madan Singh to the north and east, just as (9) Sháhjahánpur represents that to the south and west. The north agrees roughly with the limits of the Padrauna talúka. Sháhjahánpur was at one time included in the same parganah.

(6) *Maghar*.—This parganah was cut in two at the separation of the Basti district (1865), and marks the limits of the old Maghar rāj.

(5) *Bhauápár* corresponds with the possessions of the Satási rāj along the west bank of the Rápti.

(11) *Anola* was the territory of the Anola Rájá.

(10) *Silhat* is the tract so long (1633-83) disputed between the Majhauri and Satási Rájas, while (12) *Dhurápár* was the country conquered by Dhúr Chand Singh (circ. 1350). (14) *Chillúpár*, once known as Chahluapár, was the name of a part of the country annexed by the Simara Bábu, who thereon became Raja of Chillúpár (circ. 1630), and (15) *Salempur Majhauri* was the permanent territory of the Majhauri Rájas, who held Sháhjahánpur and Silhat for a time only.

The formation of the present district may now be briefly described. Elliot¹ describes sarkár Gorakhpur as consisting in Akbar's time (1596) of 19 parganahs and 24 mahals as follows:—

1. Atraula	11. Rasulpur Ghans (2 maháls).
2. Anola	12. Rámgarh Gauri (2 maháls).
3. Bináryápur (2 mahals).	13. Gorakhpur (2 maháls).
4. Bámhupárá	14. Katalha
5. Bháwápara	15. Káhlapara
6. Tulpur	16. Máhauri
7. Cháulpára	17. Mandwa
8. Dhurápára	18. Mandla
9. Dhewápara Kuhána.	19. Ratanpur Maghar (2 maháls)
10. Ráhi	

Elliot apparently considers that this sarkár corresponded on the east and south with the present district, and that Dhewápara included Sidhwa Jobna, Salempur, and Sháhjahánpur. It is however more probable that the limits of the sarkár to the east corresponded with the *western* boundary

line of parganahs Sidhwa Jobna and Sháhjahánpur, which and its probable limits. were at that time included together under the name of the former in sarkár Síran. In the settlement report of Sháhjahánpur dated 1832 this is clearly stated to have been the case, and, as will be shown in the historical account of the district, Sidhwa Jobna never really formed part of the Máhauri ráj, and was not likely to be included with it in Dhewápara. The name of the latter tract, too, clearly signifies the country just across the Dhewa (a name of the Ghágra), and would be rightly applied to Salempur Máhauri, but not to Sidhwa Jobna. Sidhwa Jobna was transferred to sarkár Gorakhpur in 1137 F. S (1730 A. D.) and carried Sháhjahánpur with it the latter not being created into a separate parganah until about 1150 F. S (1743 A. D.)

Salempur took its present name on the conversion of the Máhauri Rája to Muhammadaism in about 1565.² Sihhat, the only other parganah now existing which is not given in the above list, was separated from Haveli Gorakhpur about 1700, after its reconquest by the Satásí Rájas. And these four parganahs, with all those on the list except Rámgarh Gauri (which seems to have been retained by the Nawáb Vazír), and with part also of Bútwal, now in Nepal, represent pretty accurately the district of Gorakhpur as it stood when made over to the British in 1801.³ To this district, however, the following

¹ *Recess of the North-Western Provinces*, Vol. II, p. 119. Sarkár Gorakhpur was included in the province of Oudh (*Suba Amdah*). ² The popular and more ancient name of the chief town Salempur is Nawápur, or, according to Buchanan, Nagar. ³ It seems at this time to have been called in official correspondence sarkár Muazzamabad after Feroze Muazzam, son of Aurangzeb.

divisions were annexed when the first English officer was appointed to their charge :—

- (1) *Chakla Málhúl* (consisting of 6 parganahs)
- (2) *Chakla Azamgarh* (11 parganahs)
- (3) *Nawábganj* (6 parganahs)
- (4) *Khairágarh* (7 parganahs).

The last named was immediately afterwards placed in charge of a separate officer, as being too distant from headquarters and changes in that constitution. to be properly managed (1802) After the Nepálese war the whole territory of Bútwal (except parganahs Bináyakpur and Tilpur, which had for some time before our rule belonged at least nominally to Oudh) was transferred to Nepál (1816), while Nawábganj was surrendered to the Nawáb in exchange for some land attached to the Sháhjahánpur district, and in repayment of a money loan borrowed for war expenses Parganahs 1, 4, and 10 in Elliot's list were thus made over to Oudh The third change occurred four years afterwards (1820), when the whole of chakla Azamgarh and the bulk of Málhúl were transferred from the Gorakhpur to the Gházipur and Jaunpur districts, the undivided charge being found too heavy for one officer A fourth alteration in area arose from the transfer of the Tarai to Nepál after the mutiny. No further change seems to have been made till 1861, when, the extent of the district being found too great to allow of its proper administration, a portion was separated to form the new district of Basti. This arrangement, completed in 1865, gave the new district parganahs Rasulpur, Katalha, Ráhlapara, Mahauli, Mandwa, and Mandla, with parts of Bináyakpur and Maghar.

It is not improbable that further changes will soon be made, as the Arrangement of district is still exceptionally large and populous The tahsils. present tahsíl arrangement shown above dates only from 1872 The division by tahsils seems to have been introduced for the first time in 1804, when the present Gorakhpur district, with some part of Basti, was divided into five subdivisions, over each of which a tahsildar was placed This officer was at first charged with the maintenance of the police and with the protection of life and property throughout his tahsíl, as well as with the collection of revenue, for which the kánúngo seems to have been directly responsible. He was allowed a percentage on the collections, and bound to maintain a sufficient police force to guard the treasure and put down dakaita with a strong hand.

independent Rájá, though its boundaries were occasionally altered by the results of a local war, was usually marked off with clearness, and, as already noticed, gave their limits to most of the present parganahs. The tappa division seems to have been almost as ancient and almost as clearly defined.

Its exact origin is extremely hard to ascertain, but there is much in favour of the theory that tappas represent the lands held by vassals of the independent Rájás under what Elphinstone¹ justly calls the Rájput *feudal* system. There is no doubt that this system prevailed in Gorakhpur. The *virt* tenure in force to this day is nothing but a feudal tenure, the service it exacted having been, as in other similar cases, converted into a scutage or money payment.² There are 158 tappas in the present district, with an average area of about 30 square miles each. In Sidhua Jobna and in South Haveli Mr Lumsden notices that the subdivisions are in many cases co-extensive with natural divisions of soil, or with limits marked off by other natural boundaries, such as rivers. He also mentions that in the latter parganah they often represent talúkas "which might appropriately be formed into tappas at the arrangement of fiscal subdivisions consequent on the cession." He does not, of course, by this mean that the tappa subdivision was only introduced at the cession. Tappas are mentioned as early as when Rájá Bernáth invaded and established himself in Chillúpár (*circa* 625), and they seem to correspond roughly with the old "lordship of ten towns" mentioned by Mann. There is, however, one broad difference between them and the same divisions in other parts of the country: the township was never here the same important limit as elsewhere. Mr Wynne, in his Saháranpur report, but speaking of Gorakhpur, has pointed this out, and, as will be shown in the paragraph on "Tenures," the rights, tenures, and subdivisions below the ráj were in almost all cases founded by and dependent on the Rájá. The tappa was therefore no merely artificial classification of the townships for administrative purposes. It very probably at first represented the lands held under the Rájá by each baron and his kinsmen. Afterwards, perhaps, when the country had to some extent settled down, when payment had been substituted for service, and the division of property amongst different members of the family had been recognised, the tappas were converted into merely fiscal subdivisions and their boundaries fixed by fiscal considerations only. The word itself seems to signify a share or offshoot of some larger whole. Thus it is sometimes used to signify a colony from an older village, as in the case of tappa Patna, a daughter settlement of Patna Khás in parganah Sháhjahánpur. The following is a

¹ *Hist.*, Book II, Chapter 2.

² *Vide inf.* "Tenures."

list of the tappas, showing the tahsili and thána jurisdictions to which they each belong :—

From north-east to south-west

Tahsili.	Parganah	Thána	Tappa.
Mahárájganj ...	Bináyakpur ...	1. Piasia or Naikot,	1. Mirchawar 2 Sirsa 3 Part of Lehra
		2. Tútubhári ...	4 Nagwan 5 Sukarhari
	Tilpur ...	3 Nichlaval ...	6 Khás 7 Domarkand 8 Bharathkand
		4 Mahárájganj .	9 Sonari
	Haveli Gorakhpur,	5 Kothibhar ...	10 Puráni Karhi 11 Nai Karhi 12 Matkopa (part)
		Mahárájganj...	13 Katabar Lehra (part)
		6 Simara ...	14 Sumakhori 15. Rigoli
		7 Rigoli ...	16 Part of Bhári Baisi 17 Sikra.
		8 Panfara ...	Bhári Baisi (part)
		9 Baraicha ...	18 Bání 19 Baraicha (part) Matkopa (part.)
		10. Mansúrganj ..	20 Unti 21 Andhaya 22 Lekhman 23 Part of Baraicha.
	2 parganahs and part of a 3rd	5 whole thanás and part of 5 more.	23.
Sadr ...	Haveli ...	11. Pipraich ...	1 Patra. 2. Khuthan
		Rigoli ..	3. Pachwára (part) Ditto (part)
		12. Gorakhpur ..	4 Kasba 5 Maráchi Chaoda 6 Gura.
			7 Haveli. 8 Ret
	Bhauapár ...	An outpost ...	9 Haveli
	Haveli ..	13 Chaura ...	10 Kutali
		14 Barhi ...	11 Rajdhani, 12 Rasulpur
	Maghar ...	15. Sahnyanua ...	13 Gabasand. 14 Satagawan
			15 Uttar Haveli. 16 Aurangabad
		16. Rudrapur ...	17 Bharsand 18. Bhaduseri. 19 Suras 20 Pachuri 21 Khajuri
	1 whole, 2 in part	2 whole, 5 in part	21.

Tahsil.	Parganah.	Thána.	Tappa.
Deoria	Salempur Majholi ..	Deoria	1 Deoria 2 Gúr. 3 Kachuwár (part) 4 Suroli 5 Nai Gnjbari. 6 Samogar 7. Kuchuwár (part.) 8 Satison 9 Baironán. 10 Khúkhundu. 11 Barsipár 12 Puraina 13 Raipur (part) 14 Kaparwár Raipur (part) Mail (part)
	Salempur	31 Khukhundu	15 Gháti 16 Bhitni 17 Haveli. 18 Gutamán 19 Balván 20 Sohanpur. 21 Salempur. 22 Dodh Mail (part) 23 Baha
		32 Barha	
		33 Khampár	
		34. Lár	
	1 whole, 1 in part	4 whole, in part	23
District total	12	34	158

The subdivision of Kasia was separated from the Sadr in 1868, in order to avoid the inconvenience of managing the Subdivision of Kasia Sidhua Jobna parganah from so great a distance as Gorakhpur. Comprising that parganah and part of Shályahanpur, it is in charge of an assistant magistrate-collector, who enjoys a large measure of independence. The subdivision is likely at no distant period to become a separate district.

There are three munsifs' and one subordinate judge's court, their exist-
Civil jurisdictions ing jurisdictions being shown below. The munsifs' courts were formerly at Mansúrganj, Bánsaon, and Deoria; that of the last named being also held for three months in the year at Padraun. In 1862 however, when the headquarters of the tahsil were shifted from Mansúrganj to Maháúrganj, the munsif's court was removed to Gorakhpur on account of the unhealthiness of the northern tract during part of the year. In 1865 the visits of the munsif to Padrauna were also discontinued, and the

following jurisdictions formed on the complete separation of the district have since been retained :—

1 The Sadr Amin's or Subordinate Judges	...	} At Gorahpur	{	Parganah Bináyakpur East
2 Munsif's, 1st grade	...			Tilpur Haveli 4 tappas from Maghar 2 from Bhauápár 8 from Sidhua Jobna
3 Munsif's, 2nd grade	...	} At Deoria	{	Sidhua Jobna, with exception of 8 tappas above Salempur
				Majhauh 6 tappas Silhat.
4 Munsif's, 3rd grade	...	} At Bánsgaon	{	Dhurápár Chillápár Anola
				Bhauápár, with the exception of 2 tappas The remaining 5 tappas in Maghar and 6 tappas in Salempur Majhauh

Besides these there is the court of the civil (sessions) judge at Gorakhpur. The jurisdiction of the latter extends also over the district of Basti

Lying east of Oudh and close under the Himálayas, the district in its physical characteristics differs much from the Gangetic plain. Speaking generally, Gorakhpur is a level tract broken by nothing higher than a few sandhills in the centre and east, and sloping very gently from north-west to south-east. The surface of this plain is intersected by numerous rivers and streams and dotted by a large number of lakes and ponds. The water supply, except in very dry years, is abundant, and the large amount of moisture in the soil gives the country a green fresh appearance, which at once strikes the eye of one entering the district from the more arid country south of the Ghágra. In the north and centre are extensive tracts of jungle and sál forest. The trees are not as a rule of any great size, but the density and extent of the forest in some places convey a feeling of solitude and wildness which cannot fail to impress the traveller who has just left the populous and highly cultivated country in the south. Here and to the south-east there is an expanse of cultivation only broken by fine mango groves or by the numerous streams and *táls* which occur at short intervals. The west and south-west of the district, intersected by the Ám and the Kuána, lie rather low, and in the rainy season this part of the country is as far as the Rápti liable to extensive inundations. If the rainfall is at all exception-

ally heavy the water collects in the valley of the Ámi, and joining the lakes to the east, presents the appearance of an immense sheet of water several miles in extent. To the east of the Rápti the ground rises slightly and there are a few sandhills, but it again sinks towards the south-east, and the general slope of the country is, as before mentioned, in this direction.

Along the north of the district lies the taráí at the foot of the first range of hills; these are about eight miles beyond the frontier in Nepál. The snowy range can be seen distinctly from the frontier, and though there are no hills within the district, their propinquity changes the character of the country altogether from that which it bears in the south. The nature of the landscape in the north is somewhat similar to that of the Dún. The streams are clear, and run, in some cases, over pebbly beds. Large tracts are covered by forests which contain some fine trees. In these tracts there are often open pieces of sward admirably adapted for pasturing cattle, sometimes there are large marshes full of *nal*¹ and infested by tigers and other wild animals. The principal cultivation is rice, and the inhabitants are mostly hill men (Gurkhas) or Thárús, who, though differing from the former, are more like them than like the people of the south. The climate of this tract is, as elsewhere in the taráí, very dangerous at certain seasons of the year, but mild and pleasant at the beginning of the hot season. In the south the appearance of the country is altogether altered, and the population is composed, as in the districts below the Ghágra, chiefly of the ordinary Hindu and Muslim tribes. The climate is good and similar to that of the southern districts. In the east, especially somewhat north of the centre, the character of the country is mixed. Here are undulations and ridges which show for the first time an approach to the hills. Patches of jungle appear, and the climate is not so well suited to natives who come from other districts as that of the south.

As before remarked, the slope of the country is from north-west to south-east. The average height above the level of the sea is only 316 feet. In the north-west the usual elevation is about 350 feet, in the south-east about 305. The highest of the sandhills is 386 feet,² and probably the ground nowhere sinks much below 300.

The soils of the district are classified either according to their position or their composition. According to their position these soils are :—

(1) *Khádar* or low riverside flats. Of such lands the Rápti basin affords typical specimens

¹ A tall kind of reed

² This hillock lies between Padráuna and Kassín. There is another ridge, very little lower, south of Nichlaval in parganah Tilpur.

(2) *Kachár* or the same when liable to yearly inundation. *Kachár* land usually yields a spring crop only.

(3) *Chaur bhát*—that is, land low and marshy, but not necessarily near a river, nor liable to inundation in the same way as *kachár*. It is, in fact, rather a water-logged soil near some *ghát* than a *khádír* soil.

(4) *Chaurídár bhát*, a higher lying soil than the *chaur bhát*, with considerable natural moisture and great fertility.

According to their composition soils are distributed into the following classes:—

(1) *Balua*, a sandy light soil similar to that known elsewhere as *bhár*.

(2) *Dorus*,¹ a dry siliceous loam, in which the sand slightly predominates over the clay, and whose spring crops, therefore, in most years require irrigation.

(3) *Mattiyár*, in which the proportions of sand and clay are reversed, and which requires in most parts of the district little irrigation in ordinary years.

(4) *Bhát*,² a calcareous soil retentive of moisture and requiring no irrigation in ordinary years. Its productive qualities vary very much according to its position, and even the best kind (*chaurídár bhat aval*) requires to be left fallow occasionally.

The *dorus* soil is most prevalent in the south and west, the *bhát* in the centre and east, and the *mattiyár* in the north of the district. In the centre and south-east the more sandy soil crops up in the *bhát*, and rises in some places into the sandhills before alluded to. The *mattiyár* soil in some parts is called *larcla*, a name properly applicable only to a very stiff clay which can be dug up in large clods, and does not crumble like most other soils. "Whenever," says Mr. Swinton, "excavations are made, the sand formation below the superimposed stratum of culturable soil is sooner or later met with. The depth of both strata varies very much in different localities."³

There is very little *úsar* in the district, though some is met with in the south. In the north there are some extensive swamps, and in Tilpur, Bináyakpur, and the extreme north of Haveli,

Úsar or reh.

¹ *Dorus* is near the Ghágra usually known as banjar. In this locality it rises up towards the high bank of the Ghágra, having been raised by the sandy deposit left after each successive inundation (Swinton's *Manual*, page 30).

² On the west of the Little Gandak a number of small eminences crop up in the *bhát* soil, formed of siliceous soil like *dorus*.

³ *Manual*, page 31. It may be here remarked that Mr. Lumden was the only officer who at last settlement seems to have made any thorough classification of soils, and even he does not always keep to the *natural composition*. In the Tilpur and Bináyakpur reports Mr. White and Mr. Wynne seem often to take *dorus*, *mattiyar*, and *balua* merely as names meaning 1st quality, 2nd quality, &c., and it is not at all to be presumed that what they call *balua* is really a sandy soil, it may be an inferior *mattiyar*.

owing to the cold left in the soil by the excessive moisture, a good deal of the land bears virtually only one crop, that of rice. In the south-west, owing to the extensive inundations, some of the land can be sown only with a spring crop, and there is consequently no autumn harvest.

The forests of the district, still very extensive, were a few years ago enormous, but the land they cover is chiefly culturable and often particularly good. From the historical sketch of the district hereafter given, it will seem probable that, owing to the long struggle between Bhars and invading Aryans, but little land was left free of jungle on the final subjugation of the former. The south-west was cleared by the 'Dhuriápár Rájas, Chillápár by them and Rája Bernáth's descendants, and Salempur by the Majhauí Rájas. Between the latter and the Dhuriápár Rája's territory was left a broad fringe of jungle which extended along the Rápti, covering the greater portion of Silhat and Haveli, and remaining unreclaimed, chiefly, no doubt, because it was a bone of long contention between the Satási and Majhauí Rájas. Bhanápár and a part of Haveli were brought under cultivation by the former, Anola and Maghar were reclaimed by the descendants of Chandra Sen's other sons, Bináyakpur was brought under partial cultivation during the Bútwal régime, and Tilpur, with part of Sidhua Jobna, by the Thárús. Haveli was almost entirely covered with jungle till about 1600. Its northern and western portions were afterwards largely reclaimed; but the misgovernment of the ámils between 1750 to 1800 caused the cultivators to abandon their holdings, and the bulk of the parganah was in 1802 covered by jungle. On the rise of the Padrauna talúka the greater portion of the Sidhua Jobna parganah was in the same state, owing to the ravages of the Banjáras and the misgovernment of the ámils.

At the time of its cession to the British a very large portion of the district was covered with forest and scrubby undergrowth. The Collector¹ reported that a transit duty on timber had been levied under the preceding Government and brought in considerable sums. The duty was then farmed, and produced during its first year as much as ten thousand rupees for the Gorakhpur, Basti, and Nawábganj districts, the wood exported being chiefly *sál*, which was sent down to Calcutta. About 1829-30, jungle plots were for the first time granted, subject to a progressive demand, which culminated during its tenth year. About 18,000 acres are still held under the terms of these grants on what is really fee-simple tenure. Most of this land lies in the Gorakhpur parganah, and more than half its area is cultivated. Appli-

¹ Mr. Routledge, 1802-03

cations for such grants soon, however, became so numerous as to excite apprehensions that too large a portion of the land-revenue might become fixed at low rates incapable of enhancement. Government accordingly directed, about the year 1840, that no further grants should be made on such terms. Leases might be granted for periods sufficient to make it worth the grantee's while to clear the land, but on the expiry of those periods the grants must be open to resettlement like other zamindari estates, and also liable to confiscation if the terms of the lease should not have been carried out. The main object of the grants was still to clear the land for cultivation, and a certain amount of land was fixed as the minimum which the grantee must clear if he wished to keep the grant. The amount of acres in any one grant was limited, conditions were also introduced as to sale on transfer and the maintenance of drainage. Still, however, the amount of land held under jungle grants became so large, and the forest was cleared off so rapidly, as to render a scarcity of timber probable. It was deemed more profitable to preserve what was left than to allow its conversion into fields. Accordingly, about 1850, the grants were stopped and all persons were prohibited from cutting wood in the jungles reserved for Government, licenses being, however, granted for the manufacture of charcoal.¹

The following list shows the jungle grants existing in the district during 1842 —

<i>Parganah</i>				<i>Acres</i>
Bināyānpur	{	Lady Malkin	..	23,200
		Mr Bridgman	..	19,120
		Total	.	42,320
Tilpur	{	Mr Finch	.	25,336
		" Hastings	..	1,932
		" Downes	..	13,048
		Total	...	40,316
Sādhua Jābna	{	Mr Finch	..	23,672
		" Sym	..	22,494
		Total		46,166
Haveli	{	Mr Bridgman		50,800
		" Debnan		32,164
		" Arrouch	.	14,140
		" Campier	.	17,624
		" Fitzgerald	...	20,724
	{	" Sym	..	24,484
		" Wilkinson	..	18,812
		" McComish	..	11,020
		" Augustin	..	11,198
		" Fitzgerald (R)	..	4,714
		(A)	..	3,164
		Total	...	11,484
Total				210,428
Total for district				319,220

¹ Since 1862, when the new grant rules were passed, grants have been few and far between

Between 1842 and 1850 further plots to the amount of 30,000 acres were granted in Silhat and of 4,000 acres in Sidhua Jobna. At the end of 1872 the area of the various jungle grants and proportion of cultivation in each stood as follows —

<i>Parganah.</i>					<i>Grant</i> Acres	<i>Cultivated,¹</i> Acres
Bináyakpur	...	..	...	.	43,915	23,722
Tilpur ²	...	..	...	..	16,949	6,197
Haveli	...	...	...	...	210,984	107,607
Sidhua Jobna	...	..	.	..	60,024	30,015
Silhat	...	...	...	...	33,024	23,443
Total					362,035	194,414

Since 1872 a further area of 1,330 acres has been granted on leases which will expire in 1922, and arrangements are in progress for a still larger grant (about 5,000 acres) to the Mahárája of Bettiah. It will be seen from figures just given that more than half of the entire area has been reclaimed. It has now become so much more profitable to grow timber than to reclaim, that on many of the later grants less than half the land has been cleared, and as Government has recently waived its right to resume soldry on the ground that a proper area has not been reclaimed, it is probable that the greater portion of the land now under timber will remain uncleared.

The reserved forests are situate in 18 isolated blocks standing generally "like islands in a sea of cultivation, which runs up into little bays and creeks." The edges of such forests are uneven, and the demarcation has in many cases been clumsily made and imperfectly denoted. A full description of the forests as they then stood is given in Major Pearson's report of 1870.³ According to this officer, the area is between 120,000 and 130,000 acres, or 190 square miles, and Mr Colvin, in his letter on the settlement of the district, says 125,000 acres. From the report of the Forest Department for 1876, however, it appears that the area, lately 125 square miles, has been reduced to 115 only. Hence it is clear that the areas above mentioned must include part of the jungle grants or grazing lands not immediately under the Forest Department, and therefore not to be classed as reserved.

¹ This column does not, like that at p. 277, include the cultivation on fee simple grants.

² Here the area had since 1842 diminished, owing partly to the settlement as zamindari estates of such grants as had fallen in, and partly to resumptions on account of rebellion.

³ Printed in Selections from Government Records, 1870.

The discrepancy in the areas given by the Forest Department is perhaps to be explained by the transfer of a large block of forest land to the left bank of the Gandak, and to its annexation by the Mahārāja of Bettiah, with whom it has recently been settled as a grant. Though there are 18 blocks of Government forest, there are only nine forests shown in the departmental return for 1872, viz —

- | | |
|---------------------------------------|----------------------|
| (1) Nagwān, including blocks I and VI | |
| (2) Sonān | „ II and part of VI. |
| (3) Bhan Bāban | „ VII and VIII |
| (4) East Lehra | „ III and V |
| (5) West Lehra | „ X |
| (6) Bolimpur | „ IX and XI. |
| (7) Dudhan | „ IV |
| (8) Rāmgarh | „ XIII |
| (9) Tilkona | „ XII |


Domakand and Bhaṭṭakand are not shown, and it was from these forests that the land just mentioned was annexed by the Bettiah chief. The whole area now occupied by forests in the Gorakhpur district may be estimated at about 200,000 acres, or about 313 square miles. In 1860 there were 600,000 acres in Gorakhpur and Basti,¹ and as at least two thirds of this must have been in Gorakhpur, it will be seen what a large area has been since then reclaimed. It is, however, certain that the area reclaimed since 1860 is small compared to that cleared between the cession of 1801 and that date.

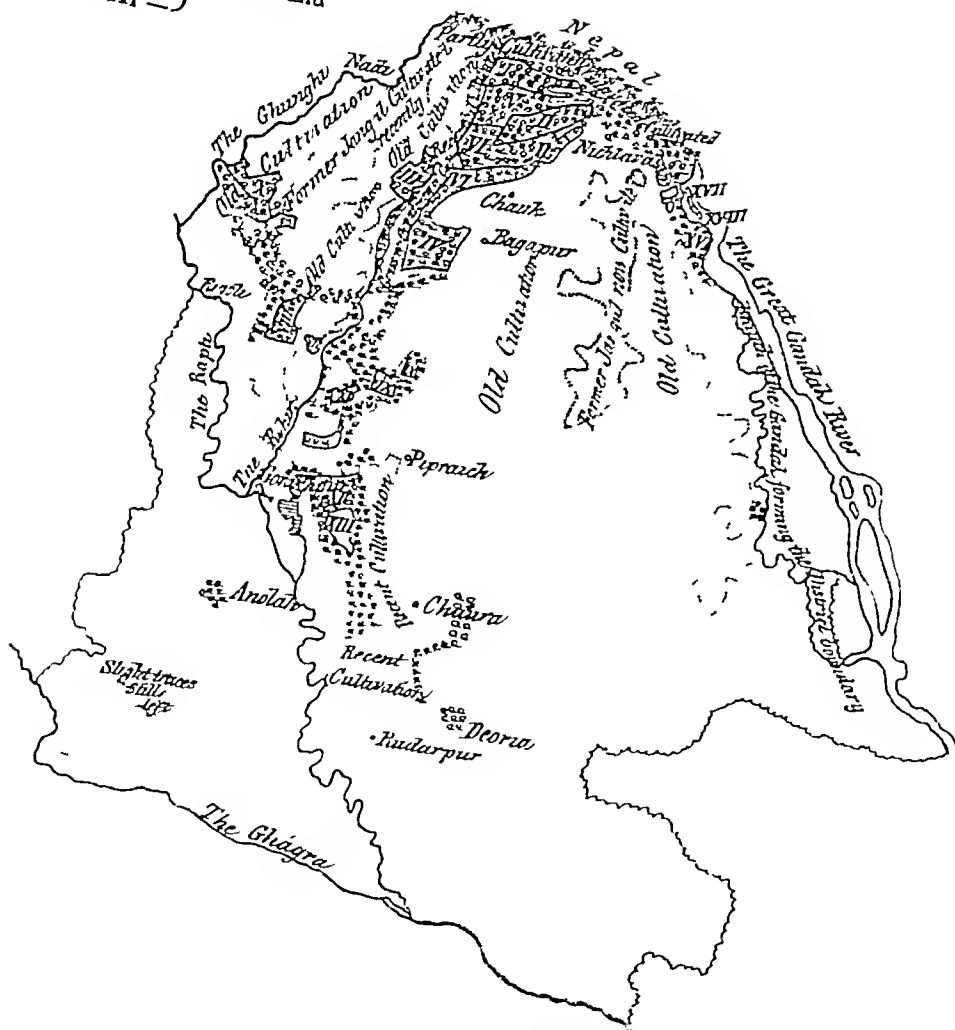
The income from forests is about Rs 40,000 yearly, and the net profit after deducting expenses about Rs 20,000. This income is chiefly derived from the sale of trees felled by the purchasers and of sāl logs sawed by the Forest Department. The usufruct of the minor produce, such as firewood, pasture, thatching-grass, and doves, is usually let for each forest yearly, but yields little profit. A contract for the wild honey is sometimes taken by the Bhaṭṭ caste. Before the forests were reserved it was a common practice for these people to tap the trees for gum, which sold well, but as it was found to ruin the trees it has been stopped. The forest is composed mostly of sāl (*Shorea robusta*) or sālhu as this tree is called when young. There are also a large number of mahua (*Bassia latifolia*), semal (*Bombax Malabaricum*), and shisham (*Dalbergia sissoo*) trees. Most of the timber is at present short. The trees are much overgrown with creepers, and too closely planted to admit of proper growth. The existing supply of timber is therefore limited to small beams for building purposes and firewood. Large scantlings, such as those used for the boatman's "dugouts," are as a rule obtained from Nepāl.

¹ The authority is Swinton's *Manual*

GOVERNMENT FORESTS

- I.—Nagwan.
- II.—Sonári.
- III.—East Lehra.
- IV.—Dhudhai
- V.—Do. Madjar.
- VI.—Do. Jagpur.
- VII.—Bhári Báhan.
- VIII.—Bhán Baisi.
- IX.—Bánki.
- X.—West Lehra.
- XI.—Belmpur
- XII.—Tilkoma.
- XIII.—Rámgarh.
- XIV.—Domakand khás
- XV.—
- XVI.—
- XVII.—} Bharatkand
- XVIII.—

The limits of the old jungle are taken from a map which accompanies Mr Swinton's statistical memoir and are shown by the dotted line. The forest marked by the lines  of black ink and numbered are the Government forests. The remainder are held in grant or fee-simple by private individuals.



THE GORAKHPUR FORESTS

The most important forest held by a private individual is that of Kusmahi, eight miles east of Gorakhpur, belonging to the Míán Sáhíb (Wájd Alí Sháh). This is about 1,300 acres in extent and has been preserved for nearly 70 years. The sál wood, of which it mostly consists, is therefore very fine, and the forest highly valuable. Most of the other private forests adjoin or intermingle with those reserved for Government, and having been cut as soon as the trees were worth anything at all, contain mere shrubs. The accompanying map shows roughly the jungles now existing with the changes since 1860, but it is impossible without a regular survey to note the exact changes in the limits of the jungles, and the map does not pretend to any great accuracy. It must be noticed that some portion of the jungle area is overgrown with long grass only, and not by tree or underwood. This is especially the case in the Bináyakpur and Tilpur parganahs. Here and there in those parganahs patches of cultivation are dotted over the grass jungle, but the size of the map does not permit of their being shown on it. The existing tree jungle lies chiefly in Havelí and Tilpur, but there is some also in Bináyakpur, Silhat, and Padrauna. In Bináyakpur still remains a good deal of grass jungle. A description of the pasture land in the north of the district is given under the head of cattle in Part II of this notice. These pastures generally lie in or around forests.

There are three great lines of drainage, the two first carrying southwards the surplus waters of the north, the third receiving those waters and conveying them south-eastwards into the Ganges.

The first line, that of the Ráptí and its tributaries, drains the western half of the district. The watershed between it and the second line, which may be drawn a little east of the boundary between Tilpur and Bináyakpur parganahs, passes down through Mansúrganj, Háta, Deoria, and Barháj. In the northern portion of this tract is a network of small streams, of which the Rohin, the Ghúnghi, and the Jhárri are most important. These carry off the surplus water from the country immediately below the hills, pouring it into the channel of the Ráptí, which carries it down to the Ghágra. To the Ghágra the Ráptí also conveys the drainage of the centre of the district. The second line, that of the Little Gandak and its affluents, drains all the eastern half of the district, except a small portion of parganah Sidhua Jobna, which inclines towards the Great Gandak. This last-named river may, perhaps, be considered as marking a fourth line of drainage, but affects the Gorakhpur district too little to be classed as one of the principal lines.

Of these the third is that of the Ghāgra, running south-eastwards. It drains the south-west corner of this and the south-east of the Basti district, receiving the Rāpti and Little Gandak on its course down to the Ganges.

One of the distinguishing features in the first tract drained by the Rāpti is the large number of lakes and swamps, and the wide spread of the water overflowing from them and from the streams during the rains. The country in the centre of this line is lower, and the water accumulates therein more, than in the other two. The third tract, through which the Ghāgra flows, is quite different. The country seems to rise towards the banks of the river, and the water flows past rapidly, with none of the stoppages which it encounters on its way down the Rāpti. A more detailed account of the principal rivers may now be given.

The name of the Rāpti originally Irāvati, was corrupted by the Muhammadans into Rāwati, whence its present title (*ut-bt-pt*)

Rivers of the district
The Rāpti After passing through Oudh and Basti it enters this district in parganah Haveli, near Mogalia. The general direction of its very tortuous course is towards the south east. It joins the Ghāgra near Rājpur in tappa Kapaiwār, parganah Salempur; and about three miles before the junction it divides into two streams, enclosing an island belonging to Gaura village. The size and velocity of the stream varies considerably. During the rains it is in some places more than a quarter of a mile broad, and runs at about five miles an hour, while during the summer it is as a rule but 100 or 150 yards wide and travels rather less than two miles an hour. The bed consists of mixed sand and mud. Owing to its extremely winding course, and to the fact that the banks washed by its deep current are usually high and perpendicular, the river does not in most places cause extensive inundations. It nevertheless, by cutting fresh channels, transfers whole villages from one bank to the other, and south of Gorakhpur, where it forms the boundary, from one parganah to another. A precipitous bank on one side of the river is usually faced by a shelving bank on the other. But in some places (*e. g.* to the west of Gorakhpur) both shores are sloping, and here the river inundates the adjoining country. Such floods are fertilising, and only occasion loss when they retire so late as to prevent the ploughing of the riverside lands. There are a great number of small channels branching from and returning to the stream, but these are dry except in the rains. The chief tributaries of the Rāpti in this district are the Ghūngi, Dhamela, Rohin, Taraina, Āmi, Pharend, and Majhna.

In the rains the surface of the river rises so considerably that these streams are stopped or thrust back to overflow their banks. The Domingarh and Annār lakes are thus formed by the stoppage of the Rohin and Āmī respectively. In the rains, boats of from 2,000 to 3,000 maunds¹ burthen ply on the stream as far as its junction with the Dhamela². In the hot weather, boats of 300 maunds³ can navigate it to the same distance, and boats of 1,000⁴ maunds as far as Gorakhpur. The formation of its banks discourages its use for purposes of irrigation.

Mr Lumsden (*Settlement Report*) mentions that in 1864 the volume of the stream suddenly decreased so greatly as to excite fears that, except in the rains, it would no longer remain navigable for boats of any size. This decrease, which arose from the formation of a new channel in the Basti district, was however only temporary, and next year the stream flowed as before⁵. The chief places of importance on the river are Gorakhpur, Gajpur, Kotba, Kaparwār, Barhaj, and Rājpur. These are all market towns, Gorakhpur and Barhaj being the most important. There are bridges of boats at Bud ghāt and Bhauāpār ghāt; but during the rains the former bridge is removed and a ferry takes its place. Nadua is another ghāt lying within the jurisdiction of the sadar tahsil. Kārmānī ghāt lies within that of Mahāūygang at the mouth of the Dhamela. The water of the stream is not very clear, as it bears in solution a good deal of mud. Its temperature is high.

The river is of immense importance as a means for carrying cheaply, safely, and quickly the large export trade in grain and wood from Nepāl and the north of this district down to Gorakhpur, and thence into the Ghāgra and Ganges.

(1) *The Ghūnghr nadī*—Rising in the Nepāl hills, the Ghūnghr flows

Tributaries of the Rapti
The Ghūnghr
south-westwards till it joins the Dhamela in two branches near Sikā and Giroi respectively. Its deep and well-defined bed serves for some miles as the boundary, first between Gorakhpur and Nepal, and again between Gorakhpur and Basti. The stream, which is clear, with a sandy bed, runs very rapidly in the rains, and at a medium pace during the cold and hot weather. It abounds with *nāls* or crocodiles. In the rains it presents a serious obstacle to travellers, but soon afterwards becomes fordable in most places. The water, escaping through its

¹ From 71 to 107 tons.

² From this point to near Bansi it is a small stream, only 20 or 30 feet in width, during the cold and hot weather. It some years ago threw out into the Basti district a branch which diverted the greater part of its waters from the old channel. The latter, to which the stream has never reverted, still exists to show how fine a river it must once have borne.

³ Between 10 and 11 tons.

⁴ Between 35 and 36 tons.

⁵ This was entirely owing to the increase which took place in the volume and size of the Dhamela, a fact which seems to prove that the water which before found its way down the channel of the Rapti has been diverted in Basti to that of the former river. The old channel, as before mentioned, has remained almost dry.

collateral channels, often works a good deal of mischief. The stream is not navigable, but timber is sometimes floated down it. It has several tributaries which serve to irrigate the ricefields of parganah Bináyakpur. Chief of these are the Danda and the Ghágia, both of which have steep banks, are infested by náks, and in the rains are considerable streams. There are no towns of importance on the Ghungh in this district.

(2) *The Dhamela*.—The Dhamela, though it has but a short course in this district, is of considerable importance. On entering from Basti it is joined by the Ghungh near Sikra and Giroi, and there divides, its smaller branch flowing southwards and joining the Rápti in the Basti district, the larger running south-eastwards and joining it some 70 miles further down its course, just above Kármání ghát. The Dhamela is here much the fuller and finer stream of the two,¹ and is on this branch never fordable. Boats of from 200 to 300 maunds² burthen can navigate it during the entire year. The banks are as a rule high and abrupt. Here and there eddies or small whirlpools (*bhaur*), similar to those in the Great Gandak, are met with; but navigation is safe. In the rains the river floods a large part of the adjoining country, and often does mischief by sweeping away crops or boundary marks and preventing cultivation. The deposit left (partly sand and partly mud) does more harm than good, and the proprietors of the villages between the Dhamela and the Rápti complain of its effects. The banks in the hot weather are very steep, and the rise of the river in the rains is more than 20 feet above its summer level. The current is then very powerful, and the volume of water must be enormous. Dhání or Khánapár Bázár, one of the great grain marts of this district, lies a short distance east of this stream. Náks and porpoises are common, as are *rohu* and the other ordinary river fish (*vide* list in Part II). The Government ferries are at Kármání ghát and Magaíha, and a private ferry at Kánapár is of some importance.

(3) *The Rohin*.—The Rohin enters this district from Nepál in parganah Bináyakpur East, and passing through parganah Haveli, joins the Rápti below Domingarh, at the western end of the city of Gorakhpur. It is joined in the north by the Bhagela nadi. For about 15 miles northwards from its junction with the Rápti it is navigable throughout the year by vessels of 100 maunds burthen, and in the rains for some 15 miles higher. It is not fordable, even in summer, for 25 miles above Gorakhpur. The current is sluggish. In the north the banks are

¹ The parganah map of last settlement does not seem quite correct here, neglecting to mark with sufficient clearness the main stream of the Dhamela. ² Between 7 and 11 tons.

steep and well marked, but after it enters Ilavch Gorakhpur they are usually sloping. It is joined in this pargana by a considerable tributary from the north-east, the Pavis or Jhūri, which also rises in Nepāl. Floods are rare, but at the point where it joins the Rapti there is a large tract of lowlying land, which is completely submerged in the rains, and it is chiefly owing to the rise of this river and a small stream near it that the Domingah and Karmam lakes to the west of Gorakhpur are formed. The Bhagela and Jharri are in the rainy season swift strong streams, and serve to carry off the water which would otherwise accumulate below the hills. Both have high well-defined banks, and after the rains become shallow, sluggish streams easily forded. The colour and temperature of the water varies according to the time of year. In the summer it is clear and cold, being supplied in great measure by the melted snow from the hills, in the rains it is discoloured and warmer. Passing as it does through the huge forest in parganas Ilavch and Bināy ikpur, it is extensively used for floating down timber. There are no places of commercial importance on its banks, and it carries little trade north of Māmraū.

(4) *The Teraiādi*.—The Teraiādi rises in tappa Luti, pargana Ilavch Gorakhpur, and falls into the Rapti near Belipār, below Gorakhpur. It is as small in size as importance.

(5) *The Arā*.—Rising from a small stream Basti the Arā enters this district near Rūmpar village at the junction of tappa Bharsind and Bhaduseri (pargana Maghar). It flows first eastwards then south-east, dividing the pargana from Bhināpār, and eventually joins the Rapti near Sohgaṛa in tappa Garmah (pargana Bhāupur). Except during the rains, it is, though deep in some places, a narrow, sluggish stream. Its waters are extensively used for irrigation, and the fishing in it is very valuable, *rohū* and similar river fish being abundant. The bed is muddy. In the rains the river rises and causes extensive inundations. Between it and the Rāpti there is a ridge of high ground, and again on the west another ridge capped by Bānsgaon. Between them is a plain known as the Amār Tāl, and the whole of this is in the rains one vast sheet of water, stretching for six or seven miles on either side of the Tucker embankment, and on a rough windy day resembling a small sea covered with white-crested waves. The river is bridged by the embankment just mentioned and again near Cluttai,¹ also at Maghar in the Basti district. During the rains boats of 100 maunds burthen can navigate it, but the course of the stream is so liable to follow owing to floods, and sunken trees being some of the obstructions

¹ Where a fine embankment, pierced by several bridges, crosses the river.

attended with some risk. The subsiding waters of the stream leave behind them very little deposit, but such as is left is fertilizing loam, and the crops grown thereon are exceptionally good. The water is described as rather turbid and warm.

(6) *The Majhna*.—The Majhna rises from a pond east of Pipráich (parganah Haveli), and flowing southwards through the forest, joins the Rápti near Majhana of tappa Nagwa Tikari in Silhat. Both in volume and other respects the stream is insignificant. At Rudarpur its name is changed to Bathua, at Surya, tappa Madanpur, it is joined by the Kurna nadi, and by the Kunhi near its junction with the Rápti. Both these tributaries are small summer-dried streams which, except for irrigation, are of no importance.

(7) *The Pharend*.—The sources of the Pharend must be found near Pipráich in Haveli Gorakhpur, whence the stream flows almost due south to meet the Rápti. In the rains its size is considerable; but during the rest of the year it is narrow, shallow, sluggish, and fordable in almost all places. It is an irrigating, but not a navigable stream. Its name is derived from the *pharend*¹ trees on its banks. It joins the Majhna on the border of Silhat, and their united stream flows into the Rápti under the name of the Bathua nadi.

(8) *The Taraina nadi*.—Rising from Tál Sonda in tappa Bankata (parganah Anola), and flowing in a south-easterly direction, the Taraina enters the north of the Bhenri Tál in parganah Chillúpár, whence it, or rather another stream bearing the same name, passes in to the Rápti. The banks are as a rule sloping. The water is much used for irrigation. In the hot weather the stream almost dries up, leaving a succession of pools. But in the rains it runs with considerable force, as proved by the fact that in 1871 it swept away the bridge (now replaced) which bore the Benares road across it. It is however fordable, even during the rains, in many places. There are no náks in this stream, and it is not navigable. It has one tributary, the Silni or Gangri nadi, which rising in tappa Páli, parganah Dhuriápár, flows southeast to join the Taraina in tappa Majuri, near Maktopár. This muddy-bedded stream is used for irrigation, but dries in summer; it is not navigable and can always be forded. It is called the Silni as far as Kanwadi in tappa Gagaha, and thence to its junction with the Taraina, the Gangri.

¹ Elsewhere called *jáman* (*Eugenia jambolana*).

The Great Gandak or Naráyani, known in Nepál as the Sahagrâmi,¹ rises amongst the hills of the latter country and forms the north-east boundary of this district. Its course is, generally speaking, south-easterly, and it joins the Ganges opposite the opium storehouse at Patna. The Great Gandak itself forms the district boundary for a very short distance only, turning eastward at the north-east corner of tappa Batsara into Lower Bengal. It again, however, touches the district at the south-east corner of parganah Sidhua Jobna, where it skirts the Bank Jogni tappa. Between this point and that where it again turns into Bengal the boundary is partly formed by a branch which there is good reason to believe was not long ago the main stream. Where it first enters British territory its bed is stony and the stream itself clear and rapid. The banks are high and the body of water even at the end of the hot weather very large. The Great Gandak is never fordable, and boats of 800 maunds² burthen can navigate it throughout the year. Owing, however, to the force of the stream and swirl of the so-called whirlpools (*bhaur*) caused by irregularities in the river bed, navigation is somewhat dangerous. Timber rafts from Nepál are frequently broken up and boats upset. Snags are also not uncommon and increase the perils of the stream. The branch before referred to, while resembling in some respects the main stream, has lower banks and frequently cuts itself new channels, to the great loss and discouragement of the neighbouring cultivators. Mr. Lumsden observes that its influence on cultivation is on the whole injurious. Floods, however, very rarely occur; and as the deposits of the stream are chiefly sand, the fact need not be regretted. This offshoot rejoins the Gandak north of the Bank Jogni tappa, and henceforward the stream appears to be confined to one channel and does little mischief.³ Wood, grain, and sugar are the chief commodities borne by this river. The first comes from Nepál, and the second mostly from British territory, while the third is the native *chitr* manufactured in parganah Sidhua Jobna.

Crocodiles, porpoises, and several kinds of fish abound, and the latter are caught in large numbers. The *maháseri* (*Barbus mosal*) is occasionally captured. The sand of the river is washed for the particles of gold which have found their way down from the hills.

The river is not much used for irrigation, chiefly because the soil near it is naturally moist (*bhát*). Situated beside it are two rivers, viz. Gola Pipraghât on the main stream and Sâhibganj on the branch in tappa Bank Jogni.

¹ Perhaps because ammonite fossils (*Nalagrâ*) are found along its banks. Amongst Hindus ammonites are revered as symbols of Vishnu. The name *Naráyani* of the river, Naráyani is derived from one of the numerous titles of Vishnu.

² The stream flowing through the old channel has scarcely 1000 yards of water, and in the hot weather it dries up in the hot weather. In the rains it is navigable by vessels of 10 or 11 tons.

There are ferries at Parsoni ghát, Madhubáni, Gola Pipraghát, and Bansi ghát near Padmauna. Two rivers, the Sonmati and Banmati, are said to join it about 14 miles above the frontier, at a spot where there is an annual fair in Mágh (January-February). It has in this district no important tributary. The water is clear, and from its depth has in many places a bluish hue. The temperature of the stream is cool, owing perhaps to the snow water it receives from the hills.¹

From its source in the Chiriagora tappa, the Jhárahi passes southwards into the Sáian district, forming lower in its course the extreme eastern boundary of parganah Salempur, and ultimately joining the Ghágra. The stream is of considerable use for irrigation, and its piscatory is of some value. In the rains it flows with considerable force, but on their close slackens gradually until at the beginning of the hot weather its water is almost stagnant. The stream is considered injurious to health, and a dangerous kind of malaria often attacks strangers who halt near it for any length of time.

Like the Jhárahi, the Bándi nála has several branches which unite at the north of tappa Sándi. It is a running stream only for a few months in the year, and soon after the conclusion of the rains is dammed up for purposes of irrigation. In the hot weather it dries up. It joins the Khanua in tappa Khán.

Known of yore as the Sarju, the Ghágra or Dehwa flows along the southern boundary of the district. Entering the Dhuriápár parganah at Majdíp of tappa Belghát, and passing eastwards with a slight inclination to the south, it at length issues into the Sáian district of Lower Bengal. The stream is rapid in the rains, and flows about two miles an hour at the beginning of the hot weather. Steamers can navigate it during the rains, and boats of 1,000 maunds² burthen throughout the year. The bed is sandy, and the breadth of the stream varies considerably according to the season. The main stream has been made the boundary between Gorakhpur and Azamgarh, but its shiftings cause frequent transfers of villages from one district to the other. The main stream is said about 20 years ago to have joined the Kuána, west of Dhuriápár, in the parganah of that ilk, but now flows considerably further to the south. A branch which the river threw out in 1872 adopted as its bed the old channel, and it was anticipated that the main stream would revert to the same course; but that anticipation

¹ In the south-east corner of the district it has during the last year or two shifted its course slightly to the east.

² Between 35 and 36 tons.

has not yet been justified by facts. The floods, which seldom though sometimes take place, serve but to injure the neighbouring crops, as the riverside is already watered amply from tanks and wolls, and the deposit left is sandy. The Rápti joins the Ghágra near Rájpur, and the Little Gandak further east. These streams and the Kuána are the only important tributaries from this district. The banks marking the usual limits of the stream in the rains are high and sharply defined, and it is only *between them* that the breadth of the stream varies at the different times of year. When after the rains the river subsides, numerous *chars*, or islets of sand, appear in the channel, which becomes tortuous and in some places rather shallow. Country boats of the largest burden can, however, always ply the stream, which is never fordable. The chief market villages on its banks are Barhalganj, Rájpur, Bhúgalpur, Mál Khás, and Nariáon. One of the most important marts in the district, Barhaj, stands a little way inland from the river above Rájpur. It was formerly situated on the river bank, but the Rápti having shifted slightly to the east, and the Ghágra slightly to the south-west, the town now stands on a channel of the former. An immense trade in grain, principally from Barhalganj and Barhaj, is carried down the river to the Ganges.

There are ferries at (1) Kamharia ghát, (2) Rája Sultanpur, (3) Chapri, (4) Sahia ghát, (5) Paila Rámpur, (6) Duhua Khairáti, (7) Barhalganj, (8) Rájpur, (9) Panna, and (10) Bhúgalpur and Mál. In colour the water is rather opaque, containing a considerable solution of sandy mud.

The Kuána rises in Oudh, enters this district in parganah Dhuriápár, and flows into the Ghágra at Marhundiá. Its name is said to be derived from the fact that its first source is a well (*Lúa*). Some years ago, when reinforced in Basti by branches of the Ghágra, it was during its course in Gorakhpur a deep navigable stream. But by a southward movement of the former river the volume of the Kuána was greatly diminished. In 1872 the Kuána was again swollen by two branches of the Ghágra, and increased so greatly in depth and volume as to be nowhere fordable in parganah Dhuriápár, its capacity for navigation was thus of course greatly enhanced, and if the volume of water continues as at present, boats of 500 maunds¹ or more will throughout the year be able to navigate the stream for some distance above Dhuriápár. Mr. Lumsden notices a similar enlargement of this stream by a branch of the Ghágra in 1855, the result then being a considerable amount of diluvion. At present floods are rare, but the stream has cut numerous deep channels along its shores.

¹ Nearly 18 tons burthen

The banks of the stream are steep and in the hot weather high. The current is slow and the bed sandy. Tikua Bázár, Sikriganj, Gaurganj, Dhuriá-pár, Sháhpur, and Gola are places of some size on its banks. At Tikua, Gaurganj, and Gola markets are held. There is a Government ferry at Benri, and numerous private ferries for foot passengers at intervals of two or three miles.

Descending from the Nepál hills, the Little Gandak flows southwards till it joins the Ghágra at Simaria, just within the Sáran district. It is often mistaken for a branch of the Great Gandak, but is really quite distinct, entering Gorakhpur to the west of that stream. For three months of the year, *i.e.*, from the middle of July to the middle of October, it can be navigated by boats of 100 maunds burthen. But its volume and current, then considerable, decrease rapidly after the close of the rains; and it soon becomes a small stream, not more than 20 yards across, sluggish, and in most places fordable. The water contains a calcareous deposit which is said to be a frequent cause of goitre amongst those who drink it, and the soil along the stream is mostly *bhát*, which is largely composed of chalk. Raggarganj, Captanganj, and Hetimpur are bázárs of some importance on its banks. Those banks are as a rule high and well defined, yet not so high as to prevent the frequent use of the water in irrigation. They are connected by Government ferries at Guria, Hetimpur, and Captanganj. A small branch known as the Khanna nála leaves this stream near Hetimpur, and passes south-eastwards into Sáran. But, except as the boundary between parganahs Sidhua Jobna and Sháhjahánpur, and an occasional source of irrigation, this offshoot is of no importance.

The Duránci is connected with the Mohan, a small stream which, rising west of Biraicha, flows south-eastwards as far as tappa Parwárpar, where one branch joins the Duránci and another the Little Gandak. The latter branch forms the northern boundary of parganah Sháhjahánpur and effects its junction near Hetimpur. Except during the rains, the Mohan is a mere rivulet. The Duránci forms the border between the Silhat and Sháhjahánpur parganahs, joining the Little Gandak at the south-east corner of tappa Patna. When the rainfall is unusually heavy, and the Little Gandak rises so as to block their streams, these two rivers rise and inundate the neighbouring country. By such floods the sugarcane crop is damaged and a sandy deposit left to mar the soil.

The Chillua rises in the centre of tappa Katahra, parganah Haveli. Flowing south-westwards, it widens out into the Chillua lake, which is also connected with the Rohin. The stream

flow for some distance through the forest, and is hardly of much importance. In the rains it used formerly to obstruct traffic on the Rigoh and Captangany road which it now, however, crosses on an embankment pierced by bridges.

With the numerous streams which flow through or by this district cases of alluvion and diluvion are necessarily numerous, but there appear to be no special local rules for settling disputes between the proprietors. Some of the large landowners, such as the Mahārāja of Bettah, the Rājā of Tamkula, and one or two others, decide all such questions amongst themselves on the principle that if the changes made are not of much importance, the deep-stream rule prevails and fixes the boundary. If, on the other hand, the lands transferred by this rule are of considerable extent the line laid down in the revenue survey map is restored as nearly as possible. Speaking generally, the deep-stream rule is observed throughout the district. In old days, any dispute on such a point between the zamīndārs of different villages would have been referred to the local Rājā, and a dispute between two Rājās would probably have been fought out. The larger rivers being usually the boundaries of the various principalities the deep-stream rule naturally obtained, as it would have been difficult for one Rājā to hold a small plot of land touching his neighbour's territory while severed from his own by a broad river.

There are at present no canals in the district, either for navigation or irrigation and indeed the necessity for their construction is removed by a network of rivers. In 1859 Mr. Bird, the Collector, proposed to convert the Little Gandak into a canal for commercial purposes, and Mr. Tannsdon, in his settlement report, approves of the suggestion, and says that the levels are favourable for the purpose. No steps, however, have as yet been taken towards carrying out the idea, and it is doubtful if much necessity exists for doing so. Some of the numerous streams in the north of the district, such as the Danda, the Ghūnghā, the Ghāgra, and the Rohm, might easily be rendered navigable by a succession of locks with weirs sufficient to allow the rush of water in the rains to escape. But until this portion of the district has much advanced the undertaking would be unprofitable. Running as it does by Lotan and near Būtwāl, the Ghūnghā offers, if thus treated, the best chance of financial success. In this part of the district there are, moreover, no good roads, but the sincere co-operation of the Nepāl Government, so necessary in the construction of a northern-frontier canal, is hardly to be expected.

The lakes of Gorakhpur are numerous—so numerous that only those conspicuous for their size, position, fisheries, or other qualities, can be noticed here. Such lakes may be divided into those that are perennial, those which alternate from a sheet of water in the rains to a swamp at other seasons, and those which the summer leaves completely dry.

To begin with those that are perennial —

The *Nandaur Tál* in tappa Kasba, pargana Bhauápár, lies near the Benares road, about 6 miles south of Gorakhpur, and is some $2\frac{1}{2}$ miles in length by half a mile in breadth. In its deepest parts it has during the hot weather about 25 feet of water. The rains seem little to affect the size of the lake, which always contains a copious supply of water noticeable for its extreme clearness. It is plentifully stocked with *rohu* and other fish, while its waters are used for irrigation.

The *Rámabhár Tál* at Kasia is about half a mile long by a quarter mile broad. In the rains its length extends to a whole, and its breadth to half a mile, but in the summer these dimensions sink to about half a mile and 250 yards in breadth respectively. The average depth in the rains is about 12 feet, and in the hot weather 5. The lake is never dry. The water is used, although not extensively, in irrigation; and the fishing is valuable, letting for about Rs 200 a year. It is chiefly remarkable on account of the Buddhist remains on its banks. These stand at the north-west corner of the lake, and consist of a lofty mound of solid brickwork now known as Devisthán, an oblong mound crowned by a brick stupa,¹ and a colossal statue of Buddha, lying a short distance apart from a small ruined building which was probably a shrine. To these remains some further reference will be made in the Gazetteer portion of the notice.²

To the north of the Hita road is a smaller lake, communicating with the Rámabhár Tál by two channels, over which bridges have been constructed. In the rains the water flows from this tál with considerable force towards the Rámabhár lake, and sometimes cuts the road. The Rámabhár lake then rises and overflows towards the south-east, laying the Barhaj road for some distance under water. The Little Gandak is said to have once flowed by the more westerly of the two channels mentioned above.

We now come to the second class of lakes, which during summer degenerate into swamps.

¹ i. e. relic-temple

² Article "Kasia."

The *Rámgarh Jhil*, near Gorakhpur, is about 2 miles long by $1\frac{1}{2}$ broad.

Rámgarh Jhil.

The bulk of its surface after the rains is covered by tall reeds, and presents the appearance of a dismal swamp. Passages are cut through the reeds for the fishermen's boats. *Rohu* and other fish are caught in large numbers, and the fishing, which is leased out by the proprietor, is valuable. In the rainy season the water rises 20 feet or more and covers the reeds. The lake is then a large unbroken sheet of water at least 5 miles in length by 3 in breadth. Immediately after the close of that season the water begins to recede, and the *riceo*, *dhan* and *boro*, are largely grown on the land thus cleared for cultivation. In the rains some parts of the lake are 40 feet deep, but in summer none are above 20. The influence of the Rámgarh swamp on the health of those living near it is said to be decidedly deleterious, causing bad fever and malaria. Two or three channels branch forth from it. It is connected with another *jhil* of considerable extent, the *Nárhái Tál*, which like it is covered with reed and thorny plants. After the rains the latter *tál* dries up in many places, leaving detached pieces of water.

The surplus waters of the *Nárhái Tál* are drained into the *Rápti* by the

The *Nárhái Tál*.

Gora brook. In the rains this is a stream of some size and affords ample means for communication, but at other

seasons it scarcely runs at all and cannot be navigated, except by the smallest boats. A succession of little ponds linked together by the *Gora* form a chain between the *Nárhái Tál* and the *Rápti*. Below the water in both the *Nárhái* and *Rámgarh jhils* lies a deep mud. This when deserted by the waters and exposed to the sun grows hard and firm enough to support a man walking on it, but when covered or just left by water is soft and as dangerous to tread on as a quicksand. The drying of this mud and the stagnant nature of the swamp, except in the rains, are probably the cause of the malaria before mentioned. Crocodiles are common in the *Rámgarh*, but not in the *Nárhái Tál*. Two or three offshoots from the *Rápti* join these lakes, and in the rains the river deposits through these offshoots large quantities of loam, by which the *Rámgarh Tál* is being gradually silted up. The water, it is said, has receded two or three hundred yards towards the east in the last ten years. Very probably the *Rápti* originally traversed the present site of Gorakhpur city,¹ flowing afterwards through part of the *Rámgarh jhil* and the channel of the *Gora*. In this case it has gradually receded westward, raising the broad embankment of rich earth which now separates it from the swamp and the brook. Peas, linseed, mustard, wheat, and melons are grown on the more elevated portions of the land overlooking the water.

¹ See Dr Planck's Sanitary Report, 1871.

The size of the Bhowri Tál, in tappa Sikandarpur of parganah Chillúpar, varies very much according to the season of the year.

The Bhowri Tál. In the rains it is a great sheet of water five miles long and three or four broad, but at their close it sinks rapidly, until at the end of summer it is about only one in length and about half that distance in breadth. The depth differs considerably, the greatest in the rains being 20, and in the summer 10 feet. The suson weed¹ grows in abundance on the ground left dry by the receding water, and is used as fodder for cattle; rice is sown in considerable quantities along the edge of the lake. Here shells (*sipti*) are found from which mortar is made. The Tarana joins the lake at its north-west corner and helps to fill it in the rains. While a branch of that lake stretches to the east, and in the same season shoots forth a stream to join the Rápti. It is said that when Raja Bernáth invaded Chillúpár he was for a long time unable to take a castle which stood on an island in the south-west of the lake. At length a fisherman pointed out to him that he could drain off part of the water into the Rápti. Acting on this advice he dug the channel through which the stream above mentioned flows, and was then able to cross to the island and storm the fort². But though the channel may have been deepened or widened by the Rája, it is undoubtedly natural. The fishing is of some value and is let by the proprietors to boatmen who come from a distance. The usual arrangement is that the lessees shall pay half of what they catch to the landlord. When the rains are at all excessive the Rápti and Ghágra are united through this tál, which is then nearly 8 miles in length.

The Chillua Tál lies north of Gorakhpur city, at the east of tappa Maráche Chaudúr. This lake is formed by the Chillua river, and till a few years ago was completely surrounded by thick jungle. The land to the south, however, has now been cultivated. To the north, north-east, and west there is still jungle, which near the water consists of cane and thorn-bushes, but further inland of sál trees. The breadth of the lake varies greatly, not only according to the season of year, but from one place to another, being at some points half a mile and at others 50 or 10 yards only. At most seasons a current flows through it toward's the Rohin, but in the rains, when this stream is blocked by the Rápti, it in turn obstructs the Chillua, which then overflows, filling the Chillua Tál, flooding the neighbouring country, and mingling its water southwards with those of the Kármam lake. On the southern edge of the Chillua Tál the subsiding waters are succeeded by *boro* rice, and a considerable quantity of land reclaimed from the jungle is now sown with a spring crop watered from

¹ Not to be confused with *sarson* (mustard)
² Certain boatmen (*Malláhs*), calling themselves heirs of the fisherman here mentioned, have still rights of the fishing in the lake.

the lake itself. The fishing is valuable, but as usual is rather overcrowded by the boatmen who rent it from the proprietors.

The last class of lakes are those which disappear with the approach of summer. The *Amiār Tál*, in tappas Kaswási and Pachise of paiganahs Bhauápár, exists only in the rainy season, when in conjunction with the *Byia Tál* it extends for some miles on either side of the Tucker embankment. It is formed by the overflowing of the *Ámi* and sinks rapidly at the end of the rains, leaving bare a soil which produces excellent crops. *Boro* is planted close to the river, where the mould remains sodden for some times. Further from the bank peas are extensively sown, while barley and other spring crops are raised at the extreme edge furthest from the river. In some rare years, when the rainfall has been heavy and the current of the *Ámi* strong, the river brings down a sterilizing deposit of sand.

The *Domingarh* and *Kármáin* lakes on the outskirts of tappas Kasba and Gura in paigana Haveli, are formed, as before stated, by the rise of the *Rohin* and a small stream to the west of *Gorakhpur*. The former lake is about 2 miles in length and $1\frac{1}{2}$ in breadth: the latter is larger. They are separated by some rising ground which becomes an island in the rains.

The *Kármáin* lake when at its greatest height extends rather more than five or six miles; but a considerable part of it is covered by trees and is rather shallow. The shores are lined by fine groves, which with the water and submerged land a very picturesque aspect to the lake. One of the small streams connect it with the *Rápti*. At the end of the monsoon the water rapidly subsides, and in a month are dry. Great quantities of *Boro* and other crops are produced on the land thus uncovered. The *Rápti* flows through the lakes from north to south, occasioned by the rain falling on the hills into the *Rápti*, which eventually drains it off.

The *Nawar Tal*, in tappa Beh of paigana Bhatgaon, is formed by the rains rather over 2 miles in length and about 1 mile in breadth. In their conclusion it dries up almost entirely, and the soil being so fertile *Boro* and spring crops are sown on the land thus uncovered. It is formed from the lake itself.

It retains too much moisture to produce first-rate spring crops, and is even said to be unsuited for the thirsty rice. If the lake could be drained so as to ensure the retirement of its water immediately after the rains, it would probably become highly productive. It is too shallow to sustain many fish, but is frequented by large flocks of wild fowl.

The lakes and rivers already named are only a few amongst the enormous number existing in the district. Small lakes, and more especially ponds (*pokhna*), are so numerous that but very little land is irrigated from wells. In a hot dry year, when there is little or no winter rain, disputes sometimes arise as to the use of water, but as a rule there is sufficient for all. In many places, especially in the north and east, no irrigation at all is required, the soil being naturally moist at all seasons. The large rivers of the district are chiefly valuable as affording carriage for the grain and sugar trade, which is very considerable.

The ordinary size of vessels employed in this carrying trade is from 200 to 1,000 maunds¹ burthen if the grain is to be carried out of the district as far as the Ganges, and from 500 to 2,000 maunds² if it is to be carried to Calcutta. Within the district the usual measurement is from 100 to 500 maunds,³ but boats of only 50 or even 20 maunds⁴ are often employed on the Rápti and Dhamela, where the current is sluggish and navigation easy.

The only evil result of the usual abundance of water is that the people in many places trust almost entirely to the winter rains and natural moisture of the soil for the water required by their crops. They therefore dig few wells, and suffer severely when a year of drought has left them without means of irrigation.

In the district itself there are no railway stations. The nearest are those at (1) Akbarpur on the Oudh and Rohilkhand line, in the Faizabad district, 68 miles from Gorakhpur; (2) Zamínia on the East Indian Line, in the Gházipur district, 102 miles from Gorakhpur; and (3) Faizabad in the district of the same name on the Oudh and Rohilkhand line, 84 miles from Gorakhpur. The construction of the proposed light railway to Dohrighat in Azamgarh would place a station just outside the district, on the opposite bank of the Ghágra, while that of a similar line to Gházipur will bring the nearest station of the East Indian Railway some 14 miles nearer Gorakhpur on the south. There used to be telegraphic communi-

¹ Between 7 and 36 tons. ² Between 17 and 72 tons. These large vessels usually start from Barhaj, the smaller boats being there unloaded and sent back to Gola, Gorakhpur, Dhami, or whatever mart they may ply from. ³ Between 3 and 18 tons. ⁴ From under 2 to under 1 ton.

cation between Gorakhpur and Zamánia, but this has now been closed for many years. A light field telegraph was constructed during the famine of 1873-74, but afterwards removed.

There are two metalled roads, viz, (1) that from Gorakhpur to Benares *via* Barhalganj, of which there are 35 miles within the district, and (2) the Basti and Faizabad road, of which only 15 miles extending to Maghar lie within Gorakhpur. The greater portion of the latter road has been metalled within the last ten years.

In constructing and maintaining these bridged 1st class roads,¹ the chief difficulties are found in the number of watercourses, streams, and lakes to be crossed. The celebrated Tucker embankment on the Barhalganj line is a wonderful example of such difficulties overcome. Constructed over the Amár and Bigra Tals, which, as before mentioned, extend for several miles during the rainy season, it is three miles long, and has two very large, besides two smaller bridges. Before its construction the passage of these lakes in the rains was a tedious and dangerous process, numerous accidents occurring to travellers who were obliged to undertake it. For a considerable distance the sides of the bank are flanked by stonework, to enable it to stand the wash of the water, which on a windy day is very great. Commenced in 1845 and completed some five years later, it was named after Mr. Collector Tucker. An immense amount of convict labour was used in its construction, and, independently of the cost of maintaining these men, Rs. 70,000 were spent on the work. A bridge which conveyed the same road across the Taraina was less successful, being swept away during the rains of 1871 by that usually sluggish stream. It has been replaced by a new girder bridge. On the Basti road the encroachments of the Rápti are continually threatening, and have sometimes succeeded in cutting away the causeway, with which the stream runs parallel for the first six miles. Two large watercourses, tributary to the same river, are hardly less troublesome, and have on more than one occasion carried away the bridges with which they have been spanned. Mr. Peart has recorded his opinion that a bridge in the embankment bearing a road thus circumstanced is a source of weakness in time of flood, and likely to lead to disaster. The cost of keeping these roads in order had up to 1871 been regulated very much by the annual grant. An organized system of maintenance has now been introduced, and Mr. Peart estimates the rate of repair at about Rs. 300 per mile per annum. That sum includes occasional renewal of metal and repairs to bridges. The traffic on the Barhalganj road is very great, but it is not heavy,

¹ The information regarding roads has been furnished by Mr. Peart, late District Engineer of Gorakhpur.

the Rápti serving for the transmission of most weighty articles. It was metalled for the first time in 1865 at a cost of nearly one lakh of rupees. This highway, which affords throughout the year rapid communication with Benares and Azamgarh, is as important from a military as from a commercial point of view. Extensive repairs were effected during 1873 on the Basti road, and a new embankment was made to remedy the injuries caused by river encroachments. The road was embanked and partly metalled in 1869-70.

There are 912 miles of earthen or unmetalled roads, whereof almost the whole are tended by the Public Works Department. The only exceptions are the municipal roads in Gorakhpur city and a few other towns where the Chankidári Act (XX of 1856) has been introduced. Of earthen highways 476 miles are included in the 2nd class—that is, amongst raised and bridged roads.

The remainder are village roads, usually mere cart tracks, but occasionally bridged. All the principal places are thus connected with each other and the capital, as also with many important towns or villages in adjacent districts. Constant repairs are needed on these roads, owing to the damage done by the rains and to the way in which the sand works up to the surface. The average cost of repairing is about Rs 30 a mile per annum, but the amount spent varies considerably from one year to another. The following list, while distributing unmetalled roads amongst the 2nd and 3rd classes, shows also the mileage within the district of each line:—

2ND CLASS—RAISED AND BRIDGED, BUT UNMETALLED ROADS

Name of line	Mileage within district	Name of line	Mileage within district
Gorakhpur and Lotan	.. 15	Kaurirám and Gola	.. 15
" " Nichlaval	.. 55	Sikriganj " Lath	.. 55
" " Basighat	.. 19	Barhuj " Padrauna	.. 48
" " Samur	.. 52	Rudrapur " Gola	.. 25
" " Gatalahát	.. 61	Captainganj " Karmainighát	.. 34
" " Raibhaughat	.. 36		
		Total 2nd class	... 476

3RD CLASS—UNRAISED ROADS WITH OCCASIONAL BRIDGES AND CULVERTS

Name of line	Mileage within district	Name of line	Mileage within district
Captainganj, Nimbua, and Bagha	.. 32	Rudrapur and Deoria	.. 7
" " " Sabia	.. 25	Tiwari patti and Samur	.. 12
Padrauna and Nichlaval	.. 38	" " Kaziapur	.. 14
" " Tiwari patti	.. 16	Kaurirám " 1 milia	.. 14
" " Samur	.. 22	Pipráich " Deoria	.. 32
Bhágampur " Bilugari	.. 20	" " Barhi	.. 24
" " Músela	.. 14	Bagapur " Bagha	.. 38
Nichlaval, Bagapur, and Bansi	.. 36	Salinjina " Tilaura	.. 11
" Chumaria and Maysúrganj	.. 25	Sháhpur branch, Rudrapur-Gola road	... 12
Rudrapur and Barhuj	.. 14	Mahárájganj branch, Gorakhpur-Nichlaval road	.. 3
" " Dhúra	... 27		
		Total 3rd class	... 436

The most important of the 2nd class roads are those—(1) from Gorakhpur to Nichlaval, (2) from Gorakhpur to Bettiah *via* Padrauna and Bánsighát, (3) from Gorakhpur to Chapra *via* Deoria, Lálh, and Gátínghát, (4) from Barhaj to Padrauna, (5) from Gorakhpur to Samúr *via* Hata and Kasia. The chief efforts of district engineers have of late been devoted to bringing the 2nd class roads into good order, and to making them passable at all times of the year by constructing embankments and bridgés. The Deoria, Kasia, and Lotan roads have received special attention, and are now in very good order. Bridges have been constructed on them over the Tura, Majhna, Rohin, Little Gandak, and Dhanua. The Nichlaval road and the road from Rigohi to Captainganj have also been put in order. They are both of considerable importance—the former as the road on which a large part of the rice and sugar trade from the north is brought down to Gorakhpur, the latter as connecting Captainganj with Dhanu, Rigohi, and Kármáin ghát. Another 2nd class road of importance is that from Sikri-ganj to Lálh, passing Bahalganj, Barhaj, and Panna. The facilities offered by the different rivers as a means of communication have been noticed above. The extreme north and north-west of the district will soon require something more than the cart tracks which at present serve as roads. The rice and pepper trade of that neighbourhood is becoming very considerable. If the Nepál authorities would only consent to facilitate trade between their country and British India, keeping up the roads on their side of the boundary line, a very important trade in rice, timber, iron, and copper might be carried to Gorakhpur either *via* Tútí-bhári and Nichlaval or by Lotan or Naikot and Dhánu. Even now the trade is large

The following tables shows the distances of the principal towns and villages from Gorakhpur. These are the distances by road, as a wagon would have to travel, they have been in no case measured as the crow flies or by foot-path.—

Gorakhpur to			Belpur to	Tucker bund to	Kaurirām to	Gagaha to	Barhalganj to	Gorakhpur to Gajpur .. Kotha	By road	Direct.
1	Bellpur	12								
2.	Tucker embankment, north end	15								
3	Kaurirām ..	17½	5½	2½						
4	Gagaha .	26	14	11	8½					
5	Barhalganj .	36	24	21	18½	10			25	20
6.	Gola	33	21	18	15½	20½	10½		27	22

¹ Kunkur is found, but lies so deep that the expense of digging it is great.

Gorakhpur to		Chatai bridge to		Rudrapur to		Anola to		Bansgaon to		Dhurispār to	
1.	Chatai bridge	7									
2.	Rudrapur	10	3								
3.	Anola or Sang-rampur	13	6	3							
4.	Bānsgaon* or Shahpur Kobra	19	12	9	6						
5.	Dhurispār†	30	23	20	17	17					
6.	Shahpur	37	33	27	24	24	7				

Gorakhpur to Bhadar, 17
 " Bankata, 20
 " Barhiapār, 15
 * Via Kaurīrām, 20
 † Via Sikriganj, 29 Sikriganj is 23 miles from Gorakhpur on loop road.

Gorakhpur to		Barhi to		Rudrapur to		Madanpur to		Kapurwār to		Gonra to		Barhaj to		Paina to		Mail to	
1.	Barhi	13															
2.	Rudrapur	27	14														
3.	Madanpur	31	18														
4.	Kapurwār	37	24	10													
5.	Gonra	39	26	12	8												
6.	Barhaj	41	28	14	10												
7.	Paina	44	31	17	13												
8.	Mail	49	36	22	18	12	10										
9.	Bhāgaipur	52	39	25	21	15	13	11									

Gorakhpur to Khanpār—By road 61, direct 62

Gorakhpur to		Subah to		Motirām to		Bhopa to		Chaura to		Patharhat to		Deoria to		Khukhundu to		Musela to		Salempur to		Lārhi to	
1.	Subah Bazar	5																			
2.	Motirām Chauki	12	7																		
3.	Bhopa	14	9																		
4.	Chaura	16	11	4																	
5.	Patharhat	21	16	9	7																
6.	Deoria	33	28	21	19	17															
7.	Khukhundu	44	39	32	30	28	28														
8.	Musela	46	41	34	32	30	26	18													
9.	Salempur	53	48	41	39	37	32	20	9												
10.	Majhauili	53	48	41	39	37	32	20	9												
11.	Lārhi	58	53	46	44	42	37	25	14	12											
12.	Gatnighāt	60	55	48	46	44	39	27	16	14	7										

Gorakhpur to Rampur Khanpār 38 by road, 33 direct.
 " Kahāon 52 " 45 "

Gorakhpur to		Chester's Well to		Futurki Bhothi to		Kumaha to		Jagdeipur to		Dhara to		Hata to		Hetampur to		Kasia to		Kazipur to	
1	Chester's Well	4																	
2	Futurki Bhothi	5																	
3	Kumaha	6																	
4	Jagdeipur	11																	
5	Dhara	12																	
6	Hata	13																	
7	Hetampur	14																	
8	Kasia	15																	
9	Dhampatti	16																	
10	Kazipur	17																	
11	Samur	18																	

Gorakhpur to Mainpur 1 has, 43

" Tamulahi 55

" Tara Sanjan 56

Gorakhpur to		Pipraich		Carpuramaj	
1	Pipraich	19			
2	Carpuramaj	20			
3	Haridwar	21			
4	Haridwar	22			

Gorakhpur to Samra Hardeo		By road	Direct
		54	19
"	Bishnupura	62	53
"	Banegaon	64	54
"	Amwa Khara	68	56
"	Rampur Bora-		
"	han	68	59
"	Tiwari Patti	69	54
"	Gola Pipraich &		
"	and Sahibganj		
"	or the Great		
"	Gandak	62	55

Gorakhpur to		Kutahi to		Barucha to		Kothubhar to		Sawa to		Sabia to		Nichlaval to	
1	Kutahi	33											
2	Barucha	34											
3	Kothubhar	40											
4	Sawa	41											
5	Sabia	43											
6	Nichlaval	51											
7	Tutubhari	57											

Gorakhpur to		Maharajganj		Bagapur to	
1	Maharajganj	36			
2	Bagapur	39			
3	Chauk	41			

Gorakhpur to Mániram	7	Rigoli, Dháni, Khánapár, and Bela-hariya, which is about 39 miles from Gorakhpur, are on a different road branching from Rigoli
" Chaumukha	...	...	...	25
" Rigoli	...	...	...	27
" Dháni and Khánapár	...	...	...	33
" Símara	...	...	...	36
" Naikot by cart tracks	57	Gorakhpur to Panira—by road 31 direct 24.

Gorakhpur to								By road.
1 Piproll	...	...	...	...	...	...	6
2. Sahjanua	...	...	...	...	...	...	10
3 Bhiti	...	...	...	...	...	...	18
Gorakhpur to								By road.
1. Kohraulya	..	...	..	...	...	...	...
2 Marár Bindwálá	.	...	...	...	...	...	...
3. Nautan	.	...	...	...	...	...	...
4 Raggarganj	...	...	...	...	...	...	...
5 Sháhjahanpur	...	..	..	...	...	...	...
6. Tárákulwa	40

The average rainfall of the district is about 46 inches, but varies very much from one year to another In the following table is shown its average at the principal stations of the district between 1844-45 and 1849-50 :—

1844-45 ¹	31.10	} average 43.61
1845-46	...	...	...	...	32.11
1846-47	..	...	...	...	48.7
1847-48	...	...	...	...	71.13
1848-49	...	...	...	...	35.73
1849-50	...	...	...	...	43.55

The average total rainfall for the ten years 1860-61 to 1870-71 is given below :—

Period.	1860-61	1861-62	1862-63	1863-64	1864-65	1865-66	1866-67	1867-68	1868-69	1869-70.
1st June to 30th September	42.7	46.9	30.4	43.1	23.8	34.0	42.7	47.2	23.8	33.9
1st October to 31st January	4.2	10.0	2.9	8.2	.8	1.1	9	2.5	6	16.2
1st February to 31st May.	2.2	3.2	9	1.5	8.1	4.2	6.3	1.9	.8	2.3
Total	49.1	60.1	34.2	52.8	32.7	39.3	49.9	51.6	25.2	52.4

and for 1870-71 it was 57.4

¹ Untrustworthy the variations in different parts of the district are very great.

The rainfall in 1873 and again in 1876 has been abnormally small, and figures for previous years have therefore been given. The mean monthly temperature in the shade is about 76°, averaging from about 60° in January to 90° in June. How much the climate differs from that of most Dúáb districts may be proved thus:—

Monthly maximum and minimum average temperature, taken at meteorological observatory of Gorakhpur, from 1873 to 1877.

Months.	1873		1874		1875.		1876.		1877.	
	Average maxi- mum	Average mini- mum	Average maxi- mum	Average mini- mum	Average maxi- mum	Average mini- mum	Average maxi- mum.	Average mini- mum	Average maxi- mum.	Average mini- mum.
January	77	49.7	75	47.	72.6	48.1	76.9	47.5	75.48	51
February	84	55.7	79	53	78.9	54.3	88.4	51.5	74.64	49
March	89.	62.9	89	61	92.8	64.4	101.2	61.9	89.22	61.70
April	100	71	102.	70	101.3	75.4	98.1	66.2	100	68.83
May	102.22	77.79	108	78.4	99.5	76.3	101.4	74.2	104.25	76.12
June	104	83	92	73	97.5	80.5	134.6	50.5	101.91	61.53
July	91	86	94	73.3	92.6	79.6	95.2	80.09	98.54	80.41
August	92	80	90	79.7	89.0	78.2	91.5	78.2	97.12	79.64
September	93	79	90	61.4	91.2	77.9	91.1	76.5	99.08	78.36
October	92	66	89	71	97.0	68.2	86.6	67.5	90.22	68.09
November	85	57	82.30	68.70	84.0	56.4	82.3	55.7	87.42	59.03
December	78	50	75.8	49.2	77.0	51.9	77.1	48.0	74.47	50.28

The district, being situated near the hills, is not subject to very intense heat, and the abundance of moisture in the soil generally prevents the ground from retaining and giving out that scorching heat which is so distressing in districts like Agra. Dust-storms are very rare, and cool breezes from the north generally follow even short intervals of very hot weather. The climate is, however, relaxing, and the cold weather is not so keen or so bracing as in the North-Western Provinces west of Oudh.¹ Until a few years ago Gorakhpur

¹ From her husband's "camp near Goruckpur," a few days before the close of 1837, Mrs. Henry (afterwards Lady) Lawrence writes as follows:—"For the last two months the weather has been as delightful as you can imagine—the very *beauideal* of climate. There has not been a drop of rain since the first week in October. The mornings and evenings are very cold, and all day the air is so cool that we can sit out of doors. I never had such enjoyment of nature. Sometimes our march begins two hours before sunrise, and the starlight mornings with the dawning day are beautiful beyond description. We have been in the northern parts of the district, where it joins the Nepál frontier, and where there are long tracts of forest and jungle. The country in which we are is a perfect plain, but we have been in sight of the Himalayas and have had some glorious views of them, the lower range undulating and wooded behind them, the sharp peaks and angular outline of the snowy range looking like opal or mother-o'-pearl. I could not have conceived the luxuriance of oriental vegetation till I saw it. The trees are splendid, and in this district very abundant, independently of the forest."—*Life of Sir Henry Lawrence*, by Sir Herbert Edwards and Herman Merivale, C.B. The highest of the snowy mountains seen from Gorakhpur is Dhvágiri. It is probable that since the passage just quoted was written, clearance of forest has much altered the climate.

bore an unhealthy name, but recent clearances of forest have rendered the south and east of the district quite as salubrious as most places in India. The tarái and existing forest tracts are still, no doubt, highly malarious ; and in the northern part of Haveli, in Tilpur and Bináyakpur, fever is terribly fatal during the quarter succeeding the close of the rains. The rainfall is generally heavy, and rain about or soon after Christmas is always looked for ; indeed, its failure has, as before remarked, an evil effect on the spring harvest. The rains commence about the middle or end of June and last till the middle or end of September.

PART II.

PRODUCTS OF THE DISTRICT, ANIMAL, VEGETABLE, AND MINERAL.

THE wide wastes and forests of the district shelter many wild animals. Through them within 30 years used to roam wild elephants, and tigers and leopards are still pretty common. In 1856, a short time before the rebellion, the mails to Padrauna and the north are said to have been stopped by the tigers which infested the road. These animals still venture sometimes within five miles of the city, and indeed in 1873 the Magistrate shot one within that city itself. Wild pig and deer are plentiful, especially in the north of the district, where the black-buck is found in considerable numbers. The wild buffalo or *arna* is also met with near the Nepál frontier. Poisonous snakes are very common, and the death-rate owing to them is high. The amount of game in the district has much decreased since the mutiny, owing to the clearance of woodland and increase of population. Some trade in deer skins and horns is carried on with the north of the district and Nepál.

The following is a list of the more remarkable animals found in the district :—

Bágh or *sher*, tiger (*Felis tigris*), still pretty common ¹

Tendua, leopard or panther (*Felis pardus*), very common.

Chíta, hunting leopard (*Felis jubata*)

Bhálu or *richh*, bear (*Ursus labriatus*), found occasionally on the N. frontier

Jangali suar or wild pig (*Sus Indicus*), very common, especially in forest.

¹ A native authority who furnished a list of animals for the Gazetteer states there are four kinds of tigers (1) the true *sher*, (2) the *goghla*, which is very thick and short, (3) the *náhar* or *nájhar chor*, which is very long and fierce, (4) the *chitwa*, which is smaller, but very fierce (This may perhaps be the *chíta*.)

Chital or spotted deer (*Axis maculatus*). The male is called *jhánkh*.

Khánkh, antelope (*Antelope bezoartica*).

Khánkra, identified by Mr Lumsden with the barking deer (*Cervulus aureus*), known in other parts of India as *kákar*. The name perhaps contains an allusion to the long canine teeth of its bearer (*kháng*, a tusk). The *khánkra* is a small deer about two feet in height, and from its handsome little skin *partalas* or sword-belts are usually made

Nilgáo or *rojh* (*Portax pictus*), common in the jungle. A variety called the *Ghórórojh*, which is found in the *Divára* lands near Barhaj and Pama, owes its name to the fact that its form is stout and supposed to resemble that of a horse.

Arna or wild buffalo (*Bubalus arni*).

Langúr or large monkey (*Presbytis entellus*).

Sahi or porcupine (*Hystrix leucura*).

Nák or *magar*, crocodile (*Crocodylus biporcatus*), very dangerous owing to the fact that it is almost omnivorous

Ghanál or gavyal (*Gavialis Gangeticus*), a long-nosed river saurian, which, living on fish, is comparatively harmless.

Súns or porpoise (*Platanista Gangetica*), very common in the *Rápti* and all the larger rivers. A smaller variety is called *gohtá*.

Gádur or flying-fox (*Pteropus Edwardsi*), everywhere abundant.

The *shámán*, a bird with red and green plumage, is common here, but said to be rare elsewhere. Such birds are often sent for

Birds

sale to other districts, where a very good specimen will fetch Rs 10. When young they are sold for eight annas each. There is an immense variety of water birds, of which, however, few or none are peculiar to the district. The large grebe is sometimes found. The florican and jungle-cock are met with in the north of the district. Hill mainas and parrots are sometimes brought to Gorakhpur for sale, but no regular trade in them exists.

Poisonous snakes.

The natives believe at least a dozen kind of snakes to inflict fatal bites, and the following undoubtedly do so :—

Gehuán,
Dogla,
Doma,

}

Varieties of the *kálá sánp* or cobra (*Naja tripudians*).

Karáit,
Khatkhor,
Ghorkarait,

}

Varieties of the *bangaras*. The female is

called *naggin* and the *ghorkarait* is said to make noise like a horse neighing

The following are only sometimes deadly, but always cause pain and sickness in those whom they bite :—

Amata, a large snake with very long fangs.

Chitar or *chitra*, a spotted snake about 18 inches long.

Ahirin, *mahar*, about four feet long, yellow and grey, the bite produces swelling and great pain.

Sonkatar.

Sogana or *sigona*, a green snake.

The *ajgar* or python is sometimes, though rarely, found in the north of the district.

Besides these there are a large number of harmless snakes, some of them possessing great beauty. Scorpions are very common. There are several water snakes which the natives declare are poisonous, the commonest are the *paniha*, *chakor*, and *zardrang* or yellow-hue. The number of deaths resulting yearly from snake-bite is very large. About half only of such cases are probably reported; but the following list of casualties thus caused during six warm months of 1872 will be found sufficiently long :—

				Male	Female.	Total.
May	1872	..	...	10	11	21
June	"	..	...	30	39	69
July	"	...	...	47	59	106
August	"	.	...	55	62	117
September	"	...	...	22	31	53
October	"	...	...	12	13	25
Total				176	215	391

In the remaining half of the year, *ie*, in the drier and colder months, but 43 cases occurred. Considering that (as before stated) there are probably just as many cases unreported as reported, this large total of 434 shows a very serious mortality. No measures, however, have as yet been taken for the destruction of venomous snakes, and perhaps none are possible. Except for the slaughter of pariah dogs and an occasional tiger, no reward for the destruction of noxious beasts has been claimed in the district for some years.

Accurate returns of the number of cattle killed by snakes or wild beasts are not forthcoming, but it must be very considerable in the north, where large herds graze about forests still infested with tigers. The returns of persons destroyed by snake-bite and beasts of prey have since 1875 been amalgamated

and kept in less detail It is only certain that 516 persons of both sexes thus perished in 1875, 480 in 1876, and 427 in 1877 : average 474 yearly.

The cattle of the district are as a rule poor and much inferior to those found up-country Mr Ridsdale mentions a letter written to the Board of Revenue about 1824-25 by the Collector of Gorakhpur, who complains of the extreme difficulty of getting any cattle sufficiently strong to drag the Government treasure carts Since then cattle have certainly improved, but the breed produced is still inferior No systematic breeding has been attempted ; but the purchase of cattle from neighbouring districts and the practice of bringing large herds to graze in the north of Gorakhpur have of course done something to improve the stock.

The price of the common bullocks born and bred in this district varies according to age, strength, &c., from Rs 5 to Rs 25, hardly ever exceeding the latter sum. The average value of a pair of bullocks used in a plough in this district would probably be from Rs 15 to Rs 30, if they were of the district breed. As, however, many cattle of better breed are purchased from other districts, this price must be raised to find the true average for bullocks of all kinds This may be fixed at about Rs 25 a pair. Since the closing of the Government breeding studs at Gházipur and Karantadih, stud-bred horses have rarely appeared for sale in the district. The ordinary

country pony is the only steed for which anything like a demand can be said to exist, and is sometimes a very serviceable beast. The price for such animals, when young, ranges from Rs 5 to Rs 20, and when in their prime from Rs 10 to Rs 50 To the Englishman at Gorakhpur the acquisition of a good remount is a difficult or a doubtful matter. No horses are bred, and the station is too small and too much out of the way to attract dealers No attempt has been made to establish a breeding stud of any kind here.

In 1866-67 proposals were made to import some bulls from Hissár in order to improve the breed of cattle, but the animals were found too large for the small cows of the district and the experiment failed At the same time some rams were introduced, but these too were a failure, as they died within a year of their arrival. In 1869 Mr. Collector Clifford, again tried the experiment with some long-wooled sheep, but again without success. It should certainly be quite possible to improve the breed of cattle if bulls of a good stock but small size were imported, and the capital pasture here procurable should have a healthening effect on the

young calves. A number of persons, chiefly Ahírs, live by pasturing cattle in the north of the district and on the skirts of Nepál.

Scattered over the northern forests are large open glades covered with grass, which after the rains often grows to a great height. The charwúhas (graziers) burn this and then bring their cattle to graze on the young shoots of grass which spring up. The best pasturelands are in the east of Sidhwa Jobna. The exact extent of patches so mingled with the jungle cannot very well be estimated, but they must cover at least 30,000 acres. The grazier collects from his own and neighbouring villages a herd of cattle (*lehar*) containing from 60 to 200 head or even more. This he drives into the jungles at the end of Kártik (October-November). The cattle remain there till the end of Baisákh or Jeth (i.e. May or June), some six or seven months later, when they leave in order to reach their villages before the rains descend. The rates which these heads pay to the landlord vary considerably from one estate to another. But as a general rule, a herd of cattle numbering 100 head of all ages and sexes would be allowed, on payment of Rs 5, to graze for the whole season of six months. Nor would the fee be increased if the head of cattle were nearer 150 than 100. For buffaloes Rs 8 per hundred is the usual charge, but a price of two annas a head is occasionally asked. Cattle are brought from great distances to graze, being often driven 40 or 50 miles, and sometimes 80. The grazier is sometimes a servant paid at the rate of Rs. 3 a month by the different owners; sometimes several cattle-owners take it in turns to pasture their common cattle, and sometimes, but very rarely, the herdsman is paid by a share in the calves born while the herd is under his charge. Herdsmen or graziers are as a class very honest. Camels are very rarely used in this district: elephants being common, and the facilities of carriage by water great, they are needed neither for riding nor burthen. The climate, moreover, does not suit them. Goats are numerous, but there is no specially good breed, nor have any attempts been made to improve the poorer breeds that exist.

Camels

Fish. Several varieties of river fish are used for food in this district, and constitute an important item in the fare of the poorer classes. The best kinds are —

Rohu (*Labeo rohita*), a kind of carp which runs up to 10 or 12lbs in weight, the average being about 3 or 4. This well-known fish is caught in great numbers in lakes, such as the Bhenni and Nandaaur tils, whose fisheries are rented. It is taken all the year round, but attains its best condition

during the winter. The Karonchhal and the Bakhna are varieties not quite so good to eat as the true *rohu*.

The *maháser*, here apparently called the masárh (*Barbus mosal*), is, as already mentioned, sometimes caught in the Naraini, towards the extreme north of the district

Baikari (*Schilbichthys garua*), of which the larger variety is known as silandi. This fish is only caught during the rains. It will take a fly, is found in very rapid currents, and in appearance somewhat resembles a mackerel

Naini (*Cirrhitina mrigala*), resembles the rohu, but is yellower. Hindus say it is a foul feeder and seldom eat it, but the formation of its mouth is opposed to this statement, and it is probably just as clean in its diet as the rohu

Arwári or gray mullet (*Mugil corsula*), a small fish caught generally in the rains and of very good flavour.

Chillua (*Aspidoparia morar*), a very small fish of good but sometimes muddy flavour. This is the "whitebait" with which Indian butlers favour their English masters. Small as it is, it will readily take a fly

The following are also edible :—*Girai* (*Ophiocephalus punctatus*), a small fish, eaten by the poor.

Gonch (*Bagarius Yarrellii*), a large scaleless fish, rather like a freshwater shark. It is a very foul feeder, has a long mouth armed with sharp teeth, and is only eaten by the very poorest classes

The *Jalkaphúr* (*Notopterus kápirat*) resembles the *barkari* in appearance, and is very good eating. It is caught generally in the rains, and has a pair of long barbels.

Tengar (*Macrones tengara*), a fish which is described as full-blooded. It is also full flavoured, and its flesh is rarely eaten except in the form of a spiced preserve

The *hilsa* is sometimes caught during the rains. There are two kinds of prawn (*ghinga*), one very large; and two kinds of crab (*kenkra*). All of these are edible

Bám-bámi oreels (*Anguilla Bengalensis*) and *bilondha* are common in most of the rivers.

The spines on the fins of the *Singhi* (*Saccobranchus fossilis*) and *sakuchi* (species unverified) are said to give poisonous wounds. The *singhi* seems to spend most of his time in mud holes at the bottom of the water.

The species of the following varieties remain to be identified by some practised ichthyologist.—*Bhakura*, a large fish which is excellent eating and sometimes attains a weight of 20 or 30 lbs. *Ranya*, a small, edible, and graceful fish, something like a smelt. The *sohya*, also small and edible, is a silvery fish which loves deep waters. The strong flavour of the *pyds* commends it to the palate of few except bargees. The *mor*, smooth and shining, has fine scales, many bones, and little flavour. Its stomach is, however, thought a delicacy. The entrails of the *paim*, which sometimes reaches a weight of 80 lbs, are similarly esteemed. The *kursi* is silvery and edible, but bony. The *sidhri*, *sumbha*, and *khuria* are all small pond fish, eaten by the poorer classes. The *surji* is described as small, but well flavoured. The *mangur* is some 6 or 7 inches in length and burrows in the mud of ponds. Its flesh is pleasant to the taste, but said to lack firmness. The *pengna* is a small fish with strong sharp fins, a body white below and brownish-green above, and a couple of barbels. Last and almost least comes the *patharchatar* with its length of about 6 inches. It has a brown back, sharp fins, and pleasant flavour.

Turtles (*Kachhua*) are very common, but are not, so far as can be ascertained, extensively used as food. Many persons however eat their eggs, which are often found 50 or 100 together. The *rohu* and its varieties, the *bhakura*, the *karonchhal*, the *bilondha*, the *bokhna*, and the *baikri*, all yield oil. So do the porpoise and the *gonchh*, but being too strong for the nets and lines ordinarily used, they are rarely captured. The fishermen are chiefly Malláhs and Túrhas, a division of the Kahár caste. Their apparatus is simple, but effective. The net

most in use is the *gánja*. This is a long hempen trap open at one end, and fixed along the course of a stream by means of a bambu framework. Through its open mouth, into a sort of chamber at the other end, the fish are driven by a boat pulling down-stream. The open end is then lifted out of the water and the net hauled ashore. The *korhel* and the *tápahu* are generally used from boats, they are shaped liked extinguishers, and, like the *gánja*, have a bambu framework. In rivers they are pulled up against the current, and in lakes they are repeatedly pushed down amongst the weeds where the fish lie. The *mahájal* or seine net is fortunately rarely used. It is set by three or four boats, and covering a circumference of 200 or 250 yards, is very destructive. If it were very commonly employed, the fisheries of the district would probably be ruined. A small net called *jhunguri* or *jhikhari* is fastened to a triangle of bambu and pushed on in front of the fisherman by means of a long handle. Used to catch the prawns and small fish which abound in shallows, this is exactly similar to the prawn nets used in England. Besides these nets, long

and short rods, called respectively *bansi*, and *katiya*, aid the fisherman in his labours. The terms employed by the fisherman of Gorakhpur are, for his line, *dori*, for his float, *tarana*, for his lead, *luka* or *goti*, for the hook, *kantiya* or *kánta*, for the bait *chára*, and for the frame on which the line is wound, *pelni*. The last name is sometimes also applied to a hand-line. It is a common custom in the district to dam up streams which summer has left with little or no current, and then to build, across the shallow water below the dam, small compartments in which the fish can be easily chased and captured. Walls are often constructed across small lakes and ponds with the same object. Immense labour is sometimes spent on draining the lesser tals in order to catch the fish thus left gasping on their ooze.

Native fishermen greatly overcrowd all places where there is anything like good fishing to be got. As they never dream of sparing a minnow once caught, it is lucky that the rainy season, with its boisterous floods, protects the breeding fish. Quite common is it to find 40 or 50 boats fishing in one lake which is certainly not large enough for more than 30, and as the sons of each fisherman deem themselves in some measure entitled to come and fish where their father fished before them, the number of destroyers is ever on the increase. The Rápti and the Ámi are perhaps the two best streams for fishing, but fish are abundant in all of any size. The boatmen do not observe any regular close season, but catch fish whenever they can. For the due preservation of a great food resource legislation may perhaps be required.

The amount of fish consumed in the district must be something immense. Hindús and Muhammadans of all castes and classes eat it; and the average price during the greater part of the year being about one anna per ser only, or two annas for the best fish, such food is within the reach of even the poorest. During the rains and afterwards, until the waters subside, the price rises to two or even three annas a ser. Those who abstain from fish are mostly "*bhagats*," devotees who have taken a vow of perpetual celibacy, and avoid meat, fish, and intoxicating liquor or drugs. The caste in which they are most numerous is the Koori. Some Bráhmans, especially the worshippers of Shíva, refuse to eat scaleless fish (such as eels), but devour all other kinds.

On passing from the animal to the vegetable kingdom, cultivated crops demand our first notice. Of these a local distribution will serve as well as any more laboured classification; and we begin with the north of the district.

Here the principal growth is rice (*Cháma*), for whose culture and irrigation the main rivers and their numerous streams of Bináyakpur and Mungáur are exceptional facilities. Crops by local distribution. Dhán

of it indeed is grown than of all the other crops put together, and the rice fields often present an unbroken expanse of some miles in extent. In parganah Haveli also the crop occupies a large area, and it is met with everywhere in the district, though to a small extent only in the southern and eastern tracts. A species of rice called *boro* must be elsewhere described, as its cultivation and time of reaping differ from those of the ordinary *dhán*. *Dhán* may itself be divided broadly into two classes—*bhadur* and *agharí*.

The former is sown in Jeth (May-June) on land which has been left fallow since the autumn harvest of the former year. The ground is ploughed in Pús (December-January) or Mágh (January-February) in order that the sun may penetrate and warm without hardening it overmuch.

Bhadur.

The field is again ploughed before sowing in Jeth. It is considered advantageous if a shower or two have fallen before this ; but whether it rains or not, the seed must be sown by the end of the month just named. Seed sown before rain falls is called *dhurra báwag* (i. e., the dusty or dry sowing). The soil best adapted to receive the crop is that lying low enough for the water to lodge, but not too low, as excessive flooding is injurious. If no rain falls before sowing, and unless the soil is very cold and moist, it is usual to irrigate the fields directly after that process. It is for this purpose that the Thárús of Bináyakpur dam up the small streams, which they then divert by numerous channels (*kulas*) into their fields. As soon as the water has collected, naturally or artificially, to a depth of about three inches, the field is ploughed once more. This rather rough treatment is said not to injure the seeds, but to eradicate weeds which would otherwise choke the young crop. In Asárh (June-July) any grass or weeds which may have sprung up are weeded out by women and children, who receive as wages about $2\frac{1}{2}$ sers of rice a day. This process is called *nirai*. The amount of seed sown on the recognized *bigha* varies slightly in different parts of the district : the highest being 28 sers in Bánsráon, the lowest 22 sers in the Sadr tahsíl. After sowing, the crop is generally dependent on the rains, and is ruined if they fail. As this kind of rice thrives most when the water around it is not too deep, its sower prefers a season of light and sustained to one of sudden and heavy rainfall. The fields have strong *merhs* or banks of about two feet high to retain the water. The crop grows rapidly and is cut in *Kuár* (September-October), or sometimes at the end of Bhádon (August-September), from which latter month it probably derives its name. Its best varieties are—*ghah*, *kapurchín*, *gayesar*, *bendi* (white and black), *muttri*, *bánsphál*, *parni* or *padm*, *dudha*, *sátha*, or *sáthi*, *anjanaica*, *sina*, *launa*, *gajbel*, and *bandela*.

The second kind of dhān, *agham*, is sometimes distinguished from its synonym *jarhani*, but no perceptible difference between the two would appear to exist. There are indeed two varieties

Aghani

of *agham*, but these are varieties rather of cultivation than species, and the term *jarham* applies to both. *Jarham* in fact merely denotes the winter (*griha*) as opposed to the Bhadon or *bhadra* crop. Of the two varieties the first (*chhatra*) is generally sown or scattered (*chhatra*) over fields which have lain fallow for some time and have been prepared, like those for the bhadra dhān, some months beforehand. Often, however, a field in which gram, *hirao*,¹ or linseed has been sown is selected for the crop. The stalks of the former one, being dug into the ground and mixed with the soil about two months before the rice is sown, form a kind of manure. The seed is sown in *Asarh* about a maund to an acre, and just as the crop has begun to rise from the ground, it is ploughed up again and dug into the earth. After a time it sprouts afresh with greater strength than before. It is cut generally in Kārtik (October-November). The second variety, *behan*, is so called from *behan* or *bhan*, a cutting or seedling. This crop needs two fields. The first, called *het biyar*,² is ploughed twice or thrice in Māgh (January-February) and has high walls. In *Asarh*, after the first good fall of rain, it is ploughed and the water made to mix well with the soil. A plank heavily weighted is then dragged over it, and when the earth has become quite soft and slushy the seed is sprinkled broadcast and the plank taken over once again. About 30 to 25 sers of seed are sown to the acre. After a month the plant is usually ready for transplantation to the second field, which has been carefully ploughed for some time previously. If the crop is a good one, a husk's growth in the biyar field is enough for planting a bigha in the new one. The plants, which are one or 1½ feet in height, are stationed in their new home at distances of some two inches from one another. As it is necessary to complete this work quickly a great number of hands are employed, the average being a dozen men or women to the authorized bigha. These persons if hired laborers get two *razias*³ of rice and a quarter ser of *charban*, or, if they prefer it, two annas a day. A considerable quantity of water is needed for this crop, and the walls of the field are usually high and strong, so as to keep in the rainfall. The harvest is most often in Aghān (November-December). For carrying the crop to the threshing-floor the labourers get either two annas daily or one sheaf in 16, or if the harvest be poor and labour plentiful, one in 24 only. This kind of rice being cut very late, it is impossible usually to grow spring crop on the same

¹ *Kirido* is a small pea usually sown with barley, when the combined crop is called *jau kir*.

² *Bihnaur* in Benares, in Katelipur and Allahabad *birba*.

³ A *razia* is equal to 1½

land. The same fields are therefore used year after year for this crop alone. When it is cut stalks of about ten inches high are left in the field ; in the hot weather these are burnt, and as soon as any rain falls are dug into the ground, forming a valuable manure. Amongst the best kinds of aghani dhán are the following.—*Finer* (mihun) *grains*, phon, gaurna, baharni (white and black), syám jira, and gurdhi. *Coarser* (mota) *grains*, harbela, rájal, sahdiya, karga, nainjot, and angetha. The aghani rice is as a rule more valuable, and yields for the same area a larger outturn than the bhadni, but the latter of course leaves the land vacant for a spring crop. In Sidhua Jobna a class of rice called sengar is largely grown on lakes or ponds where the depth of water during the rains prevents the ordinary kinds of rice being grown. Its peculiarity is that it floats on the top of the water, and that the growth of the plant, whose roots are fixed in the soil below, keeps pace with the rise of the surface, even when that rise is sudden. It is cut in November, very often from boats, if the rains have been late and the water has not subsided.

In a good season the yield of rice is very great, and rice itself is the staple food of the poorer classes throughout the district. The outturn per acre of this and other crops will be shown on a later page. The process of threshing the rice, or rather of treading it out with bullocks, is the same as elsewhere, and known as *dauri*.¹ But thoroughly to separate the grain from the husk, to turn the *dhán* into *chánval*, another process is required. The rice is placed in a *dhenki* or wooden mortar and pounded with a pestle, which, hinged on a fulcrum, falls by its own weight and is lifted by the pressure of a foot on its lighter or pedal end. Three sers of dhán yield two of *chánval* and one of chaff (*bhúsa*). The husking is usually the work of hired labourers, who receive as wages one *ser* in twelve of the grain.

Except the cardamum and a little ginger there is no other crop in this part of the district worthy of notice. The hillmen raise a great deal of the former, which they sell on the spot to travelling merchants. These again export it, usually by the Dháni route, but sometimes by Nichlaval and Gorakhpur. The cardamums, which grow on small bushes about 3 feet high, are plucked in Chait (March-April) or Baisákh (April-May) and spread out in the sun to dry. Either the thatch of the houses or a clean-swept square of ground is chosen as the drying-place. The price paid is about Re. 1-8 a *panseri* or Rs. 12 a maund ; and the export trade *via* Dháni, Gorakhpur, and Bahaj towards the Ghágra, and down that river to Patna and Calcutta, is considerable.

¹ *Dauri* is, strictly speaking, the rope with which the bullocks are tied together. See Elliot's *Glossary* and Forbes' *Dictionary*.

Passing south and south-east, we find that though rice is still very widely cultivated, sugarcane, wheat, and opium are the principal crops. The east of parganah Haveli and the whole of Sidhna Jobna produce a large amount of the first named growth, which is indeed one of the chief staples of the district. An extensive trade is carried on in coarse *chun* (sugar), for whose preparation numerous factories have been built (*Inf, Manufactures*). The crop, which grows well, demands an immense amount of care and attention during the earlier stages of its cultivation. The process begins directly after the old crop is reaped. Cuttings of stalk about 5 or 6 inches in length are placed between layers of damp straw in a hole in the ground. This hole being closed up with a coating of earth forms a kind of hot-bed. The pieces of cane are called *porha*, and a bundle of one thousand an *anwala*. Some six of these bundles, costing from Re 1-8 to Rs 3, are required for the *palka* bigha. After about eight days shoots sprout from the cuttings, which are dug up and planted in a field prepared with great care during the end of the rains and cold weather. It is necessary to plough the field some dozen times, besides taking a plank (*palka*) over it to break up the clods. By March or April these preliminaries are complete, the shoots are planted lengthways in the furrow, about one inch apart and 2 inches below the surface, and the soil is smoothed down with an unweighted plank. Sometimes the cuttings are after three days extracted and replanted, the plank being again passed over them; but this is not always done. Manure is spread over the surface, about 4 cart-loads to the bigha being sufficient. Partitions are then made in the field, which is carefully irrigated, the water being spread over the whole surface by means of a broad wooden shovel. From this time until the downfall of the rains the crop requires frequent watering, but it is of great importance that the soil should not be sodden by too much at a time. The labour required if the rains are late is extreme, as irrigation may be needed twenty times over, but when once the monsoon has broken, little remains to be done until the harvest in Pús or Phálgun.¹ Fields in which rice or kiráo have been previously reaped are considered best for cane, unless land which has been a whole year fallow can be obtained. If rice has been cut, the field is ploughed up and the cane sowed at the end of Phálgun; if kiráo, at the middle or end of Chait (March-April). Two crops are often raised from the same plant, the stumps being left in the ground after harvest and frequently watered.

¹ i.e. from January to March. A little cane is cut and sold for eating as opposed to manufacture in the earlier month of Aghán (November-December). In the *bhat* lands of the Gandak valley the plant is sometimes grown without irrigation, but the juice is less saccharine.

New shoots sprout in May or June, and a fair crop is often secured.¹ The more intelligent husbandmen assert, however, that this unrest is bad for the field. The name of the second crop is *peri* (or *banjar*). There are four kinds of sugarcane :—

- | | | |
|------|---|---------------------------------------|
| (1). | Mahgnjur, which grows to the greatest height. | |
| (2). | Saroti | ... } both yielding <i>gur</i> syrup, |
| (3). | Bhaunwarwár | ... } in abundance. |
| (4). | Barokha or katarha | ... } yielding little <i>gur</i> and |
| | | ... } used chiefly for eating. |

Some account of the *gur* manufacture will be found in Part III. of this notice.

Grown largely in the west of Haveli and centre of the district, wheat is more especially the staple of the south. Báns-gáon is noted for this and other spring crops, while Majhau and the south of Padrauna also produce wheat in abundance. It is sown in October or November, and very commonly mixed with barley, in which case the combined crop is known as *gújái*. The harvest is in April or May. About 30 sers are sown to a *pakka bígha* when wheat is sown alone. The dorus soil suits it best; but it grows very well on the uplands of Padrauna. The crop requires watering, but not very often. In Máhárájanj, indeed, there are some spots where it grows without any irrigation. Usually, however, the soil in the extreme north is not well adapted for wheat, for which moreover the inhabitants, preferring rice, care little. A considerable export trade in wheat is carried on *viá* Gola and Barhaj, but cannot rival that in rice. The finest wheat is that grown in Báns-gáon and Maghar.

Owing to the splendid crops which are raised in the Hasanpur Maghar pargana, the phrase "Hasanpur ká gehnn" is commonly used to denote an unusually fine crop. The outturn of wheat obtained without irrigation in the north is of course unequal to that of the highly cultivated south-country lands, but leaves a considerable profit to the farmer. Masúr (*Ervum lens*), and other growths of the south (*Phaseolus radiatus*), láhi (*Brassica napus*), merua (*Eleusine coracana*), and other grains and pulses are grown throughout the south and centre of the district, but are not of enough importance to call for special accounts. The loki and the nenua, cucurbitaceous plants, something like pumpkins, are grown in great quantities by the poor, who train the plants over their low huts. The fruits are very large, and being, though of little

¹ Soon after the first crop has been cut, the straw from its leaves, which have been allowed to lie where they fell, is sometimes ignited. Flames spread all over the field, without, however, injuring the plants, which after a little irrigation shoot forth again from beneath the ashes.

flavour, edible, furnish a plentiful supply of food. They are seldom sold, but when they are, fetch about 12 annas a maund. Tobacco is extensively grown for local consumption, but is not exported to any great extent. Its cultivation has been described elsewhere,¹ and, being marked in this district by no special peculiarity, need not be described again. Gorakhpur city is noted for its manufacture of *Pauro*, a smoking mixture of tobacco and spices.

Indigo is no longer grown in this district to the same extent as before the mutiny (1857). Many of the Europeans who then planted it have received or purchased sufficient land, untaxed or otherwise to afford an ample rental and place them above the need of undertaking the notorious risks of indigo culture. Thus many places still called indigo factories are really but private residences. There are yet, however, a great number of factories where the manufacture is carried on more or less busily. A list of these and a description of the process will be found under the head of *Manufactures*. Another cause which impedes the production of the dye in this district is the increased difficulty of obtaining rent-hold land on which to grow it. The crop is not one which native farmers care to sow themselves, and their landlords regard with jealousy the occupation of the soil by European planters. Tenants are therefore discouraged from subletting their holdings to such aspirants even when they might otherwise be willing to do so. The times of sowing differ according to the nature of the land, but the ordinary season is in Chait or Phalgun, before the rains. Such is the case where the soil, being moist and cool, needs no saturation by early showers, or in those few spots where cheap wells supply the place of the lingering rain-cloud. Where, on the contrary, land is high by position or dry by nature, sowings are delayed until the first rains of Jeth or Asárh have expelled its heat. The first kind of land is considered best, and it is deemed a great advantage in other land if it has lain fallow during the past year. Before being sown the fields are carefully weeded and ploughed into long furrows. The seed is then deposited, and the ground combed with a harrow. The crop grows very slowly till rain falls, when it shoots up with wonderful rapidity, growing as much as a foot in a week. Premature destruction is the doom of any weed that appears amongst the crop at this stage of its growth. The best weather for the rising plant seems to be that in which an interval of rain too short to swamp is succeeded by a period of sunshine too short to parch. The time for reaping is, according to the forwardness of the season, the end of Sáwan (August) or the beginning of Káir (September). Sometimes, where lands are subject to excessive inundations, the seed is sown

¹ See, for instance, the notes on the *Pauro* in the *Annals of the British Museum*, vol. 1, p. 272.

tored over them broadcast as the water subsides and left to grow as it may. But the outturn of the crop thus sown in Bhádon or Kuár is, as a rule, extremely poor, and the practice itself is extremely rare.

Poppy cultivation is allowed in all the tahsila, but is far more extensive in the south of the district than in the north. In

Opium

Papaverum opium is one of the chief products, being gathered from plants on over 20,000 acres. The cultivation is, as a rule, confined to prosperous and respectable cultivators, a fact only mentioned here because in describing the condition of the agricultural population it is proposed to show how well the system of advances works in this particular case. The land must be prepared very carefully for the crop, which is sown in Kártik, and indeed needs, except as regards irrigation, almost more care than sugarcane. About two sers of poppy seed are required per acre, but the amount appears to vary greatly in different localities. The crop is watered more or less frequently according to the nature of the ground and quantity of the winter rainfall. It always, however, demands laborious attention, and this fact accounts more perfectly than any religious or moral scruples for its rare cultivation by Ráputs and other persons of high caste but lazy habits. Ready for tapping in Phálgun or the beginning of Chait, the crop usually pays well, unless injured by the not unfrequent calamity of hail. The accompanying table, supplied by the sub-deputy opium agent (Mr Campbell), shows admirably the difficulty of determining the average yield for the district generally of any one crop, varying as the outturn does from year to year and place to place. In the north poppy lands are classed as unirrigated, and hardly ever require watering. The crop thrives best on a sandy loam (*dorus*), and requires, like the sugarcane, a good deal of manure. The opium is extracted from the standing plants by pricking the poppy-heads and collecting the juice which exudes during the night.

Statement showing poppy cultivation by parganahs, together with produce and average of the Gorakhpur Division

Name of pargana	Amount of cultivation during 1872-73	Amount of opium during 1872-73	Average per bisha	Amount of cultivation during 1873-74	Amount of opium during 1873-74	Amount of average per bisha
	R b d	M s c k p	s c k p	R b d	M s c k p	s c k p
Haveli Gorakhpur,	1,012 19 19	71 55 13	1 13 1 0	1,511 2 0	113 19 10	4 11 1 0
Chauqur	978 14 1	12 23 0	2 0 6 0	577 15 0	10 20 9	7 9
Anola	1,061 6 0	10 7 10	3 8 5 0	1,031 15 0	211 15 3	5 1
Sibat	2,335 2 3	20 20 2	1 11 0	1,700 7 0	53 26 15	5 10 2 0
Shahjahanpur	767 7 0	63 31 1	1 5 0	1,030 10 0	108 35 0	1 3
Maghar	608 1 19	61 13 1	2 0 4 0 2 0	411 5 0	78 18 11	6 11 3 0
Tilpan	109 18 6	1 17 1	0 8 1 0	73 9 0	4 15 15	2 6
Chillupar	1,081 14 10	198 7 12	2 0 5 2	1,164 13 0	237 15 13	2 0 8 2 1 0
Dhurlapur	4,467 0 10	411 11 11	3 14 2 0	400 7 0	711 15 10	2 6 6 4 1 0
Salempur Majhuli,	11,391 10 12	1 45 12 5	1 4	11,687 1 0	223 25 14	6 8 2 0
Siddua Jobna	17,016 7 8	1,110 39 11	2 0 2 13 2 0	17,003 0 0	1,572 28 11	2 0 3 6
Total	11,140 18 7	3,906 31 9	3 8 2 0	47,110 1 0	6,313 39 1	2 0 5 0

The outturn is hard to ascertain exactly, as a good deal is no doubt illicitly disposed of by the cultivators, but seven *seers* an acre is perhaps not above the mark.

The other principal crops are peas, usually sown with barley; barley itself, linseed, the pulses *masur* (*Ervum lens*) and arhar (*Cajanus flarus*), the millet kodo (*Paspalum frutescens*), *boro* rice, and *sarson* (mustard, *Brassica campestris*). Barley (*jau*), as before remarked, is usually sown in the same field as wheat, whose cultivation its own closely resembles. As an unmixed crop, however, it is grown extensively in the Sadr taluk alone, whence a good deal is exported via Barha. It is of course a spring crop, being sown in Kártik and cut in Chait. Peas (*mattar*) are grown for the spring harvest, chiefly in the Bánsgrón, Salempur, and the Sadr taluk. They flourish on the rather moist lands left bare by receding floods, and are exported from the district in some quantity; *masur* also is a spring crop, grown mostly in the Sadr and Padrauna taluks, and largely used for food; nothing in its cultivation particularly calls for remark.

Linseed and sarson are the principal oilseeds, the latter being chiefly grown in the Gorakhpur, the former in the Basti district; they are spring crops. The mustard oil extracted from sarson is in great request as a relish for the bannocks (*chapáti*) which among the native population supply the place of bread. Kodo is largely used as an article of food by the lower classes, and like most millets is cultivated for the autumn harvest. Arhar is extensively grown and thrives exceedingly. The crops of this plant grown towards the north-west of Haveli are especially good, and with their dark-green foliage vivify a landscape that would otherwise be somewhat bare. Arhar is less vulnerable than cereals to the attacks of hail, and as frosts are rare in the district, is considered a safe crop, but it occupies the ground too long to return much profit.

This is perhaps the fittest occasion to trace the progress under British rule of opium, indigo, and sugarcane cultivation, and to record the various attempts which have been made to introduce new staples or improve those existing. On the cession of the district to its present rulers, sugar cultivation was a rarity. The exactions practised on the cultivators rendered them unable as well as unwilling to grow so costly and troublesome a crop. Nor was the "beast more kinder than mankind." As late as 1819 the Collector, writing to the Board for the information of the Governor-General, says "the extent of the forests, the white-

ants, and the wild elephants, which are very numerous in the north and east of the district, prevent the cultivation of the sugarcane, except in the south." In 1823 the Government monopoly of opium seems to have been first extended to the district, the Collector being made deputy opium agent, and the cultivation of opium, save under his permission, being prohibited. About 1830 the cultivation of indigo, little practised hitherto by the landholders of the district, was started by European planters. In 1837-38 Mr. Rcade, reporting on the condition of Gorakhpur, writes that the sugarcane tillage is spreading, but at present confined to three parganahs—Salempur, Sháhjahánpur, and Sidhua Jobna. In these parganahs it had, however, made great progress, as had that of the poppy, the outturn of opium being twenty times what it had been only twelve years before. Again in 1840, reviewing the excise receipts, he speaks¹ of "the marvellously increasing culture of the bounteous sugar, promising to drive out the poppy" and check the increase in the cultivation of the latter. The cultivation of both, however, continued to increase steadily. Its extension was most remarkable in Sidhua Jobna, fast recovering from the desolation whereto it had been reduced by the Banjáras, and possessed of a soil which, requiring little water even in the driest years, is especially fitted for the growth of sugarcane. The total area of land under opium cultivation in 1830 was about 4,900 bighas (*pakka*). At last settlement there were about 40,000, and there are now some 45,000 bighas.² Sugarcane cultivation has increased still more wonderfully. The crop is now grown over 50,000 acres, nearly half of which lie in Sidhua Jobna. In 1830 there were not probably more than 5,000 acres at most, and the greater part of this was in Salempur-Majhau. The increase of late years has been partially due to the usurers, who advance money more freely on sugarcane than on other crops. Indigo is not mentioned in the report of 1837-40, and was perhaps not grown to any very great extent till after the latter date. In his note on the settlement of the district Mr. A. Colvin mentions that there were 33,000 acres under indigo in 1870-71, but the statistics there given are deemed inaccurate, and from information locally collected it is probable that not over 20,000 acres are grown with indigo in a year. The average area thus cultivated amounts perhaps to 18,000 or 19,000 acres. Before the mutiny, the area occupied by this crop was probably greater than now. No systematic attempt has apparently been made to improve the staple crops of the district. The immense increase in the culture of sugar and opium is due rather to increased security of life and property under British rule than to any direct

¹ See Mr. Ridsdale's notes.

² About 21,000 acres. The bighas here mentioned are opium *pakka* bighas, which are no smaller than those of 1830.

efforts for the extension of that culture Indigo has been introduced by us, but it can hardly be called a staple crop, and its tillage is not likely to increase. Experiments have been made occasionally with hemp (in 1811), cotton (1861), and Carolina and other rice, but with no marked results. Cotton and the *bajra* millet (*Penicillaria spicata*) are the two crops which succeed least in the district, and it would be bad policy to attempt their introduction on lands now grown with the rice, sugarcane, poppy, and wheat, which really suit soil and climate.

The following statement shows the average produce per acre, average cost of cultivation, and average profits left to the cultivator. Figures furnished by the tahsildars were in most cases so obviously incorrect and contradictory that no trust could be placed in them. Those given in the settlement report (para. 24 of Board's letter) are also manifestly inaccurate, the outturn per bigha being apparently shown in many cases for that per acre. Mr Alexander has had, therefore, to trust to the figures arrived at by a comparison of the information obtained from European district officers and that supplied by the subordinate judge, Ali Bakhsh Khán, who very kindly interrogated various landlords on this subject. One great difficulty has been the variation from place to place in the produce of the principal crops. The outturn in *gur*, for instance, from an acre of sugarcane in Padrauna is stated at 30 maunds, while at Bānsgāon it is put at 5½ only. Though the latter figure is certainly wrong, the difference in the yield is probably considerable.—

Crop	Sown in	Reaped in	Approximate area under cultivation in acres	Cost of cultivation per acre in rupees	Produce per acre in maunds and sers	Value at average rates in rupees, and average profit per acre.
1. Wheat (<i>gehun</i>)	October, November	March, May.	150,000	9 to 18, average 13½	7 to 13 mds, average 10	Value 14 to 26, average 20, profit 6½
2 Barley (<i>jau</i>)	Ditto	Ditto ..	113,000	6 to 12, average 9	8 to 14 mds, average 11	Value 12 to 26, average 18½, profit 9½
3 Wheat and barley mixed (<i>gújar</i>) ..	Ditto .	Ditto ...	315,000	7 to 16, average 11-8	7 to 14 mds, average 10-2	Value 13 to 27, average 20, profit 8½.
4 Gram (<i>chana</i>)	Ditto ...	Ditto ...	39,000	average 5	10 to 15 mds, average 12-20	Value 13 to 16, average 14½, profit 9½.
5. Arhar	June, July	Ditto ...	60,000	„ 5 ..	18 of pulse, besides the stalks which are used as fuel for cattle.	Value 14, profit 9.

Crop.	Sown in	Reaped in	Approximate area under cultivation in acres	Cost of culti- vation per acre in ru- pees	Produce per acre in mounds and sers	Value at aver- age rates in rupees, and average pro- fit per acre.
6. <i>Kodo</i> , millet	June, July	August, September	94,000	Average 4	8	Value 11, profit 7.
7. Linseed (<i>flsi</i>) ..	October, November	March, April	25,000	Rarely grown alone In an acre of mixed crops probably not more than one-tenth would be lin- seed		
8 <i>Aghani</i> rice (<i>dhán jarhani</i>) .	June, July	November, December	220,000	9	16	Value 28, profit 19.
9 Bhadui rice (<i>dhán bhadui</i>) ..	June	August, October	380,000	7	12	Value 18, profit 11
10 Opium (<i>posta</i>) .	October, November	February April	21,000	18 ¹	9 sers opium, 25 sers of seed	Value 56, profit 38
11. Indigo (<i>lil</i>)	March, June	September, October	18,000	20 ¹	15 sers of in- digo	Value 50, profit 30, from which cost of manu- facture is to be deducted.
12 Sugarcane (<i>akh</i>)	June, July	November, December	50,000	16	30 mds <i>gur</i> and about 15 stalks and seum	Value 60, profit 44

It must be remembered that the "profits" shown include the wages of the cultivator's labour, and that he has to give much of that labour and some skill to the cultivation of opium and sugarcane. Indigo he rarely grows for himself, but sublets his fields to the planter, receiving a rent of Rs 5 or Rs 6 per acre, and either so much for the crop or (more commonly) so much for his services as a labourer.

The method adopted in ascertaining the cost of cultivation, and the difficulties attending that or any other method, may be shown best by an analysis of the process in the case of one crop. Let us take wheat. The elements to be considered in its cost are of course rent, capital, and labour. The rent of good average land suitable for its cultivation is about Rs. 2½ per bigha, or Rs. 4¾ per acre. But in the cost of wheat the whole of this rent cannot be included. Very often a second crop of some kind is grown on the same land within the year; and though wheat is the crop from which the cultivator expects his chief profit, we cannot allow its share of the rent to exceed three rupees. The elements of capital and labour may be considered

¹This of course excludes cost of manufactures

together, intimately blended or interchanged as they are in the successive processes of tillage. The first of these processes, ploughing, varies in cost immensely according to locality and according as the farmer has or has not cattle of his own. The number of times and depth to which the ground requires ploughing, the hire of cattle and expense of their keep, are variable quantities which combine to raise the cost of this operation from a single rupee in one case to Rs 3 in another. In sowing, again, the weight of seed used differs oddly from place to place. The 30 or 35 sers which suffice for a bigha in the east are increased in the south to a maund. Hence the average cost of sowing one acre is from Rs 2 to Rs 3, but to this must be added the wages of the hands employed to assist the actual cultivator in the process. As this should not exceed 8 annas, and is often less, the average may be fixed at 6.

Irrigation costs from 8 annas to Rs 3-8 an acre, according to locality, season, and nature of soil. And lastly, the reaping and threshing, when the labourers are not paid in kind, demand an outlay of from 12 annas to one rupee. The total cost would thus range from about Rs $7\frac{1}{2}$ to about 14 an acre. To this, however, must be added a proportionate share in the expenses of buying, maintaining, and replacing the fixed capital, the plough-cattle, and agricultural implements. In some places the cost of digging an earthen well once every two or three years must not be forgotten. Inevitable custom demands, moreover, that the peasant should pay a share of his harvest to several village magnates, the landlord's factor, the accountant, the watchman, and the family priest. Not less than half a maund must perhaps be deducted from the returns of each acre for these payments (*sahdri*),¹ and this translated into money means about one rupee. Even supposing, therefore, that no well must be dug, that the cultivator has bullocks and ploughs enough of his own, and need merely pay his ploughmen and labourers, we cannot fix his outlay in money (or grain reduced to its money value) at less than Rs 9 an acre, while it may amount to nearly double that figure. Nor does this sum include any allowance for the subsistence of the cultivator, though to get a fair estimate of the cost of production, the value of the labour given by himself and his family must be added. The tenant has in most cases to borrow about sowing time, and this loan must be repaid with heavy interest. Without the loan he could not cultivate, and its interest should therefore be added to the cost of production.

The profits here shown as left to the cultivator are minute, but it is doubted whether, taking good years with bad, they have been understated. In some papers published a few years back Mr Halsey asserts that the cultivators

¹ Which is, being interpreted, *aids*. *Conf* the aids of the European feudal system

of these provinces often work at a loss to themselves. Absurd as the statement sounds, it is probably true, in so far that the profits left them after their actual outlay do not equal fair wages at market rates for the trouble and skill they have bestowed on their work. In the compilation of the above table the farmer has been supposed to possess one plough and pair of bullocks, but has not, on the other hand, been allowed a large family to aid him. Some slight allowance has been also made for interest on borrowed capital. A fitting conclusion to the subject of agriculture may be given by the following

statement, which shows roughly the areas grown in
different tahsils and during average years with the
principal classes of crop —

Name of crop	Sadr Tahsil	Bánsgháon	Deoria.	Háta	Maháráj- ganj	Padrauna
	Acres.	Acres	Acres	Acres	Acres	Acres
Wheat ..	42,353	41,674	37,714	20,663	32,205	} 58,680
Barley ..	63,137	62,511	54,197	28,165	12,755	
Mixed wheat and barley	53,595	20,837	41,969	12,482	11,790	
Gram ..	11,275	5,214	3,913	5,413	11,117	915
Peas ..	13,190	5,214	12,227	16,130	1,020	} 1,667
Masur (pulse)	12,745	2,607	2,485	2,919	2,722	
Mixed peas, gram, and (often) barley ...	33,333	5,211	3,790	9,503	839	12,872
Linseed ..	1,470	277	3,193	10,852	1,890	7,076
Sugarcane ...	1,853	4,535	8,064	12,572	279	23,609
Indigo ...	1,961	1,751	8,212	418	362	2,408
Opium ..	1,664	208	6,338	1,713	252	10,149
Sarson (mustard) ...	1,612	554	585	1,531	1,061	4,219
Kodo (millet) ...	12,745	43,244	15,721	12,002	872	11,098
Aghani } rice	45,740	18,341	55,211	73,151	72,951	} 93,793
Bhadui }	77,168	45,853	36,696	77,714	63,447	
Arhar (pulse) ...	8,823	10,427	19,967	5,991	2,381	

The mango (*Mangifera Indica*) is perhaps the commonest, and is certainly the finest fruit tree in the district. It abounds in the southern and central tracts, and, though not so common, is frequently met with in the north. The Bombay and Maldah mangoes have both been introduced and thrive, the price per hundred is from Rs. 4 to 6. There are two kinds of the common country (*desi*) mango, which both sell from Re 1-8-0 to Rs 2-8-0 per hundred. The fruit ripens in June or July. The wood, which is much used for small beams and carpenter's work, is very cheap, and a fair sized tree may be bought for Rs 10. The guava (*Psidium pomiferum*) is also common, and the jack-fruit (*Artocarpus integrifolia*), mahua (*Bassia latifolia*), pharend (*Eugenia jambolana*), and orange (*Citrus aurantium*) also abound. The guava, planted usually by Koeris, ripens

in September or October. The jack-fruit is sold, as a rule, by weight. The pharend, or jamun bears a small bitter plum, from which a kind of vinegar, supposed to be efficacious in cases of indigestion and dysentery, is brewed. The flower of the mahua is chiefly used in the manufacture of country spirit, for which there is a great demand in the district, while its wood is well adapted for purposes of building and carpentry. An average tree will, if sound, fetch about Rs 12. There are no less than nine kinds of oranges and limes. Of these the papery lime (*Adghazi umbu*), so called from the thinness of its rind, and the *sagdian* are most valuable, being supposed to possess medicinal properties. The papery lime (*Citrus acida*) is also used in the concoction of sharbat. The common orange (*nauangi*) is very extensively grown, and its price ranges from 12 annas to Re 1-4-0 per hundred. The *tár* or palmyra (*Borassus flabelliformis*) and *khajúr* or date-palm (*Phoenix dactylifera*) supply the south of the district with considerable quantities of toddy.

The principal woods, besides the mango and mahua, are :—

(1) *Sál* (*Shorea robusta*), grown chiefly in the Government forests or Nepál, but also on land belonging to private individuals in the district. The average price for good wood already cut into logs is 10 annas per cubic foot. A medium sized tree is usually sold for Rs 15 or 20 as it stands. The wood is very hard and durable.

(2) *Shisham* (*Dalbergia sissoo*), very plentiful. Its wood, which is streaky, rather soft, and much cheaper than sál, is used chiefly for making boxes, palanquins, and furniture.

(3) *Bargad* or banyan (*Ficus Bengalensis*)—This celebrated tree furnishes frames for arches and other brickwork, as well as for agricultural implements. Its wood is cheap and easily turned.

(4) *Kúsan*, elsewhere *gosham* (*Schleichera tryuga*), a strong wood, used for making carts and palanquins, is sold for about half the price of sál.

(5) *Tín* (*Cedrela toona*).—This furnishes a good material for tables and other articles of furniture. The wood fetches about 4 annas a cubic foot.

Besides these, the wild fig (*Ficus glomerata*), asna or asana (*Terminalia tomentosa*), lasora (*Cordia myxa*), panan, elsewhere sandhan. (*Dalbergia ougei-nensis*), akol (*Alangium Lamaichu*), ebony (*Diospyros ebenum*) hara (*Terminalia chebula*), babúl (*Acacia Arabica*), ním (*Melia Indica*), and kurma (*Stephegyne parvifolia* ²) supply wood for agricultural implements. The piar (*Buchanania latifolia*), paniha (*Randia uliginosa*), balsa (*Schinus tetrasperma*), and others serve for firewood. The ebony or *tendu* above mentioned is remarkable for the hardness of its black heart-wood, which is often used for the path ² (or *पथ*).

¹ Called elsewhere in the Benares division *pat*.

pestle) of the sugar-mill. *Bambus* of more than one species are abundant. The common cane rattan, or *bent* (*Calamus rotang*), grows beside the Maláwa swamp in the Sonári forest and elsewhere,¹ but nowhere in any great quantity.

Some of the trees already named are reputed to possess medicinal properties. The vinegar of the pharend has been mentioned. Medicinal trees, &c. The fruit of the hara is used as a purgative. The bark of the paniha is mixed in the decoctions with which quacks profess to fertilize barren women. The roots of semal saplings are made ingredients in tonic medicines. An embrocation from the leaves of the ním is prescribed in cases of rheumatism. Other trees, however, are laid under requisition by the druggist. The juice of the peach, aru or shaftalu (*Prunus persica*), is drunk to purify the blood. A decoction from the fruit of the bel (*Ægle marmelos*) is used in cases of dysentery, while the fruit itself is chopped up and given to cows and buffaloes with the idea of increasing their milk. The seeds of the parás, elsewhere dhak (*Butea frondosa*), furnish a purgative medicine. The bark of the ganniar (*Pternna integrifolia*) is boiled to yield a tonic for persons suffering from boils. A strong purgative is supplied by the long cylind. beans of the amalás (*Cassia fistula*). The yellow fruit of the mainphal (*Randia dumetorum*) renders a medicine said to relieve headache. Infusions from the leaves of the kharanj (*Albizia procera*), bakayan (*Melia azedarach*), and mûri (*Vitex negundo*) are administered to rheumatic patients.

Trees used for other purposes.

The following are some of the miscellaneous purposes served by the trees of the district:—

The leaves of the sál tree are made into cups in which offerings are made at marriages. The bark of the asna and the ashes of kúsam wood are used in tanning. The berries of the aonla (*Phyllanthus emblica*) are brought to play in various religious ceremonies. The cotton-like substance found in the flowers of the semal is used for stuffing pillows. From the bark of the khair (*Acacia catechu*) is boiled a decoction called kathia, which is mixed for chewing with betel. The flowers of the tún and harsingár (*Nyctanthes arbortristis*) supply a yellow dye, while a paler shade of the same colour is obtained from the fruit of the hara.

Garden produce not before described under crops or trees.

The following vegetables and fruits are largely grown by Koerís and other "market gardeners" of the district. They are chiefly produced in the garden lands round Gorakhpur itself, where alone any great demand for them exists, but many

¹ It has, for instance, been mentioned above as growing beside the Chílúa Tál.

of them are grown to some extent in the neighbourhood of other large towns.—

(1) Vegetable plants

Haldi (turmeric)	Baingan (egg plant)
Piyaz (onion)	Alu (potato)
Adrak (ginger)	Gobi (cabbage).
Maricha (pepper)	Pân (beet)
Shakarkand (kind of yam)	Tahran (garlic)
Gajar (carrot).	Dhania (coriander-seed)
Mâli (radish)	Cucumber (kakri and kîra).

Of these the commonest are yams, carrots, potatoes, and turmeric. The first is sown in August or September, ripening in January or February (Mâgh), and is usually sold for from Re 1 to Re 1-8-0 a maund. Carrots are sown about a month later, dug up in November or December, and bought for about 12 annas to Re 1 a maund. Potatoes are dug about January or February and fetch as much as Rs 2 a maund, their cultivation being more troublesome and their occupation of the ground much longer. Turmeric is sown in June or July and is ready by December or January, selling for Rs. 4 or 5 a maund.

(2) Fruits.

Pineapple (anâs)	Lichi.
Plantain (lâla)	Mustard apple (sharbat)
Melon (lîharbura and tarbûra)	Peaches (aru)

The celebrated pineapples of Gorakhpur are largely exported. There remain to be noticed several processes common to the tillage of both field and garden—such are manuring and irrigation. According to Mr. Reade neither was much practised until the period of the settlements in 1833-37.

“In many parts,” he writes in 1860, “the use of manure was till then unknown. The improvement of crops by weeding and a better rotation was a novelty. Means of irrigation, always obtainable with ease from the nearness of water to the surface, were comparatively little used.” His account of the ignorance of the peasantry is confirmed by the evidence of Messrs Grant and Wroughton in 1821-22. Enquiring carefully into the subject whilst surveying the district, they decided that not only was the system of agriculture slovenly and unscientific, but that landlords who should have given the lead in improvements were the most inclined to regard their ignorance as a sacred heritage. The introduction and rapid extension of sugarcane cultivation, the lessons learnt from indigo factories, and the further stimulus given by the extension of poppy culture with its system of advances, have done wonders in teaching the people the value of better husbandry. Manuring is now commonly practised, and near the town of Gorakhpur as many as 20 or even 30 cartloads are given to one bigha. So liberal a measure is, however, dealt out only to such lands as is expected to produce rice.

or three crops in the year. No statistics exist to show the average quantity spread over a bigha of land adjoining an ordinary village, but that quantity would probably vary immensely from north to south. In the north, owing to its natural fertility, and the fact that it is seldom sown more than once a year, the soil is very rarely manured at all. In the south five cartloads would perhaps represent fairly the average quantity spent per bigha on the homestead lands surrounding a village. Those at any distance are very rarely found manured. In the northern forests good crops are often obtained from the lands on which cattle have been penned during the spring and summer, and it is perhaps strange that this fact did not suggest systematic manuring to the yokels of the neighbourhood. One reason probably why they have not adopted the practice is that till quite recently they were in the habit of moving about from one place to another, never cultivating the same land more than three years running. In the south manuring is now general, though it has only lately become so. In his report on the settlement of parganah Chilluapár, Mr Lumsden mentions that it had but recently been introduced in that pargana, and the remark holds good regarding the Dhuriápár parganah also.

Irrigation from streams, lakes, and other reservoirs is common, but that from wells is, except in the south of the district, rare. The
 Irrigation. Wells. plentiful supply of water in all but exceptionally dry years renders wells unnecessary over a great part of Gorakhpur, and such tenants as have the means to make wells usually hold what they consider a sufficiently large area irrigable from natural sources. Hence, even near large towns like Gorakhpur, wells are seldom seen, although they might in most cases be constructed without very much expense. The result has of course been that in years when natural supplies have partially failed the crops have suffered severely from want of water. An account of such calamities will be shortly given. How near water lies to the surface in most places, and how easy therefore is the construction of wells, will be proved by the following extract from Mr. Swinton's *Manual* :—

“ In the Gorakhpur district water is often found in the cold season at from five to six feet from the surface, and in no instance have I found a brick well deeper than $29\frac{1}{2}$ feet to the bottom of the excavation with $14\frac{1}{2}$ feet of water in it. The greatest depth of water found in any well was at Maghar, in parganah Maghar, the water being 15 feet from the surface, and the shallowest pukka well found was at Datnagar, between Belwa and Amorha, in parganah Amorha,¹ which was only 12 feet at the deepest part, with four feet of water. The highest parts of the district, judging from the depth at which water is found, are west of Bakhira, in parganah Hassanpur Maghar, where the well is $22\frac{1}{2}$ feet deep and the water 17 feet from the surface, Maghar (in the same parganah), well $29\frac{1}{2}$ feet deep, water 15 feet from the surface, Captainganj in parganah Amorha, well 18 feet deep, water 12 feet from the surface,

¹ Now included in the Basti district.

and the city of Gorakhpur, well 18½ feet deep, water 11 feet from the surface; whilst the lowest parts of the district would appear to be at Rudhanil in pargannah Hassanpur Maghar, well 11 feet deep, water 5½ feet from the surface, Dittnagar in pargannah Amorha, well 12 feet deep, water 8 feet from the surface, Amorha in the same pargannah, well 13 feet deep, water 9 feet from the surface. At Basti, in pargannah Musanagar Basti,¹ the water is about 6 or 7 feet from the surface, but in a well constantly used the water was 14 feet in depth."

Several other causes besides the natural moisture of the soil have combined to impede the spread of irrigation. These may be summarized as follows —

First — The want of tenant-right not only prevented the free peasant from making wells, but gave him unsettled habits which survived even after the new law had invested him with fixed interests in the land. He was more or less a nomad, shifting the scene of his cultivation from year to year. Such villagers, on the contrary, as were *adscripti glebae*, hindered by a half-servile status from migrating elsewhere, had neither the will nor the power to make wells from which they could derive no profit themselves.

Second — Until quite lately, at least, a very large proportion of the proprietors were Brahmans, Thákurs, or Bhumihárs, who then as now felt that repugnance to labour which makes them as a rule bad cultivators. Neither, therefore, were they disposed to dig wells themselves, nor to spend money on having them made.

Third — Before the introduction of sugarcane and opium the principal crops were rice, gram, and barley, which are very rarely watered from wells.

Fourth — Owing to the large acreage till recently available for cultivation, it was customary in most parts of the district to allow land to lie fallow every two or three years, and this practice tended to discourage well sinking.²

Fifth — These causes having rendered it unusual for the fathers to dig wells, except where earthen wells were extremely cheap, their conservative children are slow to recognise the advantages of an innovation which is more a safeguard against occasional drought.

The settlement reports of 1860-1865 show that outside the Bhauápur and Salempur pargannahs well-irrigation is exceptional and chiefly restricted to horticulture, whilst in all pargannahs, save perhaps Salempur, water for the fields is derived from streams, lakes, and ponds. Noticing the same fact just forty years ago, Buchanan ascribed it to the greater cost of artificial irrigation in a country where natural is abundant.

¹ Also in the Basti district ² Fallowing is now almost confined to the lighter soils of northern pargannahs, such of Sidhwa Jobna, which require occasional rest. In the south the general use of manure renders that rest less necessary.

Since he wrote, the expansion of sugar and opium cultivation has caused a corresponding increase of wells, more especially in southern parganahs like Dhaurupur and Salempur.¹

There can indeed be little doubt that the great extension of occupancy and probability of rights amongst the tenantry, and the spreading cultivation of valuable crops which require frequent and certain waterings, must during the currency of the present settlement lead to further increase. If, as is likely, masonry linings are more often introduced to preserve the well, the best safeguard against the distress of drought will have been provided. Even in dry years the water, though sinking too low for many of the earthen wells—often only eight or ten feet in depth, would in most parts of the district be found sufficiently near the surface to fill masonry wells. The extent of the increase is likely in future years to depend much on the nature of the seasons. Dry years with a failure of the natural means of irrigation, though rendering the cultivators less able to afford the expense of well-sinking, will render the practice so obviously advantageous that it must be more generally adopted. Years of abundant rainfall will have an opposite effect.

The most common form of irrigation is undoubtedly that by the sling-basket (*dauri*, elsewhere *ber*). This is worked by two or four men (usually the latter), who, standing above the small basin in which the water is collected, immerse the basket, and then lifting it together with a swing, sling the water it contains into another basin some four feet higher. If the field is on a level with this second basin, nothing more is needed than to let the water thus raised run into the field by a narrow channel. But very often it is necessary to collect the water again in a third basin a little further on, and once more to raise it to a higher stage. Sometimes, therefore, it is raised as many as four stages (*bodur*); but as a rule one is sufficient. The baskets are round and shallow, about two feet in diameter, and four strings are attached to them, two on each side. Thus, if two men are working, both hands are used, one to each string, and if four only one hand. Sometimes two baskets are worked at the same basin, one close behind the other. In this case both have to be swung in exact time, so as to enable the second to sling in its freight of water before the other returns. The work is fairly hard, and to an unaccustomed hand very hard, it is however not at all unusual to see women taking part in it. The workers almost always work in gangs. The usual number of workers to one basket is six, of whom four work, while a relief of

¹ See appendix IX to the Board of Revenue's summary on settlement operations for 1877. This statement, however, does not distinguish between masonry wells built for field irrigation and the covering other purposes. But a third and a half respectively of the large totals returned at the past and present settlements of Gorakhpur-Basti (21,663 and 27,414) are said to represent field wells.

two sit out for about ten minutes. Standing in the field upon which the channel is turned, another labourer distributes the water with a wooden shovel (*hāthā*)

Water for such irrigation is most often obtained from lakes or tanks, and as these subside, lower channels and basins are dug down to the water from the first, or the original channel and basin are made deeper. In every stage the lower basin, from which the water is lifted, is deep, and the upper into which it is thrown, is shallow. A larger daily area can be watered by the *dauri* than by the leathern bucket used in wells. The swing of the former is rapid, whilst lowering and relifting the latter takes a considerable time. The bucket, which is called *moth*, costs from one to three rupees, according to its size.

Mr. Crooke calculates that a party working one *dauri* with only one stage can water a little over one *highā* daily, with two *dauris* that area would perhaps become half as much again. This is supposing them to work in reliefs from morning to evening, with only the usual interval of about two hours in the middle of the day. From a well with one bucket not more than one *highā* could be irrigated, and the usual area is probably rather less. If there are two stages to be worked by basket the space watered would be rather, but not much less than with one: provided always that the water has not very far to flow between the stages. When this is the case, much is necessarily lost through absorption by earth and air. The expense of the bullocks which work the well is about equal to that of the hired labourers who aid the tenant to swing his baskets. The water required for this kind of irrigation is often obtained from the bed of some shallow stream dammed up to supply an ample reservoir. Sometimes, again, it is drawn from running streams, but those of any size have before the beginning of the irrigation season sunk too far below the crest of their banks to be thus utilized. The rice-lands of the north are flooded from dams built across the streams, here so numerous. In some few cases the fields above the dam are injured by water-logging, and complaints are occasionally brought questioning the right to erect or maintain these obstructions of the natural drainage. The host of small but well-fed streams in this part of the district present great facilities for a system of irrigation which would all but avert the danger of drought. In ordinary years little demand for water, or rather little wish to pay the water-rate, could be expected, but as a safeguard against scarcity and famine outlay, such a scheme might more than repay its cost. Perennial streams traverse the northern *parganahs* within eight or ten miles of one another, and might easily be connected by a net-work of small canals.

It is of course possible to be watered too much, and the south-west of the Gorakhpur district has not unfrequently to complain of
 Floods. injury from inundation. The Kuána and the Ámi are, as already mentioned, both liable to sudden swellings, which cause them to overflow their banks. In some seasons the Ghágra also rises so high as to inundate the lower part of the Dhuriápár and Chilluápár parganahs. Thus, on the 10th August, 1823,¹ a remarkable and sudden uprising of both Ghágra and its tributary Kuána flooded the whole of the Amorha, Aurangabad, and South Maghar parganahs of Basti, with a considerable portion of Dhuriápár and Chilluápár. At the same time the flood waters of the Ámi and Rápti, which had also overflowed, were blocked back by those of the Ghágra. The country round Gorakhpur itself became a sheet of water, and communication with Azamgarh was interrupted for several days. The damage done is described by the collector as "deplorable." Nor was the destruction of several villages the only mischief worked by the flood. The drying of the waters was followed by so much sickness, and their losses had so disheartened the peasantry, that a long time and large Government advances were needed to restore cultivation. In 1839 another flood occurred, but luckily on a much smaller scale. Beyond washing away or swamping a good deal of rice along the Rápti, it did little damage. In 1840 the performance was repeated, but except in 1871 and 1873, when some small injury was inflicted by the same cause, no floods of much importance have since then occurred. The Ghágra about three years ago broke into the Kuána just under Sháhpur of tappa Belghát, and swept several villages away.

On the whole the floods of the district have been far less destructive than
 Droughts and fa- its droughts, but its rainless years have not been frequent,
 mine for only seven have occurred since its cession to British rule
 (1801). No records have survived to show how often they occurred in earlier times, but tradition mentions two only in which the drought was so great as
 Famines preceding to cause any serious scarcity in the district. Of these one
 British rule befell during the long reign of Aurangzeb (1658-1707),
 and probably in 1661.² It is said that no rain fell for two years, and that the Rápti ran almost dry. The Rája of Satási nearly died of starvation; and a Bráhma family who still hold the village of Pipara in parganah Sháhahánpur are said to have acquired their position by the wealth miraculously bestowed on an ancestor. He was a Bráhma mendicant, and when the people could no longer give him alms a miracle raised for him large crops of barley on fallow.

¹ Ridsdale's note

² "It is reasonable to infer," writes Mr Girdlestone, "that the scene of the (1661) famine lay about Delhi and the upper half of the Dúab." It may also be inferred that the visitation extended to Gorakhpur.

lands which had never been ploughed. No sooner was the crop cut than another sprung up, and again, after the harvest of the second, a third. By the sale of the produce the Brāhman became immensely rich, and purchasing land, became the founder of a powerful family. The second famine occurred about 50 years later, and in it a large number of persons are said to have perished, but no authentic details regarding it are known. Buchanan tells a somewhat strange story of a famine which in 1769 extended even to the beasts of prey. "Most of the herbivorous animals having then perished, the tigers were famished, and fixing in great numbers upon the town of Bhanupur, in a very short time killed about 100 of its inhabitants." The remainder fled, leaving the town for some years deserted.¹

The first drought recorded after the cession was that of 1803, but a partial failure of the autumn crop and some trifling difficulty in collecting the revenue were its only results. "The records," writes Mr

Famines of 1801.

Girdlestone,² "are almost silent concerning Gorakhpur.

I have ascertained that in October, 1803, a considerable exportation of gram to the reserved dominions of the Nawāb Vazīr took place. This could scarcely have happened if there had not been supplies enough in store for home consumption. It is also stated that rain fell for many days continuously in August and September. At the time of the cession Gorakhpur was the least populous of all the districts which came into our possession. It is probable, therefore, that, with more moisture and less months to feed, the *Mharif* placed the people above actual want. There are other reasons besides for this inference. The revenue was realized up to March with only trifling balances, and the subsequent monthly accounts show Gorakhpur to have consistently maintained a smaller gross balance than any other district. No remissions were thought needful up to November, 1804, when the crisis had passed."

The next scarcity, in 1809, although it affected only the south of the district, was within certain limits severer than that of 1803, and the spring crop was much injured where no means of irrigation existed. In 1814 a temporary failure of rain caused some damage to the autumn crop, but the spring was

1809

saved by a timely fall, nor does it appear that the natural sources of irrigation failed. The next serious drought

was in 1837, when the collector reported that the want of rain and consequent depletion of natural water-stores had raised the price of gram from 60 sers per rupee to only 15, and that of wheat from 33 to only 14. But

¹ *Eastern India*, II, 500
(1868), pp. 19-20

² *Report on Past Famines in the North-Western Provinces*

this dearth, elsewhere so fatal, seems to have caused in this district little further distress than could be alleviated by a petty remission of revenue (Rs. 208). During the next twenty years Gorakhpur suffered more from inundations and excess of water than from want of it, but in 1850 there was again a partial failure of the autumn crop owing to an insufficiency of rain. In 1860 and 1868-69, to so many districts years of exceptional drought and distress, the Gorakhpur district escaped with little injury. In the former year, indeed, revenue receipts increased, although symptoms of distress showed themselves in an augmentation of crime. Less easy, however, was the lot of the district in 1873-74. The results of insufficient or inopportune rain were aggravated by the Bengal famine, which caused an enormous export of grain stored in previous years. Distress grew so great that it became necessary to open relief works and distribute food to a considerable number of persons. It is to be noted, however, that but for the drain on district produce caused by famine in the Lower Provinces the distress would probably have been slight only; and that it was chiefly the non-agricultural portion of the population who hied to the relief works. In 1875 there was again some distress owing to the same natural causes, and had there been a similar export of grain, there would probably have been just the same state of affairs as in 1874. Fortunately there was not, and the distress was therefore small.

In mineral resources the district is poor. Here is found no stone except such boulders and pebbles as mountain streams have succeeded in hutting across the northern border. Nodular limestone or *kankar* is scarce. Of its two varieties, *tela* and *dudha*, the former is quarried chiefly along the Taraina, the latter in the south country beside the Ghágra. Their average price on the spot is said to be Re. 1-8-0 per hundred cubic feet, but to this must always be added about 8 annas a mile for carriage. The cost of metalling a mile of road with the usual depth of *kankar* (6 inches) would amount more nearly to Rs. 1,600 than Rs. 1,500. Owing to the dearth of *kankar* the lime made from that material is expensive and fetches about Rs. 20 per hundred maunds. An inferior kind is sold for Rs. 15. *Chunam* is a lime made from the *sípi*, a shell found in the Bhenri Tál and other lakes. It sells on the spot for from Rs. 2 to Re. 1-8-0 a maund.

Two kinds of brick are made in the district. The smaller, known as *lahori*, measures about 5" × 4" × 1½", and fetches from Re. 1-8-0 to Re. 1-12-0 per 1,000. The larger brick or

peiza inta of $12 \times 6 \times 1\frac{1}{2}$ sells for from Rs. 5-8 0 to Rs. 6-8-0 per 1,000. Ordinary flat tiles for roofing are obtained at from Rs 2 to Rs 2-8-0 the thousand, but a small kind sells for from Re 1 to Re 1-8-0 only. Round tiles fetch about half the price of flat. The figures here given are averages, as the price of tiles varies, and in the rains rises to almost double the usual amount.

The manufacture of salt is prohibited in the district, and the salt sold comes chiefly from Patna by boats, a large quantity of saltpetre is, however, made.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY OF THE DISTRICT

The earliest statistics which pretend to number roughly the people of the district are those given by Buchanan, about 1835¹. Taking Gorakhpur, Basti, and a part of Bútwal since transferred to Nepal, he reckons the population at 277,099 families of about 8 persons each, and the area at 7,123 square miles.

His classification was made by police-circles, and the following are the figures which seem to belong to the present district —

		Area in square miles	Number of families.
1	Gorakhpur	4	6121
2	Mansurganj	812	23,879
3	Padrauna	516	20,966
4	Kasra	129	8 203
5	Belawa	113	5,641
6	Sakimpur	296	13,198
7	Bhágampur	168	15,697
8	Birhalganj	128	10,801
9	Gajpur	336	11,868
10.	Bhauanpur	31	7,350
11	Anola	104	3,343
12.	Gopalpur	327	9,463
13	Nichilawal	622	6,325
14	Part of Lotan	150	4,500
15	„ Páli	450	200
16.	„ Maghar	120	5,500
Total		4,486	153,665

His total population would therefore amount to some 1,226,120 souls. Of that population he classes about 8 per cent. as Muhammadans, and the rest as Hindús. His statistics are curious, and even labour to enumerate the

¹ *Eastern India*, Vol II.

number of single though marriageable guls. But as regards population they are hardly worth scrutiny, resting on certain rather arbitrary premises which are themselves based on very untrustworthy data. Thus he ascertained through native subordinates the number of ploughs in a certain area, and, assuming each plough to represent a certain number of persons, worked out his agricultural population on this basis. The only point worthy of notice is perhaps the very low figures given for Pāli and Nichlawal as compared with the adjoining Mansurganj and Lotan. The devastations of the Nepālese war in the two former parganahs, and the settlement of numerous immigrants in the two latter, may perhaps account for the difference. Buchanan specially notices the large number of poor gentry who attempted to live on the land, though too proud to till it themselves. And to the demand thus created he attributes the steady influx of labour from Nepal.

The first regular census of the district took place in 1847. Including Basti, it was found to number 2,376,533 inhabitants, of whom about 1,473,055,¹ or somewhat less than two-thirds, may be taken as the population of the modern Gorakhpur. The following is a brief classification of the figures —

				Agricultural	Non-agricultural	Grand total.
Hindūs	..	...		1,779,678	331,247	2,110,925
Musalmans	...	..	...	198,765	66,843	265,608
Total				1,978,443	398,090	2,376,533

The proportion of Musalmans was therefore nearly 12 per cent, and the proportion of the agricultural to the total population about 85 per cent.

In 1853 the population was for the same area found to be only 2,087,874, the proportion of Muhammadans being over 13 per cent. The distribution by sex and occupation may be thus shown. —

				Agricultural.			Non-agricultural			Grand total
				Male	Female	Total	Male.	Female.	Total	
Hindūs	...	.		184,954	1,820,559	1,267,513	286,681	212,581	449,262	1,716,775
Musalmans	...	...		136,121	126,012	262,133	57,234	51,732	108,966	371,099
Total				321,075	1,208,571	1,529,646	293,915	264,313	558,228	2,087,874

¹ This result has been obtained by deducting from the grand total the totals for Amorha Nagar, Basti, Bansi, Rasūlpur Ghaus, Binayakpur West, Mahoh, and half of Maghar.

The population of Gorakhpur, excluding Basti, may by the same method as before be reckoned at 1,899,923. Neither, however, of the two returns just given can be viewed with much confidence. In 1865 the population of the same area, still including Basti, was found to be 3,439,513, an enormous increase on former totals. About 2,071,213 of that figure belongs to Gorakhpur, and the remainder to Basti. The details of occupation and sex are as follows:—

Class.	AGRICULTURAL					NON AGRICULTURAL					Grand total	Number to each square mile
	Male		Female		Total	Male		Female.		Total		
	Adults	Boys	Adults	Girls		Adults	Boys	Adnlts.	Girls			
Hindus	738,541	523,228	718,726	419,128	2,390,623	205,552	120,071	181,253	108,500	624,976	3,024,599	3
Muslimans and others.	86,408	60,902	83,568	50,864	281,736	42,550	23,317	40,962	21,313	133,178	414,914	4
Total	824,948	584,130	802,294	469,992	2,681,359	248,108	158,018	222,215	129,813	759,154	3,443,513	40

Before the next enumeration took place Basti had been severed from Gorakhpur. The census of 1872, the latest and probably the most correct hitherto effected, gives for Gorakhpur alone a population of 2,019,361, or about 440 to each square mile. There were 5,027 villages and 381,237 houses, of which but 3,019 were built with skilful labour, i.e., of masonry. The average population to each village was thus about 400 and to each house a little over 5. The household in the better class of dwellings averaged 9, and that in the poorer class 5 persons. There were but 18 towns containing populations of over 1,000, and of these only 22 had over 2,000, 12 over 3,000, 6 over 5,000, and 1 over 10,000 inhabitants. So that there were altogether 143 places with populations of between 1,000 and 2,000.

B.—Statistics of age in greater detail ¹

	<i>Hindus</i>				<i>Muhammadans and others not Hindús</i>				<i>Total population.</i>			
	MALE.		FEMALE.		MALE.		FEMALE		MALE		FEMALE	
	Number.	Percentage of total	Number.	Percentage of total	Number.	Percentage of total	Number	Percentage of total	Number.	Percentage of total	Number.	Percentage of total.
Up to one year,	80,648	3 1	25,531	3 0	3,335	3 0	2,824	3 1	33,983	3 1	28,655	3 0
Between 1 and 6	1,47,768	15 2	1,31,605	15 5	16,048	15 5	14,590	15 0	1,63,806	15 1	1,46,192	15 6
" 6 and 12	1,68,001	17 2	1,13,877	13 4	18,249	17 0	12,176	13 0	1,86,253	17 4	1,25,855	13 4
" 12 " 20	1,46,632	15 0	1,09,919	13 0	15,640	14 5	12,456	13 3	1,62,173	15 0	1,22,376	13 0
" 20 " 30	1,83,875	18 9	1,86,481	22 0	19,969	18 7	20,572	22 0	2,03,844	18 9	2,07,055	21 9
" 30 " 40	1,53,759	15 8	1,41,057	16 7	17,466	16 4	16,628	16 1	1,71,245	15 8	1,56,689	16 6
" 40 " 50	82,024	8 4	73,054	8 6	9,354	8 7	7,915	8 3	91,378	8 4	8,965	8 6
" 50 " 60	39,366	4 0	42,319	5 0	4,449	4 1	4,442	4 7	43,815	4 0	46,716	5 0
Above 60 years	19,319	1 9	24,414	2 8	2,256	2 1	2,616	2 3	21,575	2 0	27,003	2 9
Total .	9,71,385	...	8,48,000	...	1,06,687	.	93,218	...	10,78,073	.	9,41,278	...

It will be seen that only 99 per cent are Muhammadans, while the rest, an almost unappreciable fraction excepted, are Hindús. The Muhammadans are most numerous in parganahs Haveli and Sidhua Jobna. But the Muslim population of the latter is mostly composed of the lowest classes, descendants of the camp-followers and soldiers who settled at Padrauna when that place became a cantonment of the Nawáb's army in the latter part of the eighteenth century.

The proportion of males to females is amongst Hindús 54 to 46, and amongst Muhammadans 53 25 to 46 75. Amongst Rájputs, a class elsewhere addicted to the murder of their infant daughters, the proportion is the same as amongst Hindús generally, and the percentage of female babies (below one year of age) is exactly the same in the Hindu as in the Muhammadan population. These returns are, if correct, strong evidence that female infanticide is not extensively practised, and this appears really the case. The great influence of his Bráhmans over the Satasi Rája seems to have been exerted against the practice; and the Majhauri Rájas after their conversion to Muhammadanism, if not before, set their face against it.² Mr. Ridsdale's notes cite a collector's report of 1802, in which a Rájputani charged with girl

¹ These must be accepted as mere approximations. The untutored mind of the Indian rustic is rarely able to compute or recall his exact age.

² It is not to be supposed that the Majhauri Rájas are still Muhammadans. They have reverted to their ancient Hindu orthodoxy.

infanticide is stated to have urged in defence the recognized and lawful custom of her clan. To support this plea she produced a certificate of the Nagar pargana registrar (*kánungo*). The court of circuit ordered her discharge and told the collector not to make arrests in such cases before taking their orders. A few years later, however, the offence was declared criminal, and of late years strong measures have been taken to repress it in Basti. Here, as before observed, it seems to have never been at all common. Gorakhpur is one of the few districts in which precautionary measures under the Infanticide Act (VIII of 1870) have been judged unnecessary.

The census statistics show that the district contained 119 idiots, 105 persons of partly unsound mind, 772 deaf or dumb people, and 465 lepers. The idiots are most numerous in the Sidhua Jobna pargana, along the banks of the little Gandak, where goitre is also very common. There is a proverbial expression, "Bhauapár ka baule," meaning a particularly stupid person, but this refers rather to the general stupidity of the people who used to live at Bhauapár than to any prevalence of idiocy in that pargana¹.

The table last given shows that of the total population nearly 5 per cent. had passed their 60th year, an age which in this country is a great one. The life statistics generally speak well for the climate.

The density of the population, as ascertained in 1872, was 441 to the statute square mile, against 435 in 1865, 395 in 1853, and 312 in 1847. Taking the density in individual tahsils the returns show 506 souls to the mile in Gorakhpur, 563 in Bánsgaon, 259 in Maháújganj, 499 in Padrauna, and 523 in Deoria. The number of villages or townships inhabited by the population is given by the census as 7,097, and amongst these are now (1878) distributed 8,216² maháls or estates. In 1847 four towns were entered as

containing over 5,000 inhabitants; but of these one was Mr. Bridgman's estate, and the other a similar forest grant containing the town of Padrauna. There remained Gorakhpur and Rudarpur, with populations of 45,265 and 5,535 respectively.

In 1853 such towns had really attained the number of four, excluding Padrauna, whose population is again mixed with that of its enclosing property. The inhabitants of Gorakhpur were returned as 54,529, of Gola as 5,751, of Ámwa as 5,158, and of Barhalganj as 5,058.

¹Mr. Crooke ingeniously suggests that the phrase may be a mistake for *bauraha na-bole*, or "dumb idiot." The Sidhua Jobna idiots are, he adds, called *baug*.

²Or, excluding forest grants, 7,573.

In 1865 the number is the same, but the towns are different. The population of Gorakhpur has fallen to 50,853. Rndarpur, with 7,565 inhabitants, has displaced Gola and resumed its place next to Gorakhpur. Ámwa maintains its place with 5,510, and Barhaj (5,080) has superseded Barhalganj. The population of Padmauna is again the population of the grant, and not of the town.

In 1872 the number has increased to seven, viz., Gorakhpur, (51,117), Rndarpur (6,538), Ámwa (6,150), Gaura khás (5,482), Panna (5331), Gola (5,117), and Padmauna (5,092).

Distributing the Hindu population amongst the four conventional divisions, the census of 1872 shows 193,270 Brahmans (90,382 females), 76,018 Rajpúts (34,888 females), 58,064 Baniyas (27,177 females), and 1,492,093 persons as belonging to the "other castes" (695,613 females).

The Brahmans are classed as Kanauiya (187,378), Bhát, Bhikham, Dúbé, Gaur, Gujáti, Gautam, Maithil, Upádha, Sárasút, Surwariya, Sangaldipi, Shukul, Tilang, or unspecified. None of these subdivisions except the Kanauiya, numbers more than 5,000 members. Some of them, it should be observed, are not subdivisions at all. Dúbé, Upádha, and Shukul, being mere titles borne by many subdivisions, are for purposes of tribal distinction useless.

The Kanauiyas, and therefore the Brahmans of the district generally, belong chiefly to the Sawálákh, Bhuínhar, Naipáli, and Sarwariya clans. They are, in fact, inferior of their class; and this circumstance, together with their commonly lax habits, renders them of small account in the eyes of the Brahman aristocracy elsewhere. In his work on *Hindu Castes*¹ Mr. Siering gives the fullest details procurable concerning these local Brahman clans. From his account, and from the earlier history of the district, it seems probable that the Naipáli, and perhaps also the Kashmír and Magadh Brahman, were cut off from their fellow-Aryans by a wave of aboriginal invasion. Cooped up in the neighbourhood of the Nepál hills, they may perchance have acquired from their conquerors many habits which they before regarded as corrupt. It has been suggested in like manner that the Thárus were Rajpúts who, reduced to submission, were suffered to remain in the north of the country.

The Sawálákh or Siwálákh are said to derive their name from low-born ancestors, who, passed off as Brahmans by an ancient king, retained that title ever after. The king had sighed for the honour of feasting at one great

banquet 125,000 (*sawa lakh*) priestly guests, and as the requisite number was not forthcoming, made requisitions on other tribes.¹ The numerous Dúbés, Upádhias, Tiwáris, Misrs, Dikshits, Pándes, Awasthus, and Pathakhs of the district belong mostly to this subdivision. There is nothing to show when they first became Bráhmaus. But the legend may perhaps merely denote that they belonged to the same class as the Naipáhs, and being found in the country of the aborigines when the Aryans recaptured it, were deemed below the salt.

The Bhuínhárs represent a later stream of immigration. Mr Oldham shows² strong grounds for believing them the offspring of Bhuínhárs. Rájpút fathers and Bráhmín mothers. Buchanan says that they are often treated with contempt as of impure origin, and cites the Domkatárs as an instance.³ The Domkatárs are not, however, true Bhuínhárs, but Rájpúts or men of already mixed race who intermarried with the Domras and other aboriginal tribes. The real Bhuínhárs have always occupied a fairly respectable position, and scout the idea of being connected with the impure aboriginal tribes. Their chief branches are the Gautam, Kunwar, and Gam. They live exactly like Rájpúts, and will not hold the plough themselves. Showing notices the use amongst them of the title Singh, and this Rájpút suffix is not uncommonly attached to their names in Gorakhpur. The Rája of Tanakhi is a Bhuínhári.

Sarwaria Brahmans derive their name from Sarwar or Sarjúpír, a title formerly applied to this district, Basti, and perhaps part of Oudh. The following account of the tribe, supplied by a native lawyer,⁴ confuses them with the Sawálákhis, but is of interest, as showing what Brahmans themselves say —

“Ráma” he writes, “invited to the district 16 lads belonging to different clans (*gotra*) of the Kanaujá Bráhmaus. After investing them with the sacred thread, he gave them lands and titles as follows —

(1) The *Tiwáris*, three in number, were sent to Páda in Salempur Majhauri, Pála in Bánsi (of Basti), and Gorakhpur itself.

(4) The *Shukhs* to Bhedi of Silhat.

(9) The *Pandes* to Itáya in Maholi (of Basti).

(9) The *Dubés* to Sárar in Haveli.

(10) The two *Misrs* to Dharampur in Maholi and Beni in Haveli.

(12) The *Gautamias* to Madhubansi of Saran.

(13) *Bhargwas* to Bhágalpur in Salempur Majhauri.

(14) The *Pathakhs* to Sanaura in Basti.

(16) The *Upadhus* to Kauria in Maholi.

(16) The *Chaubes* to Nayanpur, also in Basti.”

¹ In an essay on caste, Munshi Kishori Lál professes to fix the exact date as 1562. Who the King was seems a subject of much dispute. The name of the tribe may perhaps be connected with that of the Siválákh hills. ² Memoir of the Ghazipur District, by Wilton Oldham, LL.D., Bengal Civil Service. ³ *Eastern India*, II, 358. ⁴ Gangá Prashád Pandé.

A Jyoti Brahman of Tirhut afterwards settled at Haveli and a Bengáli Brahman at Rádhí. The latter in time forced the other Brahman to admit him to equality, and all yielded except the Bhargava Brahman of Bhúgalpur.

Later still, a line of Káshí (Benares) forced a host of persons belonging to other castes to assume the endowments and rights of Brahmins¹. Their descendants are now known as *Patidars* in opposition to the true Brahman or *Páitha*, and if any of the latter intermarry or eat with the former, he becomes degraded.

Before quitting the Brahmins we may briefly notice the kindred Bháts.

Mi Sherring traces their lineage to a Bráhmaṇ father and Súdía wife, but they are in this district considered descendants of the celebrated Mayyura Misra by a Vaisya bride. Mayyura is often himself styled Bhát, but Misi seems to be his correcter title. Of the 3,521 Bháts in the district, some possess considerable wealth. In the census returns all the Sawálukhia and most of the Sarwaria Bráhmaṇs are entered as Kaurujas. This race is supposed to number 187,378. But very few real Kaurujas exist in the district.

The principal Rájput clans, including those which would more properly be termed Agníkúlas, are the Bais (12,597), Sarnet (7,811), Ponwái (5,137), Kansik (4,814), Chauhán (3,170), Sengar 2,197, Sakawar (2,243), Gautam (2,198), and Chandel (2,116).

To the following tribes the census assigns less than 2,000 members each —

Baigújar, Bhát, Bhaduria, Báchhal, Bugván, Bisen, Bhuínhá, Bilkharia, Dikshit, Donwái, Dakhuwái, Gahlot, Gani, Gahwar, Jaiswái, Jadon, Kutiyar, Kachhiwáha, Kinwai, Katehriya, Kaicheliya, Kusmari, Kakan, Kharag, Kánhipuria, Malkhan, Mahta, Nágbansi, Ujjaini, Ráthor, Raghubansi, Raikawár, Ráwat, Súrajbansi, Solankhi, Sarwal, Sombansi, Suriya Tilag, and Thapa. About 12,000 Rájputs remain unspecified. The tribes which may be selected for some description are the Sarnet, Bisen, Ráthor, Kansik, Súrajbansi, Gautam, Sengu, Nágbansi, Chauhán, Ponwar, Palwár, and Kullhins, the two last not mentioned by the census. The invasion of the Sarnet Rájas will be described in the historical portion of this notice. The earlier name of their tribe was perhaps Naikumbh, and Mi Oldham tells how the new title was bestowed by one of the Delhi emperors. Having to enter a doorway, some Naikumbhs preferred to behead themselves on a sword fixed across it rather than bow their heads. But the derivation of the name conferred on their kinsmen by the admiring monarch is scarcely

¹ An allusion to the Sawálukhis.

satisfactory ¹ Buchanan again derives that term from a band of gold called 'net' which one of the tribe was allowed to wear when serving at the Delhi court

The Rájás of Satási, Anola, and Maghar, *i.e.*, Bánsi, belonged to this clan, and another branch held lands in Gházipur The tribe is said to have emigrated from Sínagar near Láhör, but its exact origin is of course uncertain

The Bisen clan once held the south-east of the district, spreading thence as far west as Unáo Though not pure Rajpúts they are highly esteemed, and claim descent from Bhrigu, a saint of the golden age From Bhrigu also was descended Parasuráma; and from Parasuráma, Mayyima, already named as the reputed ancestor of the Bháts. The head of the clan is the Rája of Majhauhi.

The Ráthors of Gorakhpur are, as noted by Sherring, rather despised by the other castes This contempt is no doubt due to their former subjection by the Domkatárs or Donwárs It is not improbable, moreover, that the remnant left after that defeat formed méssalliances with the Domkatárs and other less respectable tribes ²

The Kausiks claim descent from ancestors of the lunar race, who entered the district with Dhur Chand. Legend traces them from Hamírpur to Gházipur, where King Gádí, brother of Dhur Singh, held his court Ejected thence by the Muslims under Masáúd Gházi, they took refuge in Gorakhpur. The Rájás of Barhiápír and Gopálpur both belonged to this clan

The only important Súrjábansí or solar families are found in Maholi, Amorha, and Nagar of Basti Buchanan identifies them with the Raghúbansís, but is probably mistaken The Súrjábansís invaded Amorha under Kánhídeo, who wrested that parganah from the Bhárs. These Súrjábansís seem to have been entered in the census returns as Bais

¹ Two alternative derivations are given, one from the Sanskrit *sar*, a head, and *net* a leader, the other from the Persian *varnist*, headless "The Naikumbhs then, as now, only raised the hand to the head, and never bowed the head when making obeisance The emperor, annoyed by this apparent want of respect of some Naikumbh chiefs in attendance at his court, ordered that before their entrance a sword should be placed across the doorway in such a manner that they, on entering his presence should be compelled to stoop Some of the Naikumbh chiefs maintaining their position were decapitated The emperor, satisfied with this exhibition of their firmness and determination permitted them in future to make their *salam* in their own fashion, and gave them the title of 'Sirnet'—*Statistical Memoir of the Gházipur District*. The Kathiya Rajpúts have an exactly similar tradition ² Defeat, accompanied by circumstances of disgrace would suffice to explain any contempt into which the Rathors may have fallen Neighbouring Rajpúts avoid intermarriage with certain Bisen families of Salem for whose women are said to have suffered insult during the sack of their village in the Lutma

The Gantams also are chiefly settled in Nagar, where they acquired a dowry of several villages by marriage with the Súraj-bansí. Many of the Gantams entered as Rajpúts in the army seem to belong more properly to the Gantam branch of the Bhiláns.

The Sengars are more numerous in the Basti district than here. Strongly represented in Etáwa and other Duáb districts, they seem to have spread thence into Oudh, and from Oudh into Patna and Goráhpur. They are said to have gained a footing in this district by taking service under a Bhil chief, whom they afterwards deposed and murdered.¹

The Nagbansí, as their name implies, are reputed descendants of the Takshak, Naga, or serpent race, sometimes called Seythans. They are, however, recognized as indubitable Rajpúts, descended according to some accounts from a hero who sprang out of the earth to defend St. Vasishtha's cow. The child of this cow-deliverer was afterwards lost in a forest when the grateful Vasishtha caused it to be suckled by a snake. The Nagbansí may probably be descended from the ancient Nága race who gave names to this tract in early times, and the story of a serpent foster-mother may point to the fact of an aboriginal ancestress.² Sidhwa Jobna and Ílaveli are the principal homes of the Nagbansí.

Of the Chitthans the district has few to boast. The founder of the Bút-wál Raj claimed to belong to this clan, and the claim is maintained by his kinsmen and others whose ancestors were his companions in arms. It is, however, exceedingly doubtful if the story of their flight from Chittor is true. They seem rather to resemble the Domkatárs and other mongrel tribes than the later invaders, the Kansik and Súrajbansí Rajpúts.

The Ponwár or Pramára clan, now so numerous, seems to have entered the district in but small detachments. Its present footing was gradually gained by marriage with the daughters of local chiefs, such as Mýlamh.

The Palwárs, again, are not very numerous, but their legends furnish another interesting illustration of the intermarriage of castes in olden times. Their ancestor Patrú had four wives of various races, one being a Bhil. From the Rajpút wife was born a son

¹ A full account of the Sengars will be found in the notice on Etáwa Gazetteer, IV, 275, 276. The Sengar river in that district is said to derive its name from the clan. ² The legend of the cow Kamdhenu and its attempted robbery by St. Viswamitra is somewhat differently told by Buchanan (II, 460, 461).

called Palwála, who ejected the Bháts eastward from Faizabad. From this new base a Palwáli colony invaded Basti, and finally established itself in Gorakhpur also.

The Chandel and Kulháns¹ clans seem to have once possessed considerable tracts in the Basti district, the latter being still largely represented in Rasúlpur Ghaus. Buchanan's account of this tribe seems to assert that their ancestor, and not that of the Sirnet Rájas, destroyed the Domkatárs. He was, says this writer, a Bráhmán who came eastwards with his employer, a learned scribe. A Domkatár chief having carried off the daughter of this priest, the scribe concerted and successfully effected the plan of poisoning the guards of the Domkatár fortress and murdering its chatelain. Having thus outwitted the Domkatár, the scribe was himself outwitted by his ungrateful servant the Bráhmán, who managed to establish himself as Rája of the newly-conquered domain. This tale is nonsense, and was probably concocted to conceal an origin derived from the intermarriage of Rajpúts and aboriginal tribes. It does not account for the succession of the Sarnet family, or for the existence of Kulháns so far west of the Domangarh fort, and seems copied from a legend which makes a Káyath and a Bráhmán eject the Bháts from Amoiha.

The following are the principal clans into which the census divides the Baniya or mercantile class — Kándu (29,856), Kasaundhan (9,795), Agarahrí (3,883), Baramwar (3,516), Raunmyár (2,486), Unaya (2,485), Agarwála (2,107), Umaí (787), and Kasíwáni (367). The remaining tribes—Bandarwar, Chausaini, Dasa, Gindauniya, Jaiswár, Mahesri, Rastogi, Rautgi, and Saráogi—have less than 300 members each. The Agarwálas, who hold a large amount of property in Gorakhpur city and its environs, may be considered the wealthiest of the district merchants. The history of their clan has been given in more than one former notice.²

The following list shows the names and numbers of the tribes included amongst the "other (Hindu) castes" of the census returns (1,492,093 souls). But in preparing an enumeration of this sort some confusion of Hindús and Muslímis was perhaps inevitable —

Agareí ...	484	Atit ...	4,535	Barawar ..	6,210
Aghori ..	237	Bahela ...	984	Barhai ...	21,941
Ahar ..	3,906	Bairagi ...	3,132	Berhia ...	15,912
Aheria ..	501	Bandgar ...	1,609	Bári ..	5,861
Abir ...	242,383	Banjára .	349	Basur .	75
Arakh .	143	Bánaphor .	5,099	Batwar .	1,932

¹ Or Kulhán. Both forms are used, but that given in the text is the commonest.

² See *Gazetteer*, II, 395, and IV, 290.

Beldai ..	10,568	Halwai ..	2,305	Manihār ..	2,415
Bharbunja ..	3,717	Iljrah ..	35	Mochi ..	346
Bhāt ..	3,524	Jaiswai ..	5,142	Musahai ..	11,003
Bhūj ¹ ..	633	Jāt ..	180	Nālband ..	1,713
Bhūtia ..	198	Jogi ..	195	Nat ..	394
Bind ..	10,709	Julāha ..	132	Nāik ..	231
Chai ..	3,736	Kahār ..	30,819	Nunera ..	44,315
Chunār or Julaha ² ..	210,108	Kalāl ..	39,609	Pasi ..	30,075
Chitārah ..	107	Kamāngai ..	13,370	Patwa ..	1,960
Dabgar ..	366	Kanjār ..	337	Pudhār ..	2,389
Darzi ..	407	Kasera ..	234	Rahti ..	728
Dihlwār ..	3,021	Katwar ..	200	Rājbiar ..	1,464
Deswal ..	12	Kajath ..	22,757	Ramāia ..	372
Dhunuk ..	410	Mihār ..	834	Rāmjanī ..	74
Dhūhi ..	1,960	Khatik ..	7,807	Rangrez ..	436
Dhobi ..	29,864	Khattri ..	142	Rawa ..	428
Dhumia ..	1,402	Kisān ..	15,120	Rawat ..	228
Dom ..	3,707	Koeri ..	89,321	Sadh or Sādhu ..	1,719
Dusidh ..	23,545	Koli ..	32,242	Satwar ..	41,649
Fakī ..	111	Kumbār ..	37,103	Sunar ..	16,472
Gadarm ..	9,794	Kurmi ..	76,550	Taga ..	67
Gohri ..	164	Lahera ..	563	Tarkhar ..	1,362
Gosam ..	749	Lodha ..	2,121	Teli ..	55,554
Gujar ..	81	Lohār ..	35,994	Thāru ..	3,169
Hela ..	424	Māli ..	3,694	Thathera ..	2,535
Hajjam ..	30,451	Mallāh ..	110,565		

We must now proceed to notice some of the more curious or important races here mentioned.

If, as before suggested, the Thāris represent the remnant of the Aryan race who remained cut off in the north when the victorious aborigines expelled their kinsmen to south and west, there can be little doubt that they were Rypúts of the old solar race who had invaded the district from Ajudhia. The arguments in favour of this theory are —

(1) The common tradition of the people themselves both here and in the Kumaon Tarāi asserts that they were Rypúts who came up at the first sack of Chittor (which might well be substituted for the destruction of Ajudhia or of new Kāshi near Rudai pur by the Bhāis)

(2) The sacred thread (*janeu*) is commonly worn by some members of the tribe

(3) The division into *gōtras*, which is still recognised amongst them.

(4) The observance of some Hindu rules, such as the rejection of meat unless killed in the chase

It is possible that many later Rypūt arrivals, who had lost caste by stooping to tillage, were thus reduced to intermarriage, and thereby incorporated with the Thāris. The chief clans of that race are the Pachhimi and Pūnabi, or western and eastern. The former affect to despise the latter, and assume the

¹Though separately shown by the census, the Bhūj and Bhārbhunja tribes are probably identical. ²This heading apparently refers to Koris or Hindu weavers. There is a large community of Musahai Julāhas who have perhaps been entered amongst the Shaikhs

title of Chandhari, which is properly restricted to their *barwāl* or headmen.¹ This is all in favour of the theory that some of the Thárús represent a later importation of Rajpúts than the rest. And a further proof perhaps exists in the fact that amongst the Pachhímis some are known as Khattri, still wearing the sacred thread. But besides the western and eastern, there are several other subdivisions, such as the Dagwaria, Nawalpuria, Marchhár, Kupahár, Jogitharu, Kositháru, Kawasia, and Garhiwaria, all of these, however, seem to belong to the Púrabi class, being divided between the *Barhka* Púrabi or "upper," and the *Chhutka* Púrabi or "lower" eastern. The Pachhimi Thárús refuse to eat with the Púrabi, and even between the subdivisions of the latter there are many restrictions on the practice of eating together. This is more curious because most members of the caste will eat pig's flesh and fowls, while all will drink country spirits.

In character Thárús are peaceable and truthful. They seem rarely to quarrel amongst themselves, and have a horror of courts and cases which, it is hoped, will long continue. Their leading men are intelligent, and their manners are quite as good as those of true Hindús in the same relative position. The more ignorant of the other tribes are much afraid of them, especially of their women, who are deemed to possess the power of the evil eye, and can blight fields or persons by it. They appear to be worshippers of Mahádeo, on whom and perhaps on some other deities they bestow the title of lord (*Thákur*). The name Tháru is derived by Rája Sivaprasád from *Athwáru*, a villain who must work every eighth day for his lord, and if Thárús be of Rájput descent, their condition during Bhár supremacy could scarcely be far removed from serfdom.

The Ahírs are here the most numerous of all the Hindu tribes. The correctness of their numbers, as given by the census, is perhaps rather doubtful, and some Bhárs and Pásis have perhaps been included in their ranks. But in any case the tribe is certainly very numerous. Their numbers may be explained by the wide extent of first-rate pasturage which still exists, and must have been at the times of the Rajpút invasions almost unlimited.

The Ahírs in all probability accompanied the Rajpúts and Bhufnhárs, tending their cattle and acting as camp-followers or marauders in their wars. Ahír women, were moreover, in some request as wetnurses, and the favour of a Rajpút foster-brother has raised more than one family to wealth and

¹Mr Beames takes *Barwál* as the name of a distinct Tháru clan, to which he assigns a Tibetan origin. But the correct meaning of the word is that given in the text. Mr Crooke adds that the headmen of the Thárús are, like those of other tribes, called Mahto and Chandhari. He, too, thinks that the customs and general appearance of the clan denote a Tibetan origin.

respectability.¹ One Ahir household, with the title of Ráwat, owns a large estate in Hasnupur Maghar. Ahírs, as a rule, remain faithful to their hereditary calling of herdsmen. But a good many engage also in tillage, and a few earn their living as woodmen, foresters, or carriers. The Ahírs deny drinking spirits and eating flesh, but in the north of the district are certainly guilty of the former. The Ahírs separately entered by the census are, Mr. Alexander imagines, the same as Ahírs, and in that case have no connection with the Ahírs of Rohilkhand.

The Chamárs stand next in numbers. Like Ahírs, they seem in this district to have been rather the retainers of Aryan invaders than themselves the invaded aborigines. There is nothing to show any connection between them and the Bhárs; and their large numbers are not at all inconsistent with the belief that 400 years ago they were but few. A district which supplies abundant pasturage for cattle soon enough attracts carriers to embe their hides.

Between Chamárs and Koeris intervene, in numerical strength, the Bráhmans already described. The Koeris are the agriculturists, *par excellence*, of the district. It is they who keep up the market gardens around Gorakhpur, and produce also the greater part of the opium grown in the district.

Next to Koeris in numerical strength, the Kurmís or Kunbis possess many villages in the district. Their influence is perhaps greatest in Siddma Jobna, where the proprietor of the Padrauna talúka is a Kurmí. His family, like that of many other Kurmís in the parganah, claim descent from the celebrated Mayyuna Misra by his fourth wife, thus connecting themselves with the Majhau and Tamkúhi Rájás.

In point of numbers the Rypúts above mentioned press close upon the Kunbis; and next to the Rypúts come the Lunias. The name of the Lunís or Numas shows salt-making² to have been the ancient occupation of their caste. They now, however, live chiefly by the manufacture of saltpetre and by labour on the roads. Then large numbers are their only claim to notice.

The Telis or oilmen are also very numerous. But care is necessary to distinguish the caste from the calling, for while some Telis are agriculturists, many oilmen are Muselmáns.

¹ Such families are known as Bargáh or Bargáhs, and still more exclusively as Bargáhí.
² *Lon* or *non*, salt.

Their servile status has perhaps prevented the Bhárs from claiming or believing the distinguished history wherewith modern ethnologists have provided them. Some, known as Rájbháirs, go so far as to claim precedence over other Bhárs on account of an unproven admixture of Rájpút blood. Bhárs are contemned and disliked by Hindús, who accuse them of devil-worship, but fail to explain why the propitiation of malevolent demons should be worse than the propitiation of Shiva. Mr. Sherring plausibly proves that they were once a powerful aboriginal race ruling from the Nepál frontier to the hills of Mirzápur.

Dúsádhs or Dosádhs are by Sherring classed with Chamárs, but the identity of the two races is by no means a certainty. Mr. E A Reade remarks that many Dosádhs fought in Clive's regiments at Palási (1757), and in the beginning of the century this clan supplied the district with all its village watchmen.¹ These, the only police maintained under the Oudh Government, were repaid by the use of a small rent-free plot and contribution of grain at harvest. Other Dosádhs, after serving in the Nepálese wars, received on its conclusion lands in parganah Haveli.

The Doms or Domrás seem an undoubtedly aboriginal tribe. To the present day they live a nomadic life, roaming about without any fixed habitation, and under colour of selling baskets or mats, subsisting chiefly by begging or theft. They are hereditary thieves, against whom the law relating to persons without visible means of subsistence² has been constantly enforced. Good figures and intelligent faces often combine to render their appearance not displeasing. But their glittering eyes and uncombed matted hair give them that wild look which is everywhere common to gipsy life. They themselves assert that there are seven divisions of their race, but the one most common and most troublesome is the Magaya. They will eat almost anything, and gladly accept broken victuals from givers of every creed and class except washermen, with whom all the uncleanness of cleansed garments is supposed to remain. Their only religion seems a superstitious dread of malevolent local spirits (*bhúts*). Their objection to work of any kind gives a good deal of trouble when they at last find a home in the jail. Like the Bhandus of up-country districts, Doms have a language of their own. This seems, however, rather a sort of thieves' latin than a genuine aboriginal tongue.

Elliot represents them as founders of the Domangarh castle. But they boast that they never willingly lived in houses or under any shelter more substantial than a craftily constructed thatch of leaves. A few have abandoned

¹ Reade's *Inferior Castes*, Ridsdale's notes.

² Criminal Procedure Code, chap XXXVIII.

their camps for homes in the larger towns, but the thievish propensities and wild habits of the rest have banished them from the more civilized parts of the country. The unhealthiness of swampy forests, the imprisonment of many, and flight of others, have greatly reduced their ranks. But they are the pariahs of the district, despised by every other caste, and should they finally disappear, few will be found to regret their extinction.

The name of *Badhak*, meaning assassin, sufficiently denotes the former occupation of the tribe that bears it. They were professional robbers, and furnished recruits to the bands of stranglers (*dhog*) which roused the district both before and some time after the British occupation. They were sometimes also called *Siyálmárwas*, from their habit of killing and eating jackals. The misgovernment of the country shortly before the cession, and the absence of any regular police force, gave grand opportunities to all these robber tribes. And the *Badhaks* especially grew so numerous and daring, that it was found necessary to keep up a large force of mounted and foot police to guard the frontier against their inroads from Oudh. They were at last declared a criminal tribe, and a large number being seized were located under surveillance near Gorakhpur. Most of the tribe have now settled down on the lands allotted to them. But some now and then contrive to slip away and resume their old trade of gang-robbery. Like the *Domrás*, they have a slang-*argot* once used to prevent bystanders understanding what they said.

The *Chais* are here said to be connected with the Kewat subdivision of the boatman (*mallah*) caste. Mr. Sherring, however, classes them with *Nats* and other jugglers. They seem now to belong to no tribe or caste, but to form a mere guild of thumble-rigging thieves. At fairs and other harvests of their trade they appear as a large and well-dressed swell-mob. An article pilfered by one is passed rapidly along through 20 or 30 hands, and the respectable appearance of the thief when arrested, coupled with the absence of the *corpus delicti*, goes often far to convince the accuser of his innocence. *Chais* are said to have secret rules binding themselves to provide for the family of any of their number who may be imprisoned for theft committed during such excursions, and to divide the spoil according to a fixed scale. The agreement holds in force only for one expedition, and after the division of the booty each thief is free to join another party if he pleases. But as a rule the same set combine together again.

Bantarias are described by Elliot as a class of wood-rangers who received lands from the Native Government untaxed in lieu of police services. They seem really to have been *Ahírs*. In 1839,

For the revision of the police-force, their services were no longer required, and they were allowed to keep the land at a fair assessment of revenue. They then had 50 villages in the north of the Basti district, and their chief or Ráwat maintained a force of 120 musketeers, supplying 25 as a police-guard for the courts of Gorakhpur. Many of the villages are still in their possession.

The exact origin of the various hill tribes is uncertain, except in the case of the Gurkhás, who are probably Rajputs. Their name has been misapplied to the Paháris who recruit our hill regiments: but the latter have no tribal connection with the ruling race of Nepal. Dr Wright says that the Gurkhás, who still retain their Aryan appearance, quitted Rájputana after the sack of Chittaur in 1568¹. Settling in a place near Palpa, under the same chief who founded the Bítwal principality, they did not invade Nepal until just two hundred years later. Their name, he adds, is derived from Gurkha, a town forty miles west of Káthmándu, which they occupied for some time before pushing into Nepal. It is quite certain that the Gurkhás were not heard of under their present name much before 1600 A. D., and that the accounts given by Swinton and others of their invasion nearly a thousand years before is incorrect. Few (if any) Gurkhás permanently live in the district, but as they have a similar territory borders thereon, this account is not perhaps wholly out of place.

The Chhatris or Kshatriya hillmen wear the sacred thread and claim descent from Brahman ancestors who wedded mountain wives. They hold in Nepal the next place to Gurkhás, who, however, keep aloof from them.

The Ráuas, Magars, Gurangs, and Jápas come next. They are the soldier castes who mainly recruit our Gurkha regiments; but are allowed to eat with Kshatris only where the food has been first purified with melted butter (ghí). Next come the Newárs and Garhís, who represent the trading, mechanic, and agricultural callings. These cannot eat with Kshatris, but do so with the soldier castes. All the six classes last mentioned drink spirituous liquors and eat goat's flesh or fowls. All have the Mongolian type of features—small eyes, high cheek bones, and broad flattish noses.

The Lambu, Kiráti, and Bhotia hillmen never dwell in the district, but sometimes visit it to trade.

¹ *History of Nepal* (1877), pp. 25, 276-81. See also Elphinstone's *Hist.*, bk. IX, chap. 1, and Thornton's *Geometrical*, art. "Udaipur." If the Nepal Maharájas are descended, as they say, from the Maharájas of Chittaur, Mewar, or Udaipur, they belong to the Sisodiya branch of the Gáthi Rajput. The Maharájas of Vizianagram (Vijayanagar) are a cadet branch of that illustrious family.

WORDS CONNECTED WITH WEIGHING,	{	Tungalna	..	.	.	to weigh
	{	Tungani	.	.	.	scales
	{	Malna	.	.	.	to raise
	{	Parera	.	.	.	correct, said of scales
	{	Pariwár	.	.	.	so weighted that one scale remains a little down if so adjusted
	{	Chimetha	.	.	.	with a false beam.
	{	Kokni	.	.	.	hollow
	{	Gadni	.	.	.	solid
	{	Dháusi	.	.	.	a false weight made <i>heavier</i> than it purports to be, used in buying gold, &c.
	{	Pút (púra ?)	..	.	.	a true weight
OTHER WORDS ...	{	Losáni	.	.	.	filings of steel, &c, used for filling up jewellery which is made hollow.
	{	Sojbána	.	.	.	to steal
	{	Prewa	.	.	.	a fool, pigeon
	{	Bíra	.	.	.	a sharp fellow.
	{	Kod	.	.	.	a thief
	{	Chunua	.	.	.	a man
PHRASES ...	{	Kurti	.	.	.	a woman.
	{	Lao ¹	.	.	.	dekho, look'
	{	Taríke palante do	.	.	.	test and weigh it
	{	Tepna bándho	.	.	.	don't steal any

After perusing these words and phrases the reader will probably agree with the natives in their estimation of the Sunár's honesty.

The Káyaths are an important tribe by reason both of their numbers and their large landed possessions. The manner in which much of the latter was acquired is creditable neither to them nor our past administration, but some Káyaths made very fair landlords. The chief division is the Sribástab, which, as noted by Mr Sherring, receives honorary titles, such as Pánde, Kánúngo, Amodha, Rái, Thákur, and the like. The Sribástab now often styles himself Bábu ²

The Atíths seem to form a subdivision of the Gosáins, and are chiefly noticeable for the number of shares in villages which they have managed to acquire. In Silhat, Sidhua Jobna, Haveli, and Tilpur they are found acting for the most part as ordinary landholders, though some who are part owners of villages still wander about the country.

The Musalmáns number altogether 200,372 persons, of whom 93,969 are female. The great bulk (126,835) are Shaikhs. Muhammadans never had in this district the same influence as in

¹ Found sometimes in book Urdu as *lo*
division of the Káyaths is sometimes misnamed Sri Bais.

² It appears that in the district itself this

most others of the North-West. There are now a few families of some importance, but none of any antiquity.

One of the most striking results is the extent to which the Muslim population has become Hinduised.¹ Many observe the *Rapprochement* between Muslims and Hindús Hindu festivals, and some even go so far as to offer sacrifices of animals at shrines which, like that of Gorakhnáth, may not be strictly Hindu, but are certainly not Musalmán. Some of their leading men, again, eat nothing which has not been cooked by Brahmans, and the tomb of Kabír at Maghar is in charge of two custodians—one a Hindu, the other a Muslim. The Musalmáns always paid great homage to the tomb and the memory of its occupant. Yet Kabír was named by a Bráhmaṇ, and refused circumcision, besides making a pilgrimage to the temple of Jagannáth in Orissa, and otherwise showing his partiality towards Hinduism.

Hindús, however, are on their side equally willing to reciprocate the tolerance or laxity of the Muslims. They take part in such Musalmán rites as those of the Muharram. The Muharram, which should be a mournful fast, is here a noisy festival, and its warlike processions are joined by all the idlers of the town. But as Hindús in some cases make offerings to what are intended for representations of the tomb at Karbala and the cave at Medina, it is clear that they regard these solemnities as something more than a mere *spectacle*. So also at the ceremonies held in honour of that somewhat mythical young martyr, Sálári-Masaúd. Gatherings which might be thought especially likely to produce ill-blood between the two creeds are attended by large numbers of the poorer Hindús.

Muhammadans are most numerous in the neighbourhood of Gorakhpur. When the Raja of Salempur was converted, few Hindús followed his example. The bulk of the parganah is held by Bráhmans who obtained grants from former Rájas or members of the family who still remained Hindús, and the family itself has reverted to Hinduism. The chief Muhammadan families are those of Wáyid Ali Sháh, known as the Míán Sáhíb of Gorakhpur, of Sayyid Sháh Abdulláh Sabzposh, also of Gorakhpur; the Pindáris of Dhurípár; and the Sayyids of Shakpur in the same parganah. Of the Christian population more than the usual proportion are European landholders. Mr. Bridgman owns a very large area in both Gorakhpur and Basti, and his estate is perhaps the best managed in either of these districts.

Sikhs.

There are a few Sikhs, but they possess little influence, and their religion is not at all generally followed.

¹ They are perhaps the descendants of converted Hindús not quite thoroughly Muslimised.

Occupations. The census thus divides the people, according to occupation, into those who get their living from the land and those who do not.—

Religion.	AGRICULTURAL.				NON-AGRICULTURAL.		TOTAL.	
	Landowners.		Cultivators		Male	Female	Male	Female
	Male.	Female	Male	Female				
Hindús ...	72,907	66,749	223,150	630,937	175,269	150,333	971,385	848,050
Musalmán's ...	1,283	1,219	70,473	62,231	31,646	29,510	106,403	92,969
Christians ...	2	3	124	74	158	172	284	249
Total ...	74,252	67,962	793,748	693,292	210,073	180,024	1,078,073	941,278

The agricultural population numbers, therefore, 1,629,254 souls, or 80.6 per cent of the whole. Of these 132,507 are Muhammadan, and the rest Hindús. The percentage (8.23) of the former is extremely low, but there exists little reason to doubt its accuracy. Of the Hindús 189,707, and of the Musalmáns 2,502, are landholders. The total gives a percentage of 8.71 landowners to every 200 agriculturists, which is rather a low proportion, considering the number of villages and shares distributed by grants in *birt*¹. The proportion of Muhammadan to total landowners is 1.57 per cent—a further proof of the small influence they possess in the district. Taking the total agricultural population, we find 1.16 acres of cultivated land to each individual; and as we may assume about one able-bodied cultivator to every five individuals, the average holding must contain about 6 acres.

The returns of 1872 divide the adult male population into six classes, of which the fourth is the agricultural; and distributes as follows the classings of the remaining or non-agricultural classes. The first or professional class embraces all Government servants and persons following the learned professions or literature, artistic or scientific occupations. It numbered 2,999 male adults, amongst whom are included 191 *purohīts* or family-priests, 218 pandits or learned Hindús, 99 musicians, and so on. The second or domestic class numbered 27,107 members, and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, innkeepers, and the like. The third represents commerce and numbered 10,389 males; amongst these are all persons who buy or sell, keep or

¹*Infra*, "Tenures"

lend money and goods of various kinds, such as shop-keepers (4,005), money-lenders (955), bankers (224), brokers (36), and all persons engaged in the conveyance of men, animals or goods, such as boatmen (1,946), pack-carriers (1,479), and ekka or cart-drivers (357). The fifth or industrial class, containing 33,861 members, includes all persons engaged in the industrial arts and mechanics, such as necklace-makers (294), masons (320), carpenters (1,977), and perfumers (16), those engaged in the manufacture of textile fabrics, such as weavers (3,994), tailors (1,104), and cotton-cleaners (967), those engaged in preparing articles of food or drink, such as grain-parchers (538) and confectioners (308), and lastly, dealers in all animal, vegetable, or mineral substances. The sixth class contains 55,437 members, including labourers (51,608), persons of independent means (203), and persons supported by the community and of no specified occupation. The field labourers, as opposed to those who, like the beldáís and Lunas, work chiefly on roads and other public works, should perhaps be included in the agricultural population. The number of boatmen, though large, is probably understated. Almost all the very considerable heavy traffic of the district is carried by water. The chief resorts of barges are Barhaj, Dhuni, Gorakhpur, Gola, and Barhalganj, but their constant passage from one place to another must always render their enumeration somewhat difficult. During the past ten years but 7,322 inhabitants of this district (1671 females) have been registered for emigration beyond seas. Their principal destinations were Trinidad, Mauritius, Jamaica, Demerara, and the French West Indies.

From the occupations of the people we may pass to notice some of their customs and mode of life. The customs and habits of life. The councils known as *pancháyat* are mostly in vogue amongst the lower castes. The members are elected by the votes of the brotherhood. Their number, originally five, is now rather indefinite, and in some cases includes every present adult male of the fraternity. The panel is most often convened to decide questions of caste morality. Its sentence on the offender takes as a rule the form of a money fine, and this is usually spent in feasting as many members of the caste as possible, the judges themselves being always included.

An appeal often lies from this primitive court to the *chaudharí* or headman of the clan, who was until lately a personage of much recognized importance. It is said that *chaudharis* were at first peculiar to the Baniya and Kabái castes. They have now been adopted by every class except Bráhmans, Rajpúts, Agarwála Baniyás, Káyaths, and the

upper order of Musalmáns : by every class in fact that holds pancháyats. The lower Musalmáns, such as weavers (*Jukáha*), are not without their chaudharis. The office is, as usual in India, hereditary. But if the successor is considered unfit, the members of the caste concerned elect a pancháyat, who, after enquiring into the claims and qualifications of each candidate, appoint a new chaudhari. In important elections, such as that of a headman for the Baniyás of the chief market in Gorakhpur, Government assent was till very recently necessary. And the chaudhari was held responsible for any serious breach of the peace within his jurisdiction.

For his services, such as they are, the chaudhari is repaid in several different manners :

(1). If he be headman of a market, he receives a small percentage, often $\frac{1}{4}$ ser (about $\frac{1}{16}$ lb) in the rupee's worth, of all grain sold. In Sáhírganj bazár, however, he gets a fixed sum (about 8 annas a month) from each trader who uses the market. Any dues levied by the landlord of the bázár are collected by the chaudhari.

(2). If he is headman of a craft or caste, like the carpenters or blacksmiths, he is paid by a percentage on their earnings, usually about one-third of an anna in the rupee.¹

(3). If he belongs to some class, *e. g.* the Malláh, in which this arrangement would not work well, he is usually remunerated by presents of two or three rupees at marriages, and by one-fourth of all fines levied under orders of the pancháyat for caste offences.

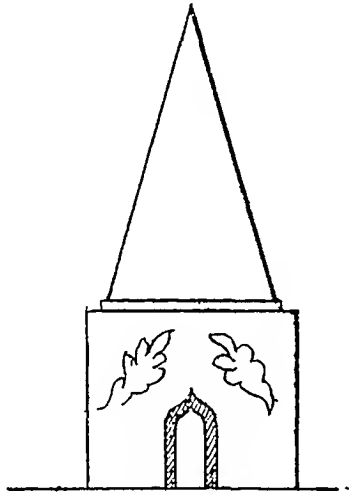
The diet of the labouring classes is usually limited to one meal a day, with perhaps a remnant for the evening. The food is coarse rice (*mota dhan*), *kirao* pulse, barley when cheap, and cucurbitaceous fruits, such as the *lauki* and *nenua*. Water-nuts (*Trapa bispinosa*) are eaten when obtainable, and in years of scarcity the berries and roots of the forest. A man's food costs from $\frac{1}{4}$ th to $\frac{2}{3}$ th of an anna per day. The middle classes eat all kinds of rice, barley, *arhar* pulse, wheaten flour where cheap, and fish. The average cost is two to three annas a day. The higher classes eat the better kinds of the same grains, fish, and fruit, which is very abundant. Except by Muslims and the lower castes of Hindús, flesh is always avoided. Those who eat neither flesh nor fish are known as Bhagats or ascetics.

The houses in this district are almost all tiled, as thatch is found not to stand the heavy rainfall. The walls, as a rule, are of moistened earth well plastered. In the neighbourhood of the forests, however, they are built of brushwood woven round upright posts,

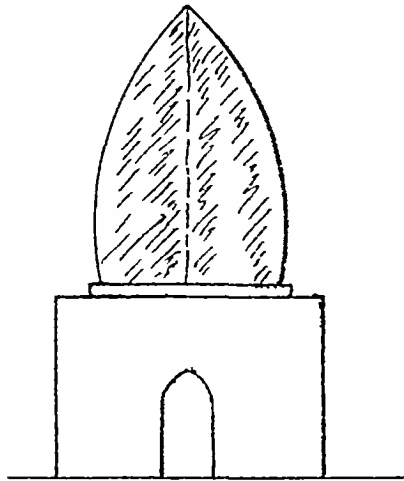
¹ *I e.*, about $2\frac{1}{2}$ per cent.

and the roofs are often mere leaves matted strongly together by means of bamboo splints. The cost of a common tiled house in an ordinary village is, including the price of labour, from Rs. 20 to 35. That of a better class building, with well-beamed roof and doorways and the best tiles, is from Rs. 50 to 75. The brick houses, which are usually two-storied, have a good deal of wood-work about them, and demand an outlay of from Rs. 350 to 25,000 or more.

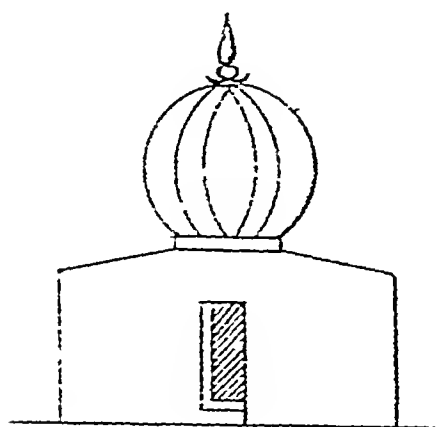
Turning to religious buildings, we find two or three well-marked forms of
 Temples and Hindu temples. The oldest consists of a square base, with
 mosques. a sharp pyramidal roof or spire, thus .—



The next is similar, but the lines of its spire are convex instead of straight, thus .—



The dome is a further development of the second form into the dome form, as seen in Mohammedan mosques thus :—



The expense of building an ordinary sized temple is said to be Rs 2,000; a mosque being usually larger, would cost more.

The absence of fanaticism amongst the Musalmáns has been already noticed. They are mostly Súnis, but the more influential among them are, with the exception of the Míán Sábib, Súnis. The Ráshma Samaj is not making much progress, but has been adopted by a few educated men in Government employ. The Christian religion gains a few converts yearly, but has never made any marked advance. The Cará, an village of Bisharatpur was founded in the last decade by Mr Wilkin-son a missionary. It has already a fair number of inhabitants, who support themselves partly by agriculture.

Hindus.

Hinduism is of course the prevailing religion, and its votaries may be divided into the following classes:—

(1). Those who have no marked preference for any one deity as compared with another and will worship anything provided that it has been daubed with a splash of red paint and the worship is not forbidden by their Brahmans. These are the uneducated, and therefore the majority, of Hindus.

(2). Worshippers of Siva or Mahádeo, the destroying god, and his consort, Parvati or Bhawáni. These are the most numerous of the more educated sectaries.

(3). Worshippers of Vishnu, the preserving god. These are not so numerous.

(4). Worshippers of Vishnu's incarnations, Ráma and Krishna. These are rather deified heroes than deities and, being more human than the gods just

mentioned, are perhaps more popular. A portion of the respect paid to Rama is extended to his wife Sita and his monkey ally Hanumán.

(5) Worshipers of local deities and of deified mortals, such as Gorakhnath and Kabír. This class perhaps includes more persons than any except the first.

As elsewhere, the great mass of Hindús have no very clear ideas on religion, as distinguished from caste formalities and rites connected with such events as birth, death, or marriage. Their creed may be summarised as a belief in supernatural beings with power to harm them, and in the sanctity of Brahmans. A general worship is accorded to all the deities above detailed.

But it is to the local divinities and the local shrines that persons seeking local places of special favours have recourse. The chief of such shrines is undoubtedly that dedicated at Gorakhpur to Gorakhnáth, a personage who probably lived no earlier than 1400 A.D. This is in fact allowed by the more intelligent of his worshippers. But they explain that both Gorakhnáth and his preceptor, Machhendrar Nath, were merely illusions sent to reveal the shrine which had been built in the golden age, and that Machhendrar Nath is really a name for Vishnu. Other legends relate that Machhendrar Náth was a form of the Fourth Buddha, Loheswara, and that he acquired the name because he assumed the form of a fish (matsya) to listen to Siva. His residence was on the hills beyond Nepál, and Gorakhnath, having produced a drought in that country, got him to descend into the valley, where he worshipped him and obtained a blessing.

The present shrine is said to have been built by Fidái Khán, to whom the tomb of Kabír at Maghar is also attributed, but is really much later. It is acknowledged that the first temple was destroyed by order of the bigoted Aurangzeb (1658-1707), and Wilson says that the present temple was built by Budhenath, a prior (mahant) of monasteries, who lived not more than eighty years ago. This temple is visited¹ by over 10,000 people on the Shíurati festival. The temple of Siva at Dudh Náth, in the forest between the capital and Rudarpur, that of Parasu Rama at Sohnaág in Salempur-Majhau, and the images near Kasia, are, with the above shrine and the tomb of Kabír, the chief goals of pilgrimage amongst the common people. Both the figures at Sohnaág and those at Kasia appear to be representations of Buddha. But their origin has long been lost sight of, and it is to the glamour of mysterious antiquity that the sanctity of their unknown gods must be assigned. The temple at Dudh Náth and shrine at Maghar perhaps owe their celebrity to much the same feeling.

¹ In Phálgun (February-March)

The language of the common people is a peculiar variety of the Bhojpuri dialect. It in many cases approaches Bengali rather than Hindi, but would probably be just as unintelligible to a native of Bengal proper (excluding Tírhút) as to one from Agra. Bishan Dat Pánde has written on this subject a book which, if not printed already, certainly merits printing by Government; and an elaborate analysis of the local grammar will be found in the appendix to Mr J R Reid's Azamgarh Settlement Report. From these sources, and some notes kindly supplied by Mr. Crooke, have been taken the following brief particulars:—

Verbs.

(1). The present tense of the verb "to be" is almost always supplied by an old root¹ distinct from that of *hona*, thus—

SINGULAR		PLURAL	
1st	<i>Main</i> or <i>mon báton</i> .		<i>Hamhan báttin</i>
2nd	<i>Tain báte</i>		<i>Tunhan báto</i>
3rd.	<i>Ū bá</i>		<i>Unhan báten</i> or <i>bátain</i> .

The present tense of other verbs is conjugated in the same manner

(2) The infinitive and future tense are always formed with a *b* termination,² as *raháb*, to remain, *main rahabon*, I shall remain. The latter is thus conjugated:—

Singular	1.	<i>Main rahabon</i> = <i>main rahunga</i> , &c.
	2.	<i>Tain rahabe</i> .
	3.	<i>Ū rahab</i> .
Plural.	1.	<i>Hamhan rahab</i> .
	2.	<i>Tain rahabo</i>
	3.	<i>Unhan rahabain</i> .

(3) The past participle and past tense are compounded of the root and an *l* suffix. Thus *máral* struck, *main rahal*, I remained; *tain dekhāt rahlo*, you kept looking

(4) The active past tense is hardly ever formed with the usual *ne*, but by *l*, and terminations changing according to the person. Thus—*Ūhmar-lus*=*us ne mára*, *uh marlen*=*unhon ne mára*

Pronouns.

(1). The pronoun of the 1st person is thus declined:—

Singular		Plural	
N	<i>Main</i> or <i>mon</i>		<i>Hamman</i> , <i>hamhan</i>
G.	<i>Mor</i> , <i>moni</i> , <i>more</i>		<i>Hamar</i> , <i>hamari</i> , <i>hamára</i> .
I)	Acc., <i>monke</i> , <i>moke</i>		<i>Hamranke</i> <i>hammanke</i>
Ab	<i>Monse</i> .		<i>Hamranse</i> .

¹It is a mistake, as pointed out by Dr Fitz Edward Hall (*Hindi Reader*), to suppose that this root has any connection with that (*bhū*) which supplies the preterite *bhaya*.
²So, elsewhere in the Benares division, *puchheba* is used for *puchhega*, and the like. This is in fact merely another instance of the interchange of *b* and *g*. The most familiar illustration that can perhaps be selected is the change from Guillaume to "Bill."

(2) As in other modern languages, the pronoun of the 2nd person is rarely used in the singular. The plural is thus declined :—

Honourific	Ordinary.
N. <i>Raurc</i> (dp)	<i>Tain, tunhan</i>
G. <i>H-nar or raurc</i>	<i>Tuhār, tor tunhanke, tuharanke,</i>
D. Acc. <i>raurc</i>	<i>Take, torake, tunhanke, tuha-an/ce.</i>
Ab. <i>Raurc l q se (?)</i>	<i>Turist, tose</i>

(3). The declension of the demonstrative pronouns, those of the 3rd person, may be shown thus :—

Singular	Plural
N. <i>U or t</i> (vuk or uk).	<i>Unhan, inhan</i>
G. <i>Okar, cl ar, clari</i>	<i>Unhanke, okaranke, inhanke, ekaranke,</i>
D. Acc. <i>Okar/it clarkit, eke</i>	<i>Ditto ditto</i>

But besides these peculiarities in verbs and pronouns there are many others. Such is the habit of using what may perhaps be called diminutives, instead of the original nouns. Thus *ghuraira* is more often heard than *ghora*, *kolua* than *lodo*, *dhobuna* and *bitiya* than *dhoina* and *beti*. The participles *barhla* and *chhutla* are used instead of their cognate adjectives *bara* and *chhota*. A large number of words formed by metathesis from more familiar forms are commonly used in this district. *Champona*, or *chaupna* for instance, takes the place of *pakunchna*, *numan* of *umda*, *lanish* of *nálsh*, and *bháican* of *tharab*. A complete list would fill several pages, but a *Rural Glossary* is being compiled by Mr. Crooke.

No local literature, even in the form of a newspaper, exists. The district can boast of one printing press at Gorakhpur.

Though still sadly deficient, education has of late years made considerable progress. How much better than their fathers the rising generation are instructed is shown by some statistics taken at the last census (1872). Of those over 12 years of age only 19 in 1,000 were found able to read and write, but amongst those under 12 the proportion rose to 3 in 1,000.

About 1835, Buchanan¹ noted that the ordinary country dialect was universally employed, that in many divisions of the district there was not a single schoolmaster, and that, except children of literate parents and the highest families, none learned to read and write. The schoolmaster, who was affectionately and even respectfully addressed as *Bhaiyaji*, in some places taught during the rains alone. Writing only Devanágari, and not the cognate characters used in business, the Pandits were useless for ordinary correspondence. In 1847 the Collector, Mr. Tucker,² remarked that "with the exception of some Brahmans to calculate fortunate moments, some Káyath officials, and a few respectable Muhammadans, a population of 2½ millions was in a state of utter ignorance."

¹ *Eastern India*, II, 429. ² *Educational Statistics* compiled under orders of Government, N.-W. P., by Mr. R. Thornton, C. S. Calcutta, 1859.

In the whole district, which was then vastly greater than at present, there were but 423 schools, of these 213 were Persian, 170 Sanskrit, and the remainder Hindi. In the Persian schools the *Dar-ul-Hind*, a work on gardening and agriculture by Mr Fenwick, was much appreciated, but these schools seemed less susceptible of improvement than the Hindi, whose teachers showed less self-confidence and presumption. The total number of school-attending children was 3,500, of whom the bulk were Brahmans (2,239) and Kayasths (775).

The system of *halkulandi* or primary village schools was introduced in 1849, but cannot be considered to have made any real progress until after the mutiny. There are now (1877-78), as shown in the following statement, 180 such seminaries.—

Statistics of schools in the Gorakhpur district, 1877-78

Class of school		Number of schools	Number of scholars			Average daily attendance	Cost per head	Expenditure borne by the State	Total charges
			Hindus	Muslims	Others				
Government and municipal	Zila or district (middle B)	1	83	57	..	100	18 07	1,0 5	2,005
	Tahsil and parganah	7	270	64	..	227 55	5 6	1,8 23	1,8 6
	Halkulandi	180	6871	2,1	..	62 50	2 7	17,019	17,103
	Government girls	2	53	1	..	33	7 6	257	257
	Municipal boys and girls	5	2,5	5	..	190	27	..	623
Aided by Government	Boys	11	501	13	139	672	11 34	3,916	9,693
	Girls	6	34	5	128	136	12 60	504	1,777
Unaided	Missionary and	93	591	87	..	644	18	..	1,178
	Indigenous	..	..	..	..	..	..	..	..
Total		40	771	72	277	82-15	43,14	25,244	3,4,415

All these schools are supervised by the Inspector of the Benares Division, in concert with the local educational committee. Of the Zila, latter the Magistrate is, as usual, *ex officio* President, and one of his Assistants, Secretary. The committee exercises direct control over all schools except the zila school at Gorakhpur. This is of the middle B class, which instructs boys up to the standard of the middle-class vernacular examination. The Inspector reports somewhat unfavourably on this school, and, unless it improves "after not too long a period could not advise its maintenance in its present status."

The tahsil and parganah schools are at Barhalganj, Mayhauri, Hata, Tahsil and parganah. Ramkola, Siswa, Larih, and Piprauli. The results of the middle-class vernacular examination showed that of these

schools Barhialganj alone could be "classed as efficient." Of the halkanbandi schools 8 are returned as upper and the remainder as lower, of the former three are pronounced "really," and the rest "fairly good." The returns of attendance may be deemed as accurate as careful and persistent scrutiny can make them. Teachers have been warned against keeping on the roll dummy names, and informed that quality not quantity, the efficiency of the school and not its numbers, is the point on which their credit depends. Here as elsewhere there is great difficulty in obtaining good halkanbandi masters. "It is almost impossible to get good local men on the present pay (Rs. 5 to 10 monthly); while outsiders, even if better qualified from an educational point of view, entirely fail to conciliate or command the respect of parents, and schools under their charge rapidly dwindle away and become comparatively useless." Fees levied at 6 pice per head monthly on the children of non-agriculturists have reduced the attendance in these schools, and it has been decided no longer to charge such fees for elementary instruction. The progress of other schools detailed above has been satisfactory, but not such as to call for special notice.

The increase of education is perhaps attested by the increase of post-office transactions during the past ten or fifteen years. That increase may be shown as follows, by a statement of financial results.—

<i>Receipts in rupees.</i>							<i>Charges in rupees.</i>					
<i>Year.</i>	<i>Miscellaneous savings, fines</i>	<i>Passengers and parcels</i>	<i>Deposits, guarantee funds, family funds</i>	<i>Remittances.</i>	<i>Postage</i>	<i>Total receipts</i>	<i>Charges, fixed and contingent, salaries, &c</i>	<i>Mail service.</i>	<i>Remittances</i>	<i>Other charges, refunds, advances, printing</i>	<i>Cash balance.</i>	<i>Total charges.</i>
1861-62,	74	2,125	20	5,091	5,780	13,090	5,004	2,126	5,287	...	140	13,547
1865-66,	210	187	...	5,375	5,092	11,773	2,048	3,317	6,038	323	47	11,773
1870-71,	292	...	70	17,747	9,177	27,296	12,956	4,217	9,892	70	160	27,295
1875-76,	57	...	98	18,640	9,642	28,437	18,563	...	9,628	103	143	28,437

The receipts from staging bungalows were formerly credited to post-office instead of public works, and amounted in the first of the years here mentioned

to Rs 3,847. There are 18 imperial and 18 district post-offices, the former being divided into one central (*sadr*) and two subordinate, with their respective branch offices. The imperial offices are at Gorakhpur (central), Barhalganj, and Tamkúhi (both subordinate), Bānsgaon, Belaharia, Deoria, Hāta, Kasia, Lārḥ, Mahārājganj, Mansúrganj, Padrauna, Pipraich, Rigauli, Rudarpur, and Salempur (all branches to central office), Baihaj and Gola (both branches to Barhalganj). The district offices are at Barhi, Belghát, Biraicha, Chaura, Kázipur, Khánpur, Kotibhár, Musela, Nichlaval, Paneia, Piásia, Rámkola, Semra, Sahnjanua, Tarakulwa, Tutibhári, Bishanpur, and Taria Suján. The annexed statement gives the number of letters, newspapers parcels, and books received and despatched during the years above mentioned —

	1861-62				1865-66				1870-71				1875-76			
	Letters	Newspapers	Parcels	Books	Letters	Newspapers	Parcels	Books	Letters	Newspapers	Parcels	Books	Letters	Newspapers	Parcels	Books
Received,	116,073	16,035	4,569	1,502	167,782	12,079	2,037	1,135	183,692	13,225	1,652	2,005	350,688	18,824	4,308	2,340
Despatched ¹	97,053	2,063	440	601	150,153	4,104	1,060	188	239,814	5,590	945	651	..	.	...

The regular police are, like education and the post-office, an introduction of British rule. To the misgovernment of the Oudh prefects (*ámul*) police was unknown; and during the brief re-establishment of native authority in 1857 many landholders clamoured for the abolition of this foreign innovation.² The modern *gurait* or village watchman was represented in ante-cession times by the *dísádh*, a servant or official paid by the villagers to guard their crops. But in the north there existed a special *gendarmerie* known as Bantariás, who perhaps held rent-free land in payment of their supposed services in tracking offenders and recovering stolen goods from the forest. The grant of rent-free holdings was certainly confirmed to them about the time of the Nepálese war (1814)³

Under the system introduced with the Company's government (1801), the tahsildars were supposed to maintain a police force out of the percentage (11¼ per cent.) allowed them on the revenue. But, owing to the untrustworthiness of the tahsildars themselves, and the opposition of influential landholders, this practice soon declared itself a failure. In 1809 a force of *barkandáz* or grenadiers⁴ was organized to protect treasuries and travelling treasure; but of

¹ No record of covers despatched has during late years been kept.

² Wingfield's

Mutiny Narrative, para. 36

³ Elliot's *Supplemental Glossary*, art. "Bantaria."

⁴ "Lightning thrower" is the literal meaning of this title.

police work, in the sense of protecting private property, they did nothing. Stations for these barkandáz were established at the tahsils and some places of importance along the high roads, such as Barhalganj and Nichlálval, while along the Oudh frontier a strong force of mounted police was kept up to prevent the irruption of Baidhaks and similar marauders from that misgoverned country. About 1818, officers were first appointed to the permanent charge of barkandáz posts, with power to arrest and send up for trial criminals offending within their jurisdictions. And this would appear to have been the germ of the police circle (*thána*) system.

About 1835 again, when a revision of the police administration took place the number of thánas was increased, and an efficient force assigned to each. This measure was by no means premature. Some of the jurisdictions extended over 800, 900, and even 1,000 square miles. The *élite* of the police, we are told,¹ were still employed in preventing the invasion of criminals from Oudh. But what immediately led to enquiries and reform was the repeated execution by their captors of thieves caught red-handed in the theft. The impossibility of obtaining legal redress in the general dearth of policemen perhaps left the party of order no other alternative.

There are now 10 police stations, whereof 16 are of the first, 18 of the third, and six of the fourth class. The first class stations, which have usually a sub-inspector, two head and a dozen foot constables, are at Gorakhpur city, Bánsgaon, Padrauna, Hátá, Barhulganj, Gola, Rudarpur, Khukhandu, Barhaj, Kusia, Lárh, Belghát, Kázipur, Mahirájganj, Tarakulwa, and Semra. The third class stations, to which are generally attached two head and six foot constables, are at Deoria, Mansírganj, Rághu, Rudarpur, Barhi, Chauna, Khanapár, Rámkola, Taria Sujau, Kotibhár, Baraicha, Nichlálval, Prásia, Panera, Pipraich, Bishanpur, Sahjanua, and Tútibhari. The fourth class stations or outposts, whose quota consists of but one head and three foot constables, are at Kaurirám, Motírám-ka-udda, Fakir-ki-kothi, Gagaba, Bolipár, and Chaumukha. From the *thánas* or stations of higher classes these fourth class stations are distinguished by the name of *chauki*. All police stations, of whatever class, are manned by the regular police enrolled under Act V of 1861. They are assisted by municipal and town police under Acts XV of 1873 and XX. of 1856 respectively. In 1877, the three forces together mustered 774 men of all grades, including 12 mounted constables. There was thus one policeman to every 5.92 square miles and 2,608 inhabitants. The cost of the force was Rs 96,378, and of this Rs. 87,986 were debited to provincial revenues, the remainder being

¹ See Mr. E. A. Reade's note on the revision of the Gorakhpur police.

defrayed out of municipal and other funds. The following statement shows for a series of years the principal offences committed and the results of police action therein:—

Years.	Cases cognizable by the police					Value of property		Cases.			Persons			
	Murder	Dacoity.	Robbery	Burglary	Theft.	Stolen	Recovered	Total cognizable.	Under inquiry.	Prosecuted to conviction	Brought to trial.	Convicted and committed	Acquitted.	Proportion of convictions to persons tried
						Rs	Rs							
1870 ..	4	13	15	683	1,445	34,108	17,243	3,072	1,650	618	1,351	976	375	71.2
1871 ..	8	13	15	1,100	1,266	27,207	10,451	2,858	1,671	654	1,590	1,365	225	85.8
1872 ..	14	6	6	1,119	1,650	26,215	18,127	3,617	2,557	1,314	3,052	2,790	347	81.66
1873 ..	9	6	13	1,470	2,667	45,476	20,179	5,030	3,898	1,678	3,227	2,752	446	82.19
1874 ..	10	8	21	2,282	3,979	64,970	24,501	8,653	6,755	2,613	4,767	4,014	447	84.20
1875 ..	5	1	13	1,804	3,909	37,354	13,784	10,871	4,807	1,816	3,527	3,016	291	85.77
1876 ..	9	3	7	830	3,762	31,238	18,094	11,350	7,166	1,810	3,611	3,254	536	90.01
1877 ..	10	14	14	1,011	5,105	28,867	17,627	12,388	4,086	2,581	4,524	4,125	347	91.18

Besides the regular, municipal, and town police, there are 2,314 village and road watchmen (*chauldar* or *gurait*, *marhaladar*), organized under Act XVI of 1873. These were in 1877 distributed amongst the 7,110 inhabited villages¹ of the district at the rate of one to every 829 inhabitants, and at a sanctioned cost of Rs. 83,388, met out of the 10 per cent cess.

Convicts imprisoned through the agency of the police just described are sent to the Central Prison at Benares or the District Jail at Gorakhpur itself. The latter contained in 1850 an average population of 1,351 inmates; of 696 in 1860, and in 1870 of 509. The number of prisoners admitted was 2,248 in 1860 and 1,891 in 1870. The principal statistics for 1877 may be thus tabulated. —

Total number of prisoners during the year.	Hindūs.		Musalmāns.		Average daily number of prisoners	Admitted during the year	Discharged during the year	Admitted to hospital during the year	Deaths.	Total yearly cost per head of average strength	Net yearly cost per head of average strength, after deducting profits of manufactures.
	Males	Females.	Males.	Females							
2,457	1,782	817	215	21	608.50	1,817	1,764	587	56	Rs. 37	Rs. 33

¹ There was till comparatively recent times a watchman for every village, paid by an assignment of lands or contributions at harvest.

Of the total number of prisoners, 110, principally debtors, had been imprisoned by order of the civil courts. The total population of the district being 2,019,361 persons, and the average daily number of prisoners as above, it will be seen that 0.0301 per cent of the inhabitants are as a rule in jail. A comparison of the number of admissions with the total number of prisoners during the year will show that 640 of the latter had remained in jail since former years. The mortality was more than three times as high as in any other district jail of these provinces; but 22 of the deaths were due to an outbreak of cholera. The excessive casualties can hardly be assigned to the age or extreme youth of the jail inmates, as 42 of the persons who died were between 16 and 40 years old. Of the jail population, generally, 29 are returned as juvenile offenders, or persons under 16 years of age, 1,868 as between 16 and 40, 415 as between 40 and 60; and 27 as above the latter age, but the age of the few remaining persons is not stated. The greater part of the average yearly expenditure on each prisoner consisted in the cost of his rations (Rs. 15-1-2½). The remainder was made up of his shares in the expenditure on establishment (Rs. 11-11-9½), clothing (2-13-11½), police guards (Rs. 2-10-9½), building and repairs (Rs. 1-6-5½), hospital charges (Rs. 1-0-4½), and contingencies (Rs. 2-3-5). The average number of effective workers throughout the year was 493 25; and of these most were employed on building or repairs connected with the jail (255 25) as prison servants (194 50), or on manufactures (103 50). The previous occupation of the prisoners was in few cases such as to fit them for profitable work in prison, the majority having been agriculturists (1,298), men of independent property or no occupation, and Government and domestic servants. Of non-agriculturists, a term which is presumed to include shop-keepers and handicraftsmen, there were only 225.

The lock-up (*havalat*) for under-trial prisoners is at Gorakhpur a division of the jail. It had during the same year (1877) 2,376 different occupants, of whom 1,911 were afterwards transferred as convicts to the jail proper, and the average daily number of its inmates was 84.

The fiscal history of the district begins with its cession to the East India Company in November, 1801.¹ The wretched condition to which misgovernment had brought the country is vividly portrayed by its first Collector, Mr. Routledge. "Although the soil of the Gorakhpur district," he writes in 1802, "is proverbial for its fertility, and certainly yield abundant crops (when properly cultivated) of the most

¹ This sketch is based chiefly on Mr. Eidsale's notes.

kinds, nothing but the common necessities of life are now grown, and these scantily. The *jama* (revenue) will fall below the estimate, and this is purely owing to the exactions of the *ámil* (Oudh governor) and his subordinates." Mr. Routledge discovered also that the Oudh Nawáb's troops had received no pay for a year, and he had great trouble in making them evacuate the district. They were, he says, a mere rabble, useless in war, but grievous as a burden on the unfortunate cultivators whom they were accustomed "to squeeze for the *ámil* and plunder for themselves."

The *ámil* who, during the first year of our rule, was still employed in Khairagarh, was now brought to account. Being found to have embezzled about a lakh of rupees, he was dismissed, and a European officer appointed to Khairagarh, which thereon was severed from the district.¹

The *ámil* having been dismissed, Mr. Routledge proceeded to make arrangements for the collection of the revenue through *tahsildárs*.
 Early administration These were at first paid a fixed salary, to which a percentage of the collections was added if they managed to realize a fair proportion of the balances. The first year was spent in ascertaining the condition of the district and its inhabitants, and in acquiring the information necessary to any plan of administering its vast area. The collector was at this time subordinate to the Board of Commissioners for the ceded provinces at Farukhabad, and it was to them, therefore, that he reported his proposed arrangements.

The collections of the first year (1801-02) necessarily showed a large balance; and it was determined to make a triennial settlement "at fair rates," with specially favourable terms for the cultivation of waste lands. Thus, the first
 First settlement, assessment of Gorakhpur under British rule, marks the
 1803-04 to 1805-06 inclusive substitution of settlement with the landholders themselves for the ruinous farming system of the later Nawabs. The change has perhaps contributed more largely than any other measure to the immense advance in prosperity which the district has made under English government.

Including various cesses (Rs. 8,940), the revenue of Gorakhpur-Basti and Bútwal had amounted at the date of cession to Rs. 6,27,570. But from this was to be deducted Rs. 77,715 of more or less permanent remissions (*nánkár* and *rozna*); and the net demand had therefore been Rs. 5,49,855 only. When, however, the first settlement was made, it was found that, owing to decreased cultivation and other causes, so large an assessment would, for the present at least, be futile. The demand was therefore fixed at Rs. 5,44,555, or, deducting remissions (Rs. 66,173), at Rs. 4,78,382, of which Rs. 27,482 fell on

¹ *Supra*, p. 275

Bútwal.¹ The new demand came into force with 1803-04. It had been estimated to increase during its third year (1805-06) by Rs. 1,70,000, but the collections fell far short of expectation.

But before the settlement came in force, other administrative measures had not been neglected. Security of life and property were as necessary for the collection of the revenue as intrinsically, and to restore order a large body of Company's troops was imported into Gorakhpur. Attempts were made to establish police jurisdictions, and advances were at the same time granted to landholders to enable them to plough and sow their lands (1802-03). But, as might have expected, the recipients squandered these sums in increasing the number of their dependents and other private expenses, and the efforts of the tahsildárs to organize a police were strongly opposed by the Rájás and other powerful proprietors.

The Rája of Bútwal was especially contumacious. His refusal to permit the establishment of police posts within his domains was very near bringing him into open collision with the Company's troops. It was reported in 1804 that he declined to pay a balance of about Rs. 12,000 due from him on account of the past two years. Inquiries showed that he had for many years under the Oudh régime succeeded in evading payment of the revenue due on his lands north of Tilpur. In 1805 he was imprisoned, but as Nepálese troops at this juncture invaded his domains, it was found impossible to recover the balance. The timidity of the peasantry was found as great an obstacle to progress as the boldness of their landlords. Half a century of extortion and broken pledges rendered them suspicious of invitations to settle. It had indeed

Suspensions of the zamindars. been a common trick for the ámil or his subordinates, after entering into solemn engagements that the cultivators should hold at low fixed rates, to seize on the ripened crop and extort double or treble the sum before agreed on.

It is not, therefore, surprising that these first advances of money proved a failure, and that great difficulty was found in recovering even a part of them.

From 1802 to 1805 the Collector was occupied in enforcing the authority of the British Government and collecting the revenues of the triennial settlement. It was found absolutely necessary to have recourse to farming leases in many cases where the zamindars were either unwilling to accept or unable to satisfy the Government terms; and this led in some instances to armed resistance, which was met by sharp punish-

1803 to 1805. Difficulties

¹ In his note on the current settlement Mr Auckland Colvin gives a far larger sum, viz., Rs. 6,81,293.

ment Thus in 1803 one Damara Singh refused to acknowledge the British authority or to pay revenue. An armed force was sent against him, drove him into his fort, stormed it and razed it to the ground ;

Active measures after which his estates were farmed. Again, in 1805, the collector reports that the last of the forts held by contumacious zamindars had been levelled, and that a sharp watch was being kept to prevent their being rebuilt. In 1805 an attempt was made to raise the position of the tahsildars,

Tahsildars responsible for police and at the same time to provide an efficient police, by making these officers an allowance of 11½ per cent on their collections and holding them responsible for "an efficient police administration" within their jurisdictions.

A second triennial settlement in 1806 granted a slight reduction on the actual, and a great reduction on the nominal, demand of 1805-06. The assessment of the district, including Basti, was fixed at Rs 5,96,288, excluding remissions¹. The transit dues hitherto taken were lowered, and a tax on professions was abolished. Some effort was made to ascertain the capabilities of the different *mahals* (estates) by examination of the papers kept by the village accountants. The reduction seems to have been urgently needed, for, in some places, the zamindars were beginning to quit their villages for the forest, with threats to eject by force any one who should presume to till their lands during their absence.

In spite of all that had been done, sales of land for revenue were continued frequent. The impossibility of efficient supervision and control left the native officials almost completely to their own devices, and native officials were in that day "indifferent honest". How was a single European officer, fresh to the district, and destitute of all those aids now available in the shape of maps, records, and well-informed subordinates, to form even an approximate idea of the effect of the assessments he proposed? How could he scrutinize the action of tahsildars working in parts of the country which he had never seen, even on paper? It seems almost incredible, but it is true, that the collector was obliged to report his inability to describe the relative positions and extent of the parganas composing his charge². The enormous area and unsettled state of the district gave its chief officer no time to inspect details, and though, as before remarked, the principle of settlement at fair rates with landholders themselves had at once been recognised, years elapsed before it could be more than nominally carried out.

¹ Rs. 6,71,070 according to Mr. Colvin.

² See Mr. Ridsdale's notes on 1805-06.

The peculiar position of the Rájás in Gorakhpur-Basti was now of great service. To make settlements with them, and even attain a rough fairness in the process, was comparatively easy, while their position and influence served to check the tahsildárs and underlings of Government, no longer supported in their exactions by a military force.

The tahsildárs nevertheless managed to abuse their power pretty freely; and the police became, under their management, almost as oppressive as the rabble of the ámils. In 1808, therefore, when the Board of Commissioners made on the spot a protracted enquiry into the administration of the district, it was determined to abolish these officials and attempt a system under which the revenue should be lodged directly with the collector. Needless to say that this scheme at once proved a failure, and tahsildárs were reappointed in 1810, the police administration being, however, taken from them. The machinery for the collection, as for the assessment, of the revenue was still very imperfect. The size of the district and the amount of thick jungle into which defaulters could always retire, the want of system and of adequate information, all rendered it extremely difficult to introduce any well-digested scheme. As the only means of checking arrears, sale of the lands on which they occurred was resorted to, and carried out to an extent which soon caused fresh troubles.

In 1812 the Board passed orders to reject sale in all cases where it could be avoided, as the frequency of the process had given occasion to serious disturbances, and in more than one case to successful resistance of authority. In 1810-11, it seemed indeed as if the general dissatisfaction caused by these sales and by the misconduct of the native officials might excite violence requiring fresh military repression. But the new settlement of 1810 and the Board's orders in some measure soothed the prevailing discontent. The Rájás were pacified by obtaining a mild settlement made directly with themselves and not with their dependents.

The other zamíndárs could make no formidable resistance without their aid, and so the danger passed off without very serious consequences. The effect, however, of the excessive sales was for many years afterwards felt in the reluctance of zamíndárs to settle on the waste lands still so extensive in the district, and more especially in the north.¹

¹ Amongst other estates the greater part of the Padrauna talúka was sold, the price obtained (Rs 8,000) was, however, so manifestly insufficient that the sale was annulled.

Coming into force with 1810-11, this third settlement seems to have been sanctioned for two years only. It was ultimately extended, however, for three years longer, expiring with 1814-15. In laying before the Board his proposals for assessment the Collector (1809) had to urge the inadvisability of making it permanent. His opinion was on this point accepted, but when he proposed to settle with the *birtias* and other sub-proprietors in possession, he was taken to task for sporting with, and offering violence to, the rights of the *Rájas* and *talúkadárs*. The demand of the first year was fixed for the Gorakhpur-Basti district at Rs 6,21,220, excluding *nánkár* remissions (Rs 80,000).¹ The excise revenue was at the same time farmed for an average of Rs 83,000 per annum. This settlement was financially a success, for, notwithstanding the increase of sales for arrears, unrecoverable balances were small till 1814. In the latter year the Nepálese war of course diverted attention from their recovery.

The operations of that war will be described elsewhere. Suffice it here to say that the unfortunate *Rája* of *Bútwal* was again the cause of the disturbance. The amount of damage inflicted by the campaign was very great, and security of life and property was throughout the district rudely shaken. Large numbers of people were reduced to a state of destitution, and the *zamíndárs* were not yet sufficiently tamed to resist the opportunities offered of indulging their animosities and reviving their ancient feuds. Gang-robberies became frequent and singularly bold. In 1813 over ten thousand rupees of Government treasure had been carried off by robbers while on its way to Azamgarh, but in 1814 an attack was actually made on the *Bánsi* *tahsíl* and was with great difficulty repelled. The assailants numbered over two hundred, and were armed with spears, bows and arrows, and it was not before two *barkandáz* had been killed and several wounded that they were repulsed. In the same year also, near *Magbar*, twenty thousand rupees were carried off from Government treasure-carts after a pitched battle in which three *barkandáz* were killed and seventeen wounded. Several other unsuccessful attacks were also made on treasure parties during this and the two following years.

Private property was, of course, exposed to still greater risk. But there was at present little private wealth to tempt the robbers. The Collector reported that there was no one able to contribute towards a Government loan, and that in his opinion there was no one whose bill for a thousand rupees would be accepted in a great trading city like Calcutta or Patna. The greater part of the injury done to private property

¹ Or according to Mr Colvin, who clearly includes these *nánkár* remissions, Rs. 7,18,027

was the work of the Nepálese or of hostile zamíndás, but added to the unsettling effects of war, it produced great recensancy in the matter of revenne payments. Thanks, however, to the energy of the collector and his subordinates, who all (including the collector himself) received rewards for their services, the balances were not exorbitant. The demand of the tract which chiefly suffered was indeed so light that its non-collection affected the total returns but little.

The war ended in 1816, and the frontier of the British territories was fixed at the end of the year. A considerable part of the Bútwal territory was ceded to Nepál, partly in order to secure a convenient and even boundary line, and partly to show our desire to treat the defeated Gurkhús generously. With the latter object were also made large money allowances. With the former, a large tract west of the Rápti and other territorial concessions were exacted from Nepál¹.

By the line thus laid down parganah Bináyakpur was cut in two, and more than half of it, with part of Tilpui, made over to Nepál. At the same time the loan of ten million rupees was repaid to the Nawáb Vazír by the cession of Khairágaih Chakla Nawabganj, which had hitherto formed part of Gorakhpur, was at the same time ceded to that potentate in exchange for some territory added to the Sháhjáránpur district.

on the Nepál Government; and at the same time to prevent British subjects from falling into the hands of the Gurkha troops. When the Gurkha raids began in earnest, so many persons obeyed these orders that 55 villages were colonised on lands still known as the Jungle Baridí grants. These settlements have continued to prosper ever since, and now include over a hundred villages. Their immediate effect was also most beneficial. Not only did the settlers themselves bring a large area under cultivation, but their example encouraged others to settle on the land to the north and east.

Trustworthy information had at last been acquired regarding the capabilities and condition of the district. In 1818 the collector first obtained. Statistical information first obtained. The collector compiled a series of statements showing the progress of cultivation, the condition of the cultivators, the nature of the allowances made to the various pensioners and dignitaries, and the incidence of the Government demand. These statements have unfortunately been lost, but the correspondence regarding them shows that the district had to some extent recovered prosperity in the south, while still backward in the north and east. These two portions of the district are frequently contrasted.

The south is mentioned as well cultivated, in some places with sugarcane and other valuable crops. It was blessed with some fair roads, fair health, and, except in rare instances, with immunity from breaches of the peace. It was also almost free from mischievous wild animals, which are mentioned as one of the chief obstacles to cultivation in the north.

The latter portion was almost entirely uncultivated, for the settlements of Thárús had only just begun. It was, moreover, extremely unhealthy, covered to a great extent by morasses and forests, and devastated by wild elephants.

The condition of the cultivators throughout seems to have been very low.

Low condition of the tenant class. They had no rights of occupancy, and were almost all of the lowest castes. They were despised by the landowners, and treated with no more consideration than was absolutely necessary to prevent their running away. This, indeed, they were constantly doing, as the vast area still open to cultivation rendered it easy to find fresh holdings if life became unsupportable on those they at present occupied.

The revenue of the district (Gorakhpur and Basti) had now risen to

Fifth settlement
Proposal for making
it permanent

about six and a half lakhs, and was collected with ease and punctuality. A fifth settlement was about to be made, and it was proposed to make this permanent. Operations began

in 1820-21, but before they were completed Mr Holt Mackenzie's Regulation VII of 1822 made its timely appearance. Under this enactment were instituted a professional survey and a thorough inquiry into the condition of the various parganahs. For each were furnished statements showing the amount

Survey of cultivation and other details. The principle of assessment on the capabilities of the soil, on the cultivated and culturable areas, was recognized. Before this, assessment had been made on a rough guess of the rental, furnished for separate villages by the kanúngo, and for the talukas by the talukaddás themselves.¹

The result of these enquiries was to show clearly how little the district was ripe for a permanent settlement. The surveyors, Lieutenants Grant and Wroughton, were strong in their demonstration of this view. They pointed out that the population was scanty, the modes of cultivation imperfect, the peasantry depressed, the requisite capital wanting, and the landholders so ignorant and obstinate as to be utterly incapable of developing the resources of the country.

Permanent settle- The scheme was abandoned, most happily as results have
ment rejected. shown, but the enquiries made proved of the greatest importance. For the first time something more than a superficial enquiry was made into the position of the subordinate landholders, and the nature of their tenures and the errors and defects of the old system of settlements on information provided by the kanúngos and village accountants were exposed. The papers kept by these officials were examined, and to some extent at least set right. Inquiries were instituted into claims made for the recovery of proprietary (zamindari) rights, and illegal appropriations of waste land were cancelled. Property acquired a tangible and enhanced value. And lastly, the acquisition of systematic information enabled European officers to assume more directly the management of the district, while the power and authority of their subordinates was limited and carefully supervised. It is not saying too much to affirm that this settlement gave a new and powerful stimulus to the progress of the district.

Soils were classified into *búngai* or uplands, *blth* (*mattayúr*) and *dhúsi* (*balua*), rental rates being fixed for each. In the determination of tenures, a bounty was paid to the Collector for every revenue-free holding which he discovered as liable to assessment. This inquiry brought to light a wholesale system of fraud, many entire villages having been entered as tax-free which had paid land-tax up to the date of cession. Such false entries brought to punishment many village accountants and other Government officials. Settle-

¹ Or, to translate into less accurate and technical language, for separate villages by the parganah registrar, and for the baronies by the barons themselves.

ment was still made with the Rájás and other talúkadárs, but the Collector in many cases curtailed their power of enhancing the amount payable by their butia sub-proprietors. It was ruled that such enhancements must not exceed in proportion the enhancement made in their own revenue since last settlement. The chief control of the district had in 1819 been transferred to the Board of Commissioners for Bihár and Benares, or, as it was afterwards styled, the "Board of Revenue for the Central Provinces." This new authority directed that the chief object in assessment should be to ascertain the average produce of the soil, and the share in that produce usually paid to the zamíndár. The amount and value of the zamíndár's yearly assets being thus discovered, Government would leave him 10 per cent for profits, another 10 per cent. to cover calamities of season, insolvency of tenants, &c, and 5 per cent for his trouble and expense in collecting the rents. In other words, the demand was to be fixed at 75 per cent of the proprietor's average receipts.

Thus assessed, the revenue for Gorakhpur-Basti amounted to Rs. 7,59,041, excluding the income from excise and ferries, which are now mentioned for the first time¹. The settlement was completed in 1824 and finally sanctioned in 1825. It lasted, in different parganahs, from ten to fourteen years, but meanwhile revisions and other causes had greatly increased its amount. The settlement in 1826 of parganah Amoiha² added Rs 14,000 and raised the demand of that year to Rs 7,63,000. In this case the Board set aside the claim of the Rája, and ordered a direct settlement with the subordinate landholders. A revision in 1828 of the assessment on the Satási estate increased the district revenue by Rs 7,000, while a similar measure in Ratanpur-Bánsi added during the following year Rs 16,000. The assessment of parganah Sháhyáhánpur had, owing to want of time, remained unaltered at settlement. It in 1830 came under revision, yielding an increment of Rs 26,600. Without, therefore, allowing for the increase caused by progressive demands and assessment of waste land, the demand of the fifth settlement had by 1830 risen to Rs 8,12,600. Including all items, it can hardly have amounted to less than Rs 9,00,000.

The currency of the fifth settlement perhaps marks the transition from the misrule of violence to the reign of law. Disputes, which had been formerly settled by riot or by the coercion of some bribed native official, now found their way into the courts. A special commission in 1826 recommended that tahsildárs should be invested with judicial powers to try such disputes. A long inquiry on the subject of sales for arrears recalled attention to a Board's order which had in 1812 forbidden such sales,

Sales for arrears

quarry on the subject of sales for arrears recalled attention to a Board's order which had in 1812 forbidden such sales,

¹ Their proceeds being Rs. 16,910.

² In Basti

unless after due investigation into the circumstances. This order had for a time checked the evil, but on the *inter arma silent leges* principle was forgotten during the Nepalese war. Between 1815 and 1821, therefore, sales went on briskly, and the enquiries now made in the fuller light of the settlement statistics revealed strange facts. The utter ignorance of the country, of the position of

the lower proprietors, and of the interests of all subordinate
 Their injustice in many cases to the superior landholders, is shown by the fact that in the sales at first made *all rights* of every kind were declared cancelled, and the estate sold was surrendered to the absolute pleasure of the purchaser. Clear proof

Fraudulently contrived by native officials was obtained that most sales had been manœuvred by over-trusted native officials, intent on buying at a bargain the auctioned land. These abuses had caused much discontent, and the auction-

Administrative progress. purchaser had in some cases been ejected *vi et armis*. They now ceased, and the effects of their suppression were soon

visible. The revenue, which had been enhanced about one lakh and a quarter, was collected with ease, and even punctuality. The zamíndáris were more contented than they had ever been before, and were induced by the longer term of settlement to extend their cultivation. Gang-robberies, though still not unfrequent, had become less daring. Riots, arson, and similar offences arising from local feuds regarding boundaries or waste lands, grew rarer. And the police began to exercise their proper function of guarding private property instead of merely acting as armed guards to escort Government treasure. Communications were improved, and the export trade in grain, which is now of so much importance, began to attract capital and to extend itself rapidly.

There were of course many checks and litches in the course of this improvement. In 1821 the Collector wrote despairingly to the
 Difficulty in procuring trustworthy information. Board about his inability to obtain trustworthy information.

“The records, he says,” are deplorably deficient, many important documents have been extracted and others falsified or mutilated.” On another occasion, speaking of the kánúngos, he says “they are utterly unworthy of confidence, they are possessed of valuable information, but retain it for their own purposes.” The system of collecting the revenue was still so unscientific that as a rule quarterly and, in some cases, monthly instalments were realised, without regard to time of harvest.

In 1827-28 further information was collected. Invalid grants of tax-free land were resumed, and further inquiries as to the zamíndár's
 Progress. right in waste plots were directed. The settlements of some

villages were, on the other hand, lightened, as it was shown that their value had through spite been exaggerated

In 1829 Mr R. M. Bird was appointed Commissioner of Gorakhpur, Gházi-
 Appointment of a zipur, and Azamgarh, with headquarters at the capital of the
 Commissioner first-named district At the same time the Board of Revenue (Central Provinces) was abolished and the Commissioner made subordinate to the Sadr (Supreme) Board of Revenue.

In 1830 the first jungle grant was made to a European (Mr Wilkinson).
 First jungle grant, Up to this time, by a short-sighted policy, Government had
 1830 prohibited Europeans from settling in the country, and had ordered the collector on no account to allow such dangerous "interlopers" to establish themselves on Government lands. This prohibition was a relic of the time when the Company feared infringement of its trade monopoly, but had become an anachronism as commerce was discarded for empire. The stimulus

Influence of the grants on the progress of the district which the grantees gave to the progress of the district is one of the most remarkable features in its history from this date up to the Mutiny They contributed to the improvement of the country not only capital and energy, but personal influence The protection afforded to the weak by their presence was of great importance in a day when courts were few, and when large questions left the district staff little time to inquire into petty acts of tyranny

In 1833-34 the terms of the current assessments began to expire, and in
 Sixth settlement the proposals for a sixth settlement under Regulation IX of
 first recognition of 1833 the rights of tenants are for the first time considered.
 tenant's rights. The scheme advised by Mr. Bird, and with slight exceptions adopted, was to ascertain the class and value of the crops grown; to discover the fair rental of the villages, much as is done now, by fixing soil rates, and to divide the rental, in the proportion of two to three, between Government and the zamíndars. Tenants were to be granted leases for their holdings at a fixed rent not liable to enhancement during the term of settlement The chief difference between this and former settlements was the negotiation of assessment with the sub-proprietors to the exclusion of the talúkdárs, and the concession to the latter in most cases of nothing more than a seigniorial allowance (*málikána*). The claims raised by some of the Rájas to the ownership of forests in which Government was now making large grants were rejected. It was only conceded that no portion specially settled with them should be granted away, except for special reasons.

Its accurate and exhaustive enquiries protracted the arrangement of this settlement, but when at last sanctioned in 1841-42, it was sanctioned for twenty years. How great had been the material progress since last settlement is shown by the vast increase in the demand, without proving oppressive, it was fixed at Rs. 17,63,000 in 1840, rising through progressive increments and other causes to Rs. 20,82,000 in 1860

One result of settlement was to expose in the north of the district much the same abuses as had elsewhere come to light at the preceding assessment. The collector notices in 1838 the extent to which citizens of Gorakhpur had acquired, by intrigues with tahsil officials, snug domains in this remote tract.

The revision of police before referred to suppressed at about the same time the custom of deciding boundary quarrels by force, and to develop the rising commerce of the district Government organized a road fund, committees of landholders being appointed in the different parganahs to suggest and supervise improvements

The new settlement worked extremely well. The only opposition against it came from the Rájás, who resented the system of an assessment with their inferiors and dependents, as they considered the zamíndars in actual possession of the villages. In reporting the proposed arrangements for sanction, the Commissioner observes that "the Rájás and other talúkádars must suffer from a village settlement. They are the very creatures of anarchy, and their revenues have in fact consisted of the large share of the Government's rights they continued to withhold" This language was much too strong, as the rights of the Rájás were far older than those which the Nawáb transferred to the Company. But it was impossible that their power and influence should be maintained under a strong Supreme Government such as now held the country. They were constrained to live at peace with each other, and having no longer any sovereign power, turned for excitement and pleasure to a lavish expenditure on sensual pleasures. This soon brought them into debt, and in some cases to ruin.

The Rája of Barhiápur was one of the first to mortgage his property¹ The Rája of Gopálpur plunged deeply into debt² The Satási and Majhau estates were both so mismanaged that at the outbreak of the Mutiny they were on the

¹ Arrears of revenue had some time before this caused the transfer of a part of his estates to the Pindári chiefs settled in the district. ² While reporting in 1836-77 the settlement of Dhuriápur, Mr. Renée writes that it is "equitable, but must hasten the inevitable ruin of the Rája of Gopálpur, who is deeply sunk in debt."

verge of ruin. The Padianna family were not much better off¹ The only local magnate who seems to have improved his position was the Rája of Tankúhi. The Mahárája of Bettiah also extended his influence in the district, but his residence and the bulk of his estates were then as now outside it

From 1840 to 1850 the improvement of the district was steadily carried on. Treasuries were built for the safety of the Government money on its passage,² and the roads were put in order. Tahsílís were erected and courts established in the interior of the district for the convenience of suitors. The clearance of forest and increase of cultivation perhaps improved the climate, and the state of the district generally was very encouraging when thrown back by the Mutiny (1857). This, as will be hereafter shown, effected considerable changes in the proprietary body. The estates of the Satáisi, Chhúlpár, and Barhiápar Rájas were confiscated, the titles of the two former becoming extinct. A part also of the Padrauna talúka was confiscated, and the stipend paid since 1845 to the last descendant of the Bútwal Rája, in compensation for his talúkadári rights in Tilpur, was abolished.

Seventh or current settlement. Preparations for the seventh or current settlement had begun before the Mutiny and were resumed in 1859.

The chief peculiarity of this assessment was the heterogeneous nature of the agency and methods employed. As in Meerut and Budaun, the collector was also the settlement officer. But, including as it then did Basti, his district was the largest in these provinces. His numerous and varied labours left him, as might have been expected, no time to supervise and control the work of his settlement subordinates. Except in the case of pargana Shályahánpur, his assistants were left to their own devices, assessing their parganahs in separate fashions, and submitting separate final reports on their proceedings. The pargana just named was settled between the winters of 1856-57 and 1861-62 by the collector himself, the late Mr T. M. Bird, C.S., parganahs Chhúlpár, Bhaná-pár, Dhuriápar, Anola, Sidhua Jobna, and south Haveli, between those of 1859-60 and 1866-67 by Mr J. J. F. Lumsden, C.S., afterwards collector; parganahs Tilpur and north Haveli³ in the winter of 1861-62 by Mr P. J. White, Salempur-Mayhau and Silhat between the winters of 1859-60 and 1862-63 by the late Bábu Piári Mohan Bándhopádhya, pargana Maghar between those of 1860-61 and 1861-62 by the late Mr. Herbert Wilson, C.S., and pargana

¹ In 1211 fash, i.e. about 1805 A.D., their talúka was sold for arrears, but an insufficient price being offered, the sale was annulled, and one-half was placed under direct management the rest being restored to the family. In 1237 fash the whole was restored to them.

² In 1857, for instance, at Khalilabad and Bakhra in Basti, and afterwards at Captainoganj, Párah, and Piprách in Gorakhpur. ³ South Haveli included the Hazúr tahíl and Háta portion of Haveli, north Haveli its remaining or Maharajah's portion.

Bináyakpur between those of 1861-62 and 1863-61 by the late Mr H. LeP Wynne, C S

The operations of the settlement may be described as usual under the three heads of measurements, rent-rates, and assessments.

The measuring agency varied little in the different parganahs. In four the *patwáris* or village accountants alone were employed, but in the remainder the ignorance or inexperience of these officials rendered the entertainment of *amíns* or skilled surveyors necessary. Five parganahs,¹ indeed, were measured by the *amíns* without the aid of the *patwáris*. The system of supervision employed by each of the six officers engaged in settlement was much the same. *Sarghanas* or head *amíns* were appointed over parties of from 25 to 30 other *amíns* or *patwáris*, and the work of these *sarghanas* was in turn checked as far as possible by the assessing officer himself. "On the whole," wrote Government in reviewing the settlement, "although the measurements were not made with the same close accuracy of figure and survey as those of the succeeding settlements, it may be safely assumed that the field maps are sufficient for all ordinary administrative purposes, and the areas quite exact enough to form a trustworthy basis for assessment." The classification of area was as follows.—

Parganah	AREA IN ACRES						
	Unassessable		Assessable				
	Revenue free	Barren	Cultivable.	Old fallow.	Cultivated		
					Water	Unwater	Total cultivated
							Total.
Salempur Majhauhi	5,612	70,782	28,589	12,143	222,151	35,121	257,272
Silhat	1,454	31,600	42,342	4,020	88,724	10,919	99,673
Sidhu Jobna ..	6,934	50,120	92,763	35,278	121,892	226,076	347,968
Shahjahanpur ..	1,034	11,015	10,611	4,502	23,907	37,313	61,220
South Haveli ...	23,323	48,484	66,730	16,235	161,471	64,502	225,973
North Haveli ...	1,637	28,504	43,643	16,264	57,780	100,420	158,200
Bináyakpur ..	300	1,947	11,205	2,281	3,365	11,953	15,318
Tilpur ...	1,299	9,021	32,788	13,593	11,565	47,610	59,175
Dhuriápar ..	4,310	55,697	20,165	7,332	93,655	28,063	116,718
Anola	1,542	14,371	7,769	2,345	39,370	5,905	45,276
Chillúpár ...	573	17,245	8,831	4,989	13,009	21,502	34,511
Bhauápar	4,951	20,036	9,159	3,892	33,60	19,635	53,239
Maghar ² ...	2,922	34,414	24,820	10,199	77,341	32,223	109,564
Total	55,531	403,236	379,725	133,031	947,834	635,273	1,583,107
							2,664,270

¹The parganahs measured solely by *amíns* were Chillúpár, Bhauápar, Dhuriápar, Anola, and South Haveli, those measured solely by *patwáris*, Sidhu Jobna, Tilpur, North Haveli, and Bináyakpur. ²The figures in the line for this parganah are approximate only. Maghar has been halved between Gorakhpur and Basti, and but half the figures given in the board's review of settlement have been taken.

Rent rates.

The next step was to assume standard rent-rates for the various soils or tracts of each parganah, and, by applying these rates to the areas, to ascertain the probable gross rental of each. In their manner of assuming such rates the assessing officers showed great divergence. Mr. Bird gives no clue to the method he adopted, and it is even doubtful whether, in ascertaining the rental, he went through the formality of assuming rent-rates at all. If he did so, however, he would seem to have fixed three general rates only, for clayey, loamy, and sandy soils respectively. Mr. Lumsden's method "varied as his experience increased"¹ In Chhillupai and Anola he adopted soil-rates, arranging his soils according to their composition into two classes, and using the same rates indifferently for both watered and unwatered land.² His rates were based on those actually paid, as ascertained from personal enquiry on the spot, from the village records, and from the opinion of parganah officers. In Sidhua Jobna and South Haveli, following the custom of those parganahs, he assumed an average rate, not for each soil or village, but for each tappa as a whole. Mr. White sometimes adopted separate rates for different soils, and sometimes an all-round rate for an entire tract. But how such rates were framed, or on what induction of ascertained facts, is nowhere recorded. The rates of Babu Piri Mohan were based on the same data as those of Mr. Lumsden, and fixed for the three classes of clayey, loamy, and sandy soils. Mr. Wilson avowedly used no rent-rates, but depended chiefly on the results of inquiry into the actual rental returns of each village. Like Mr. Lumsden in Sidhua Jobna and south Haveli, Mr. Wynne framed average rates for each tappa, making no distinction between dry and irrigated lands. His rates were based on those returned by native officials as actually paid, and he checked them by comparison with the average rates per acre paid for various crops.³ There was one point in the methods of all these officers which struck the Board of Revenue as curious. Almost all explained that the rent of land was influenced mainly by its position with regard to the village-site: by its situation, that is, in the inner (*gotnd*), middle (*myána*), or outer (*pállu*)⁴ zones. But no single officer seemed to have adopted as the basis of his calculations this well-recognized arrangement. The rates adopted for the different soils or tappas of the parganahs assessed by each officer will be shown in the gazetteer articles on those parganahs themselves. Meanwhile it may be

¹ G. O. No. 2356A, dated 20th October, 1873.

² It should be remembered that in a district where the spring-level is so high as in Gorakhpur, the difference in productive power, and rent between watered and unwatered land is less than elsewhere. Mr. Lumsden's two classes were (1) loam or loam and clay, (2) sand.

³ The exact method of check is rather obscurely stated. ⁴ These words are derived respectively from Hindi *gvaund*, near, Persian *myán*, middle; and Hindi *palla*, margin, distance. They correspond to the *gauran* or *bára*, *marjha* or *marjhaula*, and *barha* or *barhet* of the Dúáb.

mentioned that the average rate for the whole district, including Basti, was Rs 2-3-2 per acre.

The application of the rent-rates to the total area, or, where rent-rates were discarded, other processes, gave for the whole Gorakhpur district an assumed rental of about Rs. 29,96,431¹ Deduced from this rental at 50 per cent.,² the revenue would have reached Rs. 14,98,215 Its actual amount was fixed at Rs 15,53,607, or including the 10 per cent cess and fees (*nazrāna*) on revenue-free estates, Rs. 17,39,894. In framing these assessments and even rent-rates, most of the settlement officials seem to have been guided by an estimate of the probable revenue and rental prepared by Mr Reade in 1860. This officer, formerly a Commissioner of Gorakhpur, had drawn up a careful statement showing the increase which might *a priori* be expected from each parganah His predictions of the gross rental coincided closely with those made by Mr Robert Bird some twenty years before, and furnished a fairly true key-note for subsequent proceedings Mr. Lumsden was, indeed, the only officer who worked with any reticence to independence of Mr. Reade's estimate, or who did not frame his rates more or less to suit that calculation The assessments of Messrs F Bird and Wilson, who had either probably or certainly worked without regard to rent-rates, were afterwards subjected to some critical examination. But in neither case could much fault be found with the result. Mr Bird's demand may have been deduced from a rental fixed by rule of thumb, yet after Mr. Lumsden's scrutiny, the Board decided that it should stand A revision of Mr Wilson's assessment was proposed by Mr. Money, Senior Member of the Board, but the idea was abandoned when it was found that resettlement on more approved principles would scarcely alter the result. The incidence of the new demand, again including Basti, was Re. 0-13-1 on the cultivable, and Re 1-1-7 on the cultivated area. The corresponding figures of the past settlement were Re. 0-10-5 and Re. 1-1-3. The assessment just described was sanctioned for thirty years, expiring on the 30th June, 1889. The demand was in some cases progressive, not attaining its maximum until several years after the beginning of that term.

In giving the official account of the collections and balances for the past ten years, the following statement will also show how the settlement has worked :—

¹The reason why the assumed rental can be given but approximately is that the Basti and Gorakhpur portions of Maghar were settled together. We know, however, the amount of the ultimate demands assessed on each portion, and we know also the gross assumed rental for both. These form the data for a proportion sum whose result is the approximate assumed rental for Maghar of Gorakhpur.

²It is perhaps hardly necessary to mention that at the settlements now current the demand was reduced from $\frac{2}{3}$ to $\frac{1}{2}$ of the assets.

Year	Demand	Collection	Balance	PARTICULARS OF RECEIPTS				Percentage of balance on demand.
				Real			Nominal	
				In train of liquidation	Doubtful	Irrecoverable		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Per.
1868-69	...	11,58,184	11,17,318	10,555	118	10,162	602	24
1869-70	...	11,60,908	11,50,663	10,315	...	9,575	510	50
1870-71	...	11,64,680	11,54,406	10,274	...	...	10,274	89
1871-72	...	11,61,628	11,58,140	5,488	...	795	565	03
1872-73	...	11,61,497	11,59,999	1,507	...	1,112	65	17
1873-74	...	16,70,063	16,01,863	68,200	...	...	66,111	3 26
1874-75	...	16,73,974	16,71,632	2,342	...	...	2,342	...
1875-76	...	16,78,007	16,77,829	178	...	...	178	...
1876-77	...	16,80,716	16,79,593	823	202	...	621	01
1877-78	...	16,83,460	16,83,370	90	90	...	...	...

Throughout the district the revenue falls due in four instalment- The first two are payable after the autumn harvest, on the 15th November and 15th January, the latter two after the spring harvest, on the 1st of May and 1st of June.

The tenures of the proprietors who pay this revenue may be classed under three heads —(1) the ordinary zamindári, pattidári, and bhayachára, which have been described elsewhere,¹ and need not be described again, (2) birt, and (3) talúkadári.

The word *birt*, derived by Wilson from Sanskrit *viritti*, maintenance, signifies a tenure originally granted by a feudal chieftain on account of kinship or of services rendered. This tenure is of four kinds —

(1) *Jewan* (*jēna*, to eat) is an assignment of villages made to a cadet of the Rája's family as a perpetual subsistence for himself and his heirs, (2) *Sankalp*, meaning, according to Benfey, "expectation of advantage from a holy work," was a religious grant to Brahmans, made in return for rites which were supposed to secure the safety of the grantor's soul, (3) *Marwat* (*marna*, to die) was a landed compensation made to the family of a dependant slain in the wars of the Rája it was sometimes called *khánbaha*, or washing away of blood; (4) *Mukaddam* or headman's birt, which is described as more in the nature of a contract than the other forms.

The nature and rights of a tenure so common in the district formed the subject of long enquiries and deliberations at each recurring revision of assessment. The chief point was to ascertain whether the birt-holders (*birtiya* or

¹Gazetteer, II, 322, and V, 615-16. The zamindari and pattidari tenures of this district have been largely created by sales since the introduction of British rule. But a few ancient bhayachára village communities exist in the south. Throughout the district, by an error of record at settlement, a number of genuine bhayachára estates were entered as pattidári.

Birtija) were or were not proprietors entitled to engage for the revenue. Government at first took the negative view, and directed settlements with the Rîyas and talukadârs. But in 1835 the Board changed its mind. On the

report of the Collector, Mr Armstrong, it held that the tenure was heritable and transferable, and that the *birtiyas* must be considered as proprietors of the villages held by them. Settlement has ever since been made with the *birtiyas* themselves, who have thereby become independent of their feudal chieftains. But they must still pay into the Government treasury, to be credited to those chieftains, a seigniorial fee (*mâlikâna*) of 10 per cent. on their revenue.

The policy of the plan now pursued cannot be questioned, but close inquiry into the former differences of the tenure make it rather doubtful whether it was fair to the Rîyas to place all the *birtiyas* on the same footing of independence. The Jewar and Marwat forms certainly carried with them a proprietary right in the land assigned. The quit-rent paid by the *birtiya* was often merely nominal,¹ and his right of transfer was in later times unquestioned. The Sankalp but also, though it properly carried no right of transfer, was so near to a gift of the proprietary right in the land that there was no injustice in recognising it as such after the grantee had been some time in possession.

But the Mukaddam but appears in many cases to have been merely a contract, whereby the management of lands, and a certain commission out of their rents, were granted *durante bene placito* of the grantor. Such assignments were not intended to convey a proprietary right. In some cases the *birtiya* was entitled to an allowance of but $\frac{1}{16}$ th of the assets, while in return he was bound to collect the remaining $\frac{15}{16}$ ths for his lord. It seems that another common form of tenure was mistaken for but, and that the confusion had something to do with the concession of proprietary right to this class of *birtiyas*. This other tenure was that on which the zamîndars of villages in many of the Sidhua Jobna talukas hold. "In consideration of protection" these men transferred their lands to the talûkadâr, keeping back for their own support only a portion of the rent.² The tenure in this case was not a *birt* or maintenance, but represented the land reserved by the real owner when making over his rights in the rest to some more powerful landlord. The following is a translation of a comparatively modern "*but-nâma*" supplied by the kindness of

¹It is the case of Marwat, writes Sir H. Elliot, the rate was but half that of ordinary *birt* tenures.

paras, 41 64

²See Mr. Lumsden's report on the settlement of parganah Sidhua Jobna,

Mr Irvine It will be seen that it hardly conveys the idea of a permanent alienation of proprietary right. —

“ In the name of Raja Joddhráj Singh, whose happiness and prosperity equal those of Lakshmi Naráyan, who is conspicuous for his virtues in the circle of the *dependents* whom he protects, who is of the most dignified and noble presence, the Rájá of Rájís, the god-like dispenser of good and evil. Katnauli village in tappa Pandu of Mansúrganj having been assigned in birt to Bhoya Ghímhu Singh, the said person may with confidence cultivate the land himself or by *means of others*, and shall pay the rent of the same according to the rates payable by birtiyas
Dated Asárlí 1223 fash ”

The express permission here given of cultivating by means of others is much opposed to the idea that the grantee could sell or mortgage the land without leave of the Rájá. Being derived from the Rájás, birt tenure of all kinds is naturally rare in the north of the district.

Talúkas or superior tenures, to which the birts were formerly subject, include the remains of the Dhurípár, Majhauí, and Anola principalities. Next to these come the talúkas of Padrauna and Tamkúlu, with several others of less importance, founded on grants made by the Majhauí or Satási Rájás; and lastly, one held in great part revenue-free by the guardian of the Imámbára at Gorakhpur.

Within the ancient Ráj of Dhurípár are now included two talúkas, known as the Pindári and the Rání of Gopálpur's jágírs.

The Pindári jágír was conferred on the celebrated chief Karím Khán in 1818. The object of the grant was to remove him and another marauder, Kádír Bakhsh, from the scene of their former evil influence, and to afford them sufficient means for a peaceful livelihood. The Rájá of Barhápár being heavily in debt and also in arrears, Government sanctioned the Collector's proposal to purchase and make over a part of his estate to the Pindáris. The property was at first granted free of all taxation, but was after Karím Khán's death assessed with a demand of Rs. 6,000. This settlement was in 1837 declared permanent. At the current settlement, however, a sub-settlement was made with the birtiyas and other occupants of villages, while the Pindáris were allowed 55 per cent of the estimated rental. The domain includes 142 villages and a share in another. Almost the whole is held in birt tenure.

The Gopálpur taluka is that portion of the Gopálpur family estates still held by the Rání. In this also are several villages held by birtiyas. The history of the Gopálpur family will be given a few paragraphs hence.

The Majhauī talúka, usually called the Majhauī Rāj, represents the remains of the old Majhauī principality, once co-extensive with the parganaḥ Salempur Majhauī. A large number of the villages in this estate are held by birtiyas, who hold, indeed, very nearly half the parganaḥ. The domain has been placed under management of the court of wards until such time as a loan made by Government to the Rāja is repaid. In the Anola talúka, also, the bulk of the villages is held by birtiyas.

The Padrauna talúka, coinciding roughly with the northern half of parganaḥ Sidhua Jobna, originated in the grant of a few villages made to a dependent by the Rāja of Majhauī about 1750. During the troubles of the next 50 years it was rapidly extended by the fears of numerous weak yeomen, who surrendered a portion of their rights in return for the talúkadār's protection. The sons of the first grantee divided their possessions, and, owing to the mismanagement of one branch of the family, the history of half of the talúka was most disastrous, culminating in its confiscation for rebellion after the mutiny. The other half, though once sold for arrears and again nearly ruined by litigation between its owners and the Málhájya of Bettiah, recovered under the management of Isrī Partáp Ráe, and is now in a flourishing condition. At the formation of the current settlement, a distinction was made between those villages of the talúka which were still partly held by the original proprietors and those which were held by birtiyas. The former were admitted to a sub-settlement which, without forcing the payment of seigniorial fees, *málíkána*, secured them in possession of the lands they retained when joining the talúka. The latter also were admitted to proprietary settlement, but required to pay the usual fee of ten per cent on their revenue. A similar course was followed in the case of the Tamkúhī Rāj Bānk Jognī talúka, also known as the Tamkúhī Rāj.

Besides these there exist in parganaḥ Sidhua Jobna five talúkas of less importance—Bānsgaon, Ramkola, Parwarpár, Sikhoni, and Sankhopár. All of these originated in grants made by the Rāja of Majhauī to some of his retainers, after the defeat of Madan Singh's descendants and the conquest of his possessions in this parganaḥ (circ 1590). In parganaḥ Havelī the Satásī Rájas were up to the Mutiny talúkadárs, receiving seigniorial fees from a very large number of villages. The last Rāja having, however, joined the mutineers, his rights were confiscated and the Rāj came to an end. His seigniorial rights were put up to auction and purchased for a large sum by a lady resident at Benares. As in other cases, the *málíkána* is chiefly paid by birtiyas at the rate of ten per cent. on the demand.

The six talúkas of Tighra, Domri, Paikoh, Balua, Barera, and Pandipár, were derived from grants made to kinsmen or dependents by the Satási Rájás. They had before the British occupation been extended in the same manner as the Sidhua Johna talúkas. But after the cession (1801) the last named property was broken up by sales at the instance of the proprietors, and after the Mutiny the two first were almost entirely confiscated for the rebellion of their owners.¹ The remaining three, though not of much size or importance, still exist. Paigana South Haveli until quite lately contained several talúkas held by Brahmans; but of these Brahmipur-Methabél, owned by a large brotherhood of Dúbes, alone survives. The others, amongst which that of Lachhmipur was the most important, have been broken up by sales chiefly in execution of judicial decrees.

The Kusmahí talúka, held by the guardian of the Imámbára, consists of 19 villages, whereof 15 are revenue-free.² The talúka had its origin in a grant made to the Shía devotee Raushan Ali Sháh by the Nawáb Asaf-ud-daula (1775-97), who also built the Imámbára. Raushan Ali was the son of Sayyid Ghulám Ashraf, a native of Bukhára, who came to Dehli in the reign of Muhammad Sháh (1719-48), but fled thence during one of the Abdáli invasions. Either Raushan himself or his father afterwards settled at Sháhpur in parganah Dhuriápár. When of middle age Raushan quitted that village and adopted a religious life. He rapidly gained a reputation for peculiar sanctity, and devoted all he possessed towards building an Imámbára.

Hearing of his fame Asaf-ud-daula in 1790 came to his assistance, and besides enabling him to build the Imámbára, which is still one of the finest buildings in this district, conferred on him 15 villages. Raushan Ali was succeeded in 1816 by his pupil Ahmad Ali Sháh, generally known as the Míán or Mír Sáhí. This Ahmad lived to the age of 80. He assisted Government during the troubles of 1857-58, and his right to hold free of revenue the original 15 villages of the endowment was recognised. Four other villages which were acquired by purchase or private gift are assessed with revenue. The Míán Sáhí died in 1875, being succeeded by his pupil Wájid Ali Sháh.

The history of the leading proprietary families will be described at some length in that of the district. Chief amongst them are the titled houses of Anola, Majbani, Tamkúhi, and

¹ The Tighra talúka was conferred on Mr W. Reppe, and half of the Domri talúka on Sardár Súrát Singh, a Sikh nobleman. Balua has to a large extent been sold. ² The forest attached to this domain has been already mentioned, *supra* p 291. The domain itself seems to be rather a large revenue-free estate than what is generally known as a talúka.

Gopálpur. The Anola Rájás are Sarnet Rájputs, and have since the extinction of the Satási title been the elder representatives of a family which supplies also a Rája to Bánsi of Basti. Their estates, which are taxed with a revenue of Rs 6,000, lie in parganah Anola. The Majhauí Rájás are Bisen Rájputs who have been converted to Muhammadanism. Their estates, lying in parganah Salempur-Majhauí and Lower Bengal, pay a Government revenue of Rs 42,900. A younger branch of this house, the Rájás of Chillúpár, was attainted for rebellion in 1857. The Bhuínhar Rájput family of Tamkúhi is far newer in the district than either of those already mentioned. Its founder was, after the battle of Baksar (1764), driven from Sáran into Gorakhpur, where he acquired a large estate much diminished by the time of his grandsons. One of these, Shamsher Sahi, about 1830-40, recovered by purchase a great portion of the lost acres, and settling at Salempur, founded the family known as Bábus of that place. The eldest grandson remained at Tamkúhi, and by continued good management increased the property. Inheriting the title of Rája which his grandsire had brought from Sáran, he obtained from Government its recognition. The estates lying in parganah Sidhua Jobna are assessed with a revenue of Rs 54,500. In the Kausik Rájputs of Gopálpur we again find an historic family. Their original founder, Raja Dhúí, entered the district about 1350, and in the sixteenth century began constant struggles between the Barhiápár and Gopálpur branches of his descendants. In the beginning of the eighteenth century these quarrels ceased, and the head of the latter branch settled at Gopálpur as its recognized Rája. The present Rája is his descendant¹. The Mahárája of Bettia possesses considerable property and influence in this district. But as his residence and the bulk of his estates are in Sáran, it is unnecessary to give his family more than a passing allusion.

Besides these families the following deserve notice:—(1) That represented by Sayyid Sháh Abdullah Sabzposh. The ancestor of this house, who, like other Sayyids, claimed descent from Muhammad, settled in Oudh during the reign of Sikandar Lodí (1488-1506). Hence his descendants came to this district in the time of Aurangzeb (1658-1707), and obtained some villages revenue-free. (2) The Bábus of Dándúpár in parganah Haveli, descended from Rndar Singh of the Satási family. (3) The Bábus of Bánsgaon in Sidhua Jobna descended from two troopers who received a grant from Aurangzeb. (4) The Bábus of Singhpur in Silhat, connections of the Satási family. (5) The Bábus of Rámpur.

¹The title of Barhiápár, held by the other branch of this family, became extinct after the Mutiny.

These are Pramár Rájputs of parganah Salempur, where they settled on land granted by the Rája of Majhauhi.

It will be seen, therefore, that the principal landed families are Rájputs of respectable and even great antiquity. In spite of their large rental, their manifold cesses, and their low revenue, the greater part of the landowners are described as by no means well off. The chief reason of their poverty is the indebtedness which diverts a large share of their profits into the hands of the usurers from whom they borrow. And the reasons of that indebtedness have usually been improvidence, excessive expenditure on marriages, and, in the case of a very large number, aversion to doing any labour with their own hands. Buchanan, who calls the landowners ashraf, mentions that very few of them will plough, sow, or reap themselves, and that of these three processes ploughing was held in the greatest aversion. The reason of this aversion was clearly that the men usually employed as *harwahas* or ploughmen are of very low caste. They are frequently Pásis or Bháris, who are accounted impure by the higher caste, and the plough is considered as contaminated by their use of it.

The description given by Martin of the relations between landlord and tenant confirms the statement already made, that before our rule the latter were rather in the position of serfs or labourers than of tenants. It shows also how wide was the division between them and the upper class, and contempt of their tenants the ashraf or "nobility." The greater part of the landholders were formerly either Rájputs or Brahmans holding from the different Rájas, and all their kinsmen enjoyed a position immeasurably above that of the churls who were retained to plough and do similar menial services. The invasions of the Hindús were accompanied by the extirpation, or at least the expulsion, of all those amongst the former occupants who had any higher rank than that of servants or labourers. Consequently there was no tenantry holding an intermediate position between the new owners and their slaves, and all who were not members of the conquering body were regarded as beneath contempt.

In course of time there necessarily arose a class who, though members of the chieftain's family, were in such reduced circumstances that they were forced to cultivate some small portion of land. These were probably the men whom Buchanan mentions as being considered ashraf, though holding an inferior position. The constantly recurring wars of former times prevented the grantees' descendants,

These feelings have been improved by force of circumstances

unless Brahmans, from settling down into agricultural village communities. This, again, may have encouraged them to look on fighting as their proper occupation, and tillage as the inheritance of their servants or slaves. At any rate, the idea that cultivation was beneath the dignity of a gentleman survived till more peaceable times. When arms were laid aside, and attention was turned to the improvement of the land, the grantees found themselves restrained from personal farming. They accordingly let their properties at low rates to husbandmen of low caste, such as the Chamáris, who were attracted from Oudh and the south. When our rule was introduced, the system of demanding fixed payments for a certain period rendered the landlords ready to follow the same course with their tenants, if they could thereby obtain an increased rent. And the security given by our law and administration attracted a better class of tenants from the south. At the same time the withdrawal of the right of carrying on private feuds with their neighbours, and the non-recognition of any right of ownership over their servants or labourers, removed the causes which had induced the landholders to cultivate through their vassals or serfs. The latter were, moreover, left free to migrate whither they pleased. The area held by tenants (in the usual sense of the term) and by kinsmen of the landlord greatly increased. But it required time to overcome the dislike which petty

Indebtedness magnates felt to working in their fields, and meanwhile many had fallen into debt. At the same time sales for arrears, at first enforced with needless frequency, threw a large portion of the zamíndárs completely into the hands of the money-lenders. The rascality and fraud of the unwatched native officials has before been noticed. The bitter necessity of providing large sums suddenly, before inquiry into the justice of the demand, and under pain of being sold up, forced landholders to borrow frequently. Buchanan thought that thirty years of such injustices had done more to impoverish proprietors than all the misrule of Muslim Governments. He might perhaps have allowed that the fault was partly that of the Native Governments themselves, which had taught men to refuse revenue when not exacted by force.

But, however contracted, the indebtedness of the proprietary body continues a serious evil. It during the currency of the last
 Alienations settlement displayed itself in large transfers of landed property. Taking the whole area of Gorakhpur and Bisti as 3,208,892 acres, the Board of Revenue¹ shows that 542,259 changed hands. 326,836 by private sale. The widest alienations were in the North Haveli pargana, where 102,677 out of 249,111 acres passed from their former owners.

¹ See its review of the current settlement, No. 208A, dated 23 October, 1871, Appendix III.

From the landlords we pass to their tenants. The cultivators are as a class ignorant, unenterprising, and indebted. They have hitherto lacked the spirit to raise themselves above an abject status inherited from ages of ill-usage and oppression. Even under their own Rájas and birtiyas they were regarded much as his villeins were regarded by a Norman baron, and the Oudh Government, as already mentioned, subjected them to worse evils than that of mere contempt. Mr. Wynne's settlement report constantly alludes to the degraded condition of many cultivators; and in one place he mentions "a still lower class, veritable serfs," who had sold themselves for the loan of a lump sum, and who were perpetually working off the debt which they never succeeded in quite paying off. Mr. Colvin also notices the absence of the village communities which amongst the more "robust tribes" are of such importance, and "the marked social distinction between the zamindárs and cultivators which still exists." That distinction was at first, probably, one of race.

As the different Rájas conquered their dominions, they brought under subjugation a host of Bhars and Pásis whom as then subjects they protected from other enemies, but as a class they considered immeasurably inferior to themselves. These vanquished people were at first, no doubt, the only tillers of the soil. Constant risk of hostile attacks forbade the conquerors to scatter themselves amongst the villages, and they must have lived in a compact body about their chief. The owner of a village was often not only an alien but an absentee. But there was another great gulf betwixt landlord and tenant. If, as security increased, the tenant managed to acquire a fixed right in his holding, that right was extinguished in the troublous times that preceded the British rule.

In 1818 the Collector reported that "the zamindárs can evict all raiyats, unless holding on a term lease;" and it appears that such leases were rarely granted for more than three years.¹ Again in 1831 we read a similar assertion, proceeding from the same quarter "The cultivators generally claim no right of occupancy in the land. Their rents are paid in money, and are often fixed for a certain term, during which they cannot be evicted." As already mentioned, Mr Bird in 1833 suggested that tenants should receive a twenty-years' lease, in order to give them *some permanent interest* in their holdings. The reports on the current settlement continue to record the depression of the cultivating class, notwithstanding that Act X. of 1959 was by this time investing some of its members with rights of occupancy.

¹Ridsdale's notes

In his report on parganah Rasulpur Ghaus Mr Wynne notices that the condition of the tenants has not improved so much as might have been expected, considering the development of the district and the increased value of produce. For this he assigns three causes: (1) the exactions of the zamindars under the name of cesses (*abwāb*); (2) the indebtedness and ignorance of the tenants themselves, and (3) the uncertain demand for agricultural produce.

In his report (1869) on Bānsi parganah he goes further and says: "As for tenant right it is non-existent. A few of the more intelligent cultivators may have learned the purport of Act X of 1859, but I have never heard any other opinion than that the tenancy of the cultivator lasted only so long as the landlord pleased." Mr Lumsden in his Anola report mentions how the Bhars and Pāsis, who were the chief cultivators before the previous settlement (1810), "have been receding, giving way to the usual agricultural classes, Kurmis, Koeris, and Chamārs, and passing further north in quest of fresh land which they can hold at the old almost nominal rates." And he notices that right of occupancy has been conferred solely by the provisions of Act X. Before the passing of that enactment it was unknown. Again, in his report on Sidhua Johna he expresses his opinion that cultivators with a right of occupancy are a creation of the law lately introduced, which confers that right on all who have held land for a period of twelve years.

These statements will at once show that the position of the tenantry is lower, and was till lately more dependant on the caprices the landlord, than elsewhere in the North-Western Provinces. Under the present law their condition is improving and should continue to improve. But their progress is still opposed by two great obstacles—ignorance and indebtedness. The former prevents their comprehending the protection afforded them by law, and renders them unable to cope with the chicanery of landlords or subordinate officials. The latter sweeps off to the coffer of the money-lender their fair share in the increased wealth of the district.

Some check has now been placed on the extra cesses and contributions levied by landholders; but there is little doubt that much money is still exacted under the name of *abwāb*. In 1818 the Collector, reporting on this subject, remarked that if all such exactions were prohibited, the zamindar would get but Rs. 2 where he formerly got Rs. 4 or 5.

The most common of the cesses levied on cultivators as opposed to those realized from trade and market dues, were the following —

- (1) Fees on marriages, on building new houses and ground-rent for houses occupied¹
- (2) Cost of valuing the crop with a view to fixing the money-rent
- (3) Present at harvest "to secure good will"
- (4) Fees to the accountant, barber, and other village-servants, often collected and appropriated by the zamindár.
- (5) Penalty levied on grain sold to persons other than the zamindár or his accredited agents
- (6) Contributions to the landlord on the occasion of a marriage in his family
- (7) Presents to the factor on collection of the rents

The 5th is especially a serious burden, as the zamindár often insists on buying at a lower rate than the fair market one. These exactions were more than once expressly prohibited by the Board and the Governor-General himself, but in 1837 the Collector writes that such prohibitions were useless. The people did not understand their full value, and were too much in the power of their landlords to venture on resistance. He adds that he has been unable to gain any satisfactory information regarding the rights of the tenants, as the zamindárs were unwilling to acknowledge, and the tenants were too poor and too ignorant to know if such rights existed. They "admitted the paramount authority of the zamindár and their absolute dependence on his pleasure."

The kanúngos, he says, state that a tenant has rights of occupancy for three years in land newly brought under cultivation by himself. But these rights were not strictly observed if it suited the zamindar's purpose to ignore them, and he could as a rule eject a tenant when he pleased, whilst "the tenant could in no case transfer his lands to a stranger without express permission."

With such a state of things existing less than 50 years ago, it is no wonder that the tenants have not yet freed themselves from all exactions. Nor are such exactions likely to cease until the general opinion of landholders sets against them. Mr. Alexander believes, however, that tenants have made a great advance towards independence of their landlords. From the exactions of the money-lender they will find it harder to free themselves. The direct interference of Government in such commercial matters difficult, if not inadvisable. The

¹ This *parjot* is too often regarded as a nefarious exaction. It is in fact a just and by no means exorbitant rent. In towns it is sometimes called *ghardwari*.

of Rs 12 an acre he is a fortunate man. A succession of two or three bad seasons may, moreover, throw him into debt, and once indebted he will find his expenses nearly doubled. In his report on parganah Rasulpur Ghaut Mr. Wynne has gone very carefully into the question, and comes to the conclusion that an average of Rs. 5-11-6 per bigha—much less than Rs 12 per acre—is a fair estimate of the profits.

The effect of Act X. of 1859 and its successor, XVIII. of 1873, has been on the whole decidedly beneficial to the tenants. As before pointed out, their right of occupancy was almost entirely created by the former law. Some landlords profess, indeed, that to prevent the growth of that right they are compelled to eject tenants whose twelve years' occupation is nearly complete. But such ejections are really very rare, whilst the great number of tenants who have acquired rights under the law may be estimated from the figures given in an appendix to the Board's review of the current settlement (1871). These show that whilst but 3,504 tenants with rights of occupancy existed at the time of the former settlement (1833-36), there were no less than 158,701 at that of the present¹. The advantage of conferring on the cultivator a secure position grows yearly greater, as unoccupied land on which he can settle, if ejected, becomes yearly less. Since the appendix just cited was compiled, the number of tenants with rights of occupancy has largely increased, and it may safely be computed that at least one-third of the whole tenantry is possessed of them. Ex-proprietary tenants have also sprung into existence under the Act of 1873.

Rents are usually paid in cash, except in the north of the district, where the landlords almost always receive them in kind. When paid in kind their amount varies from one-third to two-thirds of the produce, but more than half is rarely taken. In some cases the produce is divided after reaping and threshing, and in others after the landlord himself cuts his share of the crops. Frequently the produce is estimated before being cut, and the tenant is bound to deliver a certain weight of grain, or of grain and straw, within a certain time after the harvest. In some rare cases the rent is fixed at a certain weight of grain when the tenant takes the field. Almost always, unless the landlord cuts his own share, the tenant has to bear the expense of cutting and treading out the whole. He has usually, also, to supply his own seed grain. If the landlord supplies it, he almost always takes it back with interest, in

¹ But while showing 158,701 tenants with rights of occupancy, this appendix shows 469,334 without such rights. The average holding of the former is given as 3 acres 2 rods 2 poles, and that of the latter as 2 acres 3 rods 13 poles.

addition to the rent, and as the landlord has a further advantage in measuring the seed, the tenant has a bad bargain. The grain is lent by one measure and recovered by a larger one, no allowance being made for the difference between the two.

Rents are as a rule realised punctually and without difficulty. Considering the great extent of the district, the number of suits for arrears is small. This is no doubt chiefly owing to the fact that the rents themselves are moderate. In the south of the district, where tenants have pretty generally acquired rights of occupancy, rents have risen. The increased value of produce caused by the extension of the export trade, the greater difficulty in obtaining fresh lands to cultivate elsewhere, and the right of occupancy conferred by the law after twelve years' possession, have all combined to produce this result. Even the south has hardly yet reached the stage when the amount of rent is hotly contested in the courts, but the struggle is just beginning. Suits for enhancement of rent have hitherto been rare, the lowness of the rates before paid leaving room for enhancement by agreement between the parties. In the north, owing to unhealthiness of climate, there are fewer tenants who retain holdings sufficiently long to acquire occupancy rights. And landlords are restrained from enhancing their rents by the difficulty of inducing cultivators to take the land except at very moderate rates. As, moreover, rents in kind are the rule, the amount received varies greatly according to season, and there is perhaps less temptation to enhance than where the rent is paid in cash. In good years the value of the landlord's share increases with an increased harvest, and in bad years enhancement would be followed by the migration of his tenant. The Board's summary of settlement operations shows that since the former settlement, 30 years before, the rent-rate on cultivated land had risen about 36 per cent. But this is rather a calculation worked out on certain assumptions than a statement of fact.

There can be no doubt that since the Bhars, Pâsis, Musahars, and other Cistes of the te- migratory tenants have been replaced in the south by more
mistry settled and more skilful cultivators, the rents of this part of the district have risen very largely. Owing to a rather vague but general custom which requires a tenant growing the more valuable crops to pay a higher rent, the introduction of sugarcane into Sidhwa Jobna has caused a great rise in the rental of that parganah. This custom is probably founded partly on the assumption that land capable of growing the more valuable crops is worth more than the rental commonly paid, and partly on the fact that these crops are generally grown by Kûmis and other industrious tenants.

whom the landlords think it fair to assess much more heavily than Brahmins or Thákurs

In the south of Haveli also, and in other parganahs, the increased price of produce and cultivation of lucrative crops has led to an enhancement of rents, effected chiefly by agreement between landlord and tenant. But in the northern portion of the district the great increase in the rental must be ascribed to the extension of cultivation rather than to an enhancement in the rate of the rent. The progress made in northern Haveli and Bináyakpur during the currency of last settlement was enormous. In the former the cultivated area increased from 89,900 bighas to 158,200, or by about 80 per cent, and in the latter from 2,430 to 15,318, or more than 600 per cent. The latter percentage may be overstated owing to error in the figures given of the earlier settlement, but even taking it at 300 per cent. the progress is extraordinary.

The estimated rental of Gorakhpur is now 42 lákhs in round numbers, and

as the revenue with cesses, also in round numbers, is only 18 lákhs, it is manifest that landowners are not as a rule called on to enhance. There is in fact not much danger of a rack-rent being imposed during the present settlement. Nor is it likely that the interference of the Courts will be much required in fixing rents. The illegal cesses before referred to are the peasant's real grievance in most cases where a grievance exists.

The wages received by agricultural labourers are sometimes paid wholly in kind, and seldom altogether in cash.

Wages. But they may be set down as averaging Rs 2 monthly. The average monthly wages of the chief artisan classes are as follows —¹

Rs		Rs		Rs		Rs.	
Masons	... 8	Cobblers	6	Gold or silver-smiths,	8	Navyy (beldar)	4
Carpenters	8	Tailors	8	Braziers	8	Litter-bearers,	5
Blacksmiths	8	Dyers	.. 8	Cotton-carders	7	Watermen	... 6
Potters	... 8	Barbers	.. 6	Porters (coolie)	4	Shepherds or herdsmen...	5

The wages of carpenters and masons were returned in 1868 at 4 annas, and of labourers as from 1½ to 2 annas daily. It was at the same time stated that wages had remained unaltered during the past ten years, but the value of that statement may perhaps be doubted.²

¹ The following estimates of wages and prices in 1878 have been kindly supplied by the Magistrate-Collector. ² See a rather perfunctory return submitted to Mr. W. C. Howden and printed in his *Wages and Prices*, 1871.

For comparing the prices of the past twenty years more abundant materials exist. The following statement shows the market value of the principal agricultural staples in 1859, 1868, and 1878 —

Articles.				Weight purchaseable for one rupee in					
				1859		1868		1878	
				S	c	S	c	S.	c
				22	0	21	3	11	10½
Wheat	...	..	...	35	15	35	5	16	4
Barley	...	..	...	12	4	32	5	11	14
Gram	.	..	...	10	8	6	0	12	6
Bayra millet	...	..		35	9	22	4	18	11
Joár ditto		...		21	2	22	5	10	15
District rice	...	..	...	26	2	18	6	8	5
Pulses of sorts	.	.		...				7	12
Salt	...		...					9	0
				Rs	a p	Rs.	a p	Rs.	a p
Cotton, wholesale, per ser	..			18	6 4	18	8 0	1 10	3½

Money is invested chiefly in land, grain-dealing, or usury. It is of course difficult to lay down the exact rates of interest; but the following are given in Mr Tapp's Imperial Gazetteer article on the district (1877). In small transactions, when cheap articles are pawned, from 12 to 15 per cent. and when merely personal security is given, from 18 to 37. In large transactions, when jewels and other valuable property are pledged, from 6 to 12 per cent; and when land is mortgaged, from 9 to 18. When bankers lend money to bankers on personal security, the rate is from 9 to 18 per cent only. It may be added that when seed-grain is borrowed and the crop hypothecated to the creditor, the interest in grain is 25 per cent at harvest. When money for the sowings is borrowed on the same security, 12½ per cent. is paid.

The manufactures of the district are few, and the only one of any great importance at present is that of sugar-boiling, extensively practised in the Hāta, Padmauna, and neighbouring

parts of the Deoria and Sadr tahsils It is difficult to obtain any very accurate statistics of the number of sugar factories,¹ but the following figures were furnished a few years ago by the tahsildars :—

Parganah.				Number of factories.	Remarks.
Silhat	...	...	...	28	Of which 5 are in Mehua village of tappa Indarpur
Sháhjuhánpur	...	...	...	73	Of which 37 are said to be in tappa Patna, most of them being in Rámpur Khánpur village, not far from Deoria
Haveli	...	...	.	37	Almost all in the tappas lying north-west and north of Silhat
Salempur	...	...	.	65	Of which half are said to be in Barháj
Sidhua Jobna	...	...	...		The exact number is not stated, but is undoubtedly very large Mr Lumsden estimated that, in addition to the amount locally consumed, over 20,000 maunds of <i>chini</i> sugar were yearly exported from this parganah. Mr Alexander thinks that the number cannot be far short of 100, as this is the parganah in which the cane seems to thrive best Mr Lumsden numbers 52 factories in his settlement report, but the number has since increased

The factory owner does not as a rule cultivate his own sugarcane. He makes money advances to a number of neighbouring villagers, who grow the crop and usually also extract the juice (*ras*) in their own or hired mills. The *kolhu* or sugar-mill has already been described as "a large drum-shaped mortar, in which an almost upright timber beam or pestle is made to turn by an arrangement attaching it to a pair of revolving bullocks"² The pestle is here called *játh*³ The horizontal cross-beam which connects it with the bullocks is named *kátar*, and on the latter sits a man, partly to guide the bullocks, partly to give greater weight to the *játh* Another man feeds the *kolhu* and pushes the cane against the *játh* When seen for the first time this operation seems likely to end in crushing the hand of the operator, but accidents very rarely occur. The expressed juice trickles into a lower compartment of the mill, called *ghágu*, and hence flows through a wooden spout or *parnáli* into the vessels set to catch it In Gorakhpur, owing to the difficulty of obtaining stone, the *kolhus* are all of wood When extracted juice is generally boiled

¹ By factory is here meant a whole factory, and not a single vat The term *karkhána* is confusingly applied to both And one tahsildar returned 137 factories, meaning vats, in the single village of Rámpur Khánpur ² *Gaz.*, V, 83 (Budaun district) ³ Sir H Elliot give this as the term used in Rohilkhand, as distinguished from Benares But it is used in this part of Benares also.

at once in large iron vessels called *karālu*, which are usually lent by the owner of the factory to which the boiled syrup (*gur* or *rāb*)¹ is to go, but are sometimes owned or hired by the cultivators. Occasionally, if the factory be very close, the juice is taken there at once. It makes of course a great difference to the cultivator whether he manufactures independently or on behalf of the factory owner. The latter takes an ample return for the advances he makes and for the hire of the *karālu*. But very few villagers grow cane altogether without advances, and one manufacturer informed Mr. Alexander that he did not care to deal with such persons. He had not, he explained, the same hold over them as over cultivators who had bound themselves, by taking his advances, to grow a certain amount of cane. In a year, however, when cane is at all scarce, an independent cultivator could command a very high price for his *gur* and obtain large profits. The clients of the factory, who receive payment at a rate fixed beforehand, derive no additional profit from high prices. But where most of the cultivators must work on borrowed capital, this system of advances is perhaps the best way of supplying a useful want.

After its receipt at the factory the *rāb* syrup is again boiled twice and cleared of its scum. It is then allowed to harden and becomes *chīni*,² which finds a very large export towards the south. The sugar is sometimes refined by additional boiling and skimming, but is more often sent away in the rough state, packed in large earthen jars.

No trustworthy statistics are available to show the average amount of *khānd* or dry sugar produced yearly in a factory. But some establishments visited by Mr. Alexander at Pipraich confessedly turned out from 400 to 500 maunds of refined sugar (*chīni*) each in a season. The average value was about Rs. 12 to 15 a maund, and as the cultivators get for their *rāb* about Rs. 3 to 4 only, the factories must make considerable profits. But they have usually, it must be remembered, to carry the *chīni* some way before they can command a market.

The principal places where the *khānd* is collected for exportation are Captainganj, Pipraich, Gorakhpur, Sāhibganj (in Sidhua Jobna), and Barhāj. From Captainganj a little is said to go up to Nepāl; but by for the greater part of the trade finds its way by Gorakhpur, the Rapti, or the Little Gandak and Barhāj, to the Ghāgra. A considerable amount also descends the Great Gandak to Calcutta. The Little Gandak is, as before mentioned, navigable only during

¹ In Gorakhpur the word *gur* is used without distinction for both *gur* and *rāb* or Chinese is the term applied to coarse brown sugar, as opposed to the fine variety named *misri* or Egyptian.

² *Chīni*

the rainy season ; but a large trade from along its banks travels by the Padrauna and Barhaj road to the latter place

But the great trade of the district is undoubtedly the export of grain ;
 Grain trade. and especially of rice, barley, and wheat. In his report on

the settlement of South Haveli (1867) Mr Lumsden comments as follows on the vast increase which during the past twenty years had occurred in this traffic.—“The enormous rise in prices throughout this district is mainly to be attributed to the great increase in export trade. The natives thoroughly understand this, and prices during the last famine in Bengal rose to little under those current in the famine district, though grain was abundant, and it was commonly remarked that if the Sarkár (Government) would only stop the export trade, barley would be selling at a maund the rupee.”

The rice comes chiefly from Nepál and the north of Gorakhpur, whence
 Rice it finds its way by the Lahan, Nostanwa, Deoghati, and Tútíbháin tracks to Dháni bázár. Hence it is again distributed to Mendháwal in Basti, Gorakhpur, or Barhaj on the Ghagra. Another line taken by this traffic is through Bahwar or Tútíbháin and Nichlaival to Captainganj, whence in the earlier part of winter the rice can be conveyed down the Little Gandak in boats. The carts which carry the rice are strongly constructed, so as to stand rough journeys across country. In the months of the cold weather, which is their busy season, they may be seen thronging the market at Dháni-bázár. Besides rices, they often bring chilís, lac, and the rough square pice of Nepál¹. Except in the form of such coins, the import of copper into British territory is forbidden by the Nepálese Government.

The rice imports from Nepál amount, as will be hereafter seen, to about 1,37,500 maunds yearly, but how large a weight is produced in the north of the district itself is shown by the annual acreage under rice in Mahárájganj tahsil alone.² Allowing for the local wants of the population in that tahsil, Mr Alexander thinks there should be a surplus of at least 50,000 maunds for exportation in a fair year. But Mahárájganj is not the only tahsil which exports large quantities of rice. That of Sidhua Jobna finds its way either to Ragarganj on the Little Gandak, or by Tiwári Patti and Sáhíbganj to the Great

River routes Gandak. The large part played in export traffic by the rivers of the district has been already referred to. Quan-

¹ A large proportion of the so-called Gorakhpuri pice are apparently Nepálese.
 156,400 acres, *supra*, p. 331.

² About

titles of grain from Binsgáon and the south-eastern parganahs of Basti find their way down the Kuína to Gola and Barhaj. Timber as well as grain are conveyed from Nepál by the Rapti and its tributaries, the Dhamela, and Rohm. The greater portion of all this traffic is absorbed by the Ghágra. The trade passing down that river, as registered by the Bengal Government at Darauh, just outside the Gorakhpur frontier, weighed in 1877-78 more than all the exports passing road posts in the North-Western Provinces and Oudh.¹ "The trade of the Ghágra," writes Mr. Buck, "is of very great importance in connection with the light railway project for the Gorakhpur district. It seems now tolerably certain that a railway can always compete with a river. This being the case, it would seem that a line running from Nawábganj (in Oudh) down the Ghágra-Gandak duáb to Chapra on the Ganges would best meet the requirements of trade. A great part, perhaps the greater part, of the Ghágra trade consists of grain, oilseeds, and sugar exported to the port of Calcutta." Amongst the oilseeds thus exported linseed is conspicuous for like all sub-Himálayan tracts, Gorakhpur is a great producer of that commodity.

So much for trade-routes by river. We pass to those by road. With
 Road routes Nepál, as we have already seen, the traffic is less by road than track. The distributing emporium in Nepál is as a rule Butwal, while the Gorakhpur emporia are Dásar and Níchalá. The chief highways to and from Bengal are the Gorakhpur-Cazam and Gorakhpur-Síran road, quitting the district at Gathnighát and Samar respectively. The trade with Gházipur and Azamgarh crosses the Ganges at Dabighat, entering this district at Barhalganj. Commerce with Benares is by the Gorakhpur-Lotan and Gorakhpur-Basti roads.

Imported across Nepal Frontier, 1877-78

Imported across Nepal Frontier	CLASS A														CLASS B.	CLASS C
	Rice, husked and unhusked		Grain and pulses		Other grains		Drugs and medicines		Oilseeds		Spices		Timber.		Total	
	Weight	Value	Weight	Value	Weight	Value	Weight	Value	Weight	Value	Weight	Value	Weight	Value	Weight	Value
	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs
February	27 56	75,551	8 623	8 623	7 115	9 286	1,783	21 436	1,720	5,249					48,145	1,10,087
March	4,000	61,510	4,305	4 322	1,095	2,411	1,020	21,481	1,961	5,974	1,300	6,865			61,030	1,32,938
April	21 61	20 431	1 520	1 534	869	1,400			1,621	4,753	10	120	13,681	30,574	30,409	73,201
May	4,000	1,000	1 930	1,907	1,018	2,257			1,92	5,318	371	1,543	17,30	20,901	63,407	1,15,110
Total	1 27 01	2,01,067	16,304	16 306	11,300	16,351	3,407	45,907	7,122	21 224	1,789	8,528	31,070	51,475	2,120 51	4,32,316

Imported across Nepal Frontier in the same year.

CLASS A												CLASS B				CLASS C				
Imports from	Salt		Sugar refined and unrefined		Fruits and nuts		Cotton piece goods		Wool manufacture and unmanufactured		Metals		Total		Animals		Total		Total	
	Weight	Value	Weight	Value	Weight	Value	Weight	Value	Weight	Value	Weight	Value	Weight	Value	Number	Value	Number	Value	Weight	Value
		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.
February	280	2,221	560	573	453	550	212	13,973	0	3 671	120	6,770	2,244	27,331	856	2,062	063	2 070		3,614
Total	23,900	23,703	2,52	6,463	5,192	3,897	1,402	1,36,605	18	6,277	115	5,100	11,103	1,90,835	1,508	3,223	5,410	3,509		6,011
March	722	4 541	493	1,593	1 572	1,027	1 113	82,598	18	14,001	110	6 936	4,378	1,06,256	587	3,770	1,598	3,623		19 610
April	737	4 992	208	1,202	2,533	1,100	1,635	71,377	115	3,86	52	1,931	4,160	87,740	195	2,053	2,053	470		2,115
May																				
Total	1,701	3,4502	3,91	9,731	10,113	6,651	4,51	307,913	157	27,50	197	20,565	11,885	1,12,162	2,126	9,118	9 930	9,899		29,441

As, however, trade finds its way across the frontier by numerous by-paths, the registration is confessedly imperfect. It has been determined to move the Nepal posts further back from the frontier, chiefly on account of the highly malicious character of their present sites and this measure is likely to increase also the accuracy of the returns. The figures for the Bengal posts have been supplied in less detail, being simply arranged under the headings of class A, or articles whose value is generally proportionate to their weight; class B, beasts or other chattels reckoned by number, and class C, goods whose value bears no relation to their weight —

Port	Imports					Exports				
	Class A		Class B		Class C	Class A		Class B		Class C
	Weight or number	Value	Weight or number	Value	Value	Weight or number	Value	Weight or number	Value	Value
		Rs		Rs	Rs		Rs		Rs	Rs
Bamur	15,159	1,95,436	1,254	2,339	1,427	44,084	1,19,300	9,449	42,091	420
Gumhat	10,966	2,00,995	4,795	1,958	6,015	18,345	1,90,811	2,242	929	1,076
Total	26,125	4,02,131	6,069	4,357	7,462	62,329	3,10,111	11,691	43,021	1,496

For the Deonihat post, which at the close of 1877-78 had been established for nine months only, the returns are even simpler. They may be shown for half a year as follows —

Whence or whither bound	Imports		Exports	
	Maunds.	Rupees	Maunds.	Rupees
To or from Ghazipur	21,124	16,09,396	8,468	62,291
Azamgarh	8,509	2,14,608	2,839	24,503
Total	32,633	18,24,204	11,307	76,594

The principal imports passing this station were, from Ghazipur, European piece-goods (15,088 maunds), oilseeds, and saltpetre, from Azamgarh, cotton goods, oilseeds, and metals. The chief exports were to Ghazipur rice (5,528 maunds), and to Azamgarh grain.

From these registration statistics and other information it may be gathered that the chief exports of Gorakhpur are rice, sugar, grain, and oilseeds; the chief imports, European and other cloth. The district, in fact, disposes to others of its surplus food, and receives from others their surplus clothing. The distinctive feature of the cloth-trade is the import of European piece-goods from Gházipur. In the district itself, of whose total area but 002 per cent is under cotton, little cloth is produced. Indigenous cotton and cotton manufactures find their way from many surrounding marts, and chiefly through Oudh from Cawnpore. But European fabrics are despatched from a few distributing centres only, of which Gházipur is one. The merchants who export grain are said to take in exchange large quantities of cloth, which are sold at Gorakhpur, Barhaj, Dháni, Sáhíbganj, and Mendháwal, to numerous travelling retailers (*barpári*). Gorakhpur is of course the principal seat of this business, and a statement of its cloth and other imports will be found in the Gazetteer portion of this notice. A good deal of cloth is re-exported to Nepál, just as most of the Nepál rice is re-exported to other districts. Amongst minor imports must be mentioned the timber, hides, braziers, deer-horns, wool, and ivory, that Nepál sends into this district. In Sidhua Jobna, also, is a large hide trade. That of Salempur has somewhat declined—a fact which, as the business tended to encourage cattle-poisoning, is hardly to be regretted. Brass and iron vessels find their way from Patna and Calcutta as well as Nepál.

The district trade is of quite modern growth. In 1802 Mr. Routledge writes that “the *ámil* has before parting wrung out the last remnant of wealth in this desolated province. Nothing is grown beyond the bare necessities of life, though the soil is good and fine crops might be grown on it. The produce is barely sufficient for local consumption.” But jealous of a monopoly which they feared might be infringed, and of forests whose clearance they dreaded, the Company’s officers did little at first to encourage trading enterprise. One of their first measures was to order a Mr. McCleish, who sought leave to build a bungalow, out of the district.

The first export trade seems to have been in timber, which anyone was apparently allowed to cut on payment of a duty. The collection of this duty was in 1803 farmed for Rs. 11,501. There was also some traffic in cattle and in a kind of coarse cloth imported from Nepál; but the chief articles of import were salt and sugar. Small as it was, this trade was almost crushed by endless duties. Mr. Routledge reported that a *sáur* tax was levied on every article crossing the Nepál frontier, the Ghagra, and the Gandak, and a *rahdári* or transit duty at every parganah boundary which it crossed. He endeavoured to make these imports smaller and more certain; and selecting at the same

time trade depôts in each parganah, placed over each depôt a police officer (*kotwāl*) and a public weighman. In 1803 he speaks of establishing a flourishing trade between Bītūāl (then within British limits), Bhūtān, and Tibet. Bītūāl was then as now the great centre of Nepāl trade in this part of the submontane country. The same year an exceptionally dry season caused a scarcity, and a bounty was granted on the import of grain.

In 1806 application was made by another European, Mr. Yeld, for leave to build "a residence for purposes of cultivating indigo and manufacturing the same." The Collector of the day strongly supported the request; but the Governor-General in Council refused it, as against public policy. In 1807 mention is made of bank-notes appearing in the district, and in 1805 or 1809 some land was at length granted for an indigo factory in Azamgarh, then a part of this district. Excise seems always to have yielded a large revenue, and the amount of this in 1812 was Rs 1,07,405, but excise hardly perhaps comes within the scope of a trade history.

In 1812-13 exportation of grain into Oudh and Nepāl was forbidden, in view of "the impending scarcity." After a few months, however, the prohibition was removed. Three or four years later mention is made of a considerable trade from Benares in cloth, sugar, and saltpetre. In 1820 Lāhori salt is noticed as selling at $2\frac{1}{2}$ seers the rupee, and in the same year mention is made of an *ad valorem* duty of 5 per cent on all goods coming into Gorakhpur city. In 1824 the Collector reported on the large lac trade flourishing in Bānsī and other places, and with Government consent imposed a heavy tax thereon. As an illustration of the means by which Government officers sought in those days to increase their salaries, it may be mentioned that he respectfully claimed a percentage on the collections, as a reward for having discovered this new source of revenue.

In 1827 the Governor-General in Council again grew uneasy about English and other European interlopers, "often men who have accumulated money by embezzlement, and who now wish to take the trade of the country into their own hands." This gives the clue to the objections entertained by Government against indigo-planters and other European settlers. It was feared that in a vast district, officered by but one or two European officials, such persons might acquire sufficient influence to monopolise trade.

In 1830, after Mr. Roade's appointment as Magistrate and Collector, we hear the first mention of a considerable export trade in grain. He writes that "the roads to Nepāl, Oudh, Sāran, Ghāzipur, and Tīrhāt are in excellent order, and large quantities of grain have lately been exported for the western

markets" In the same year salt outposts were established to stop the illicit trade with Oudh, and an immediate rise in the price of salt ensued In 1831 the first jungle grant was leased to Mr. McLachlan

About 1835, Buchanan made some attempt to gauge the exports and imports from or to the north of the district How unsuccessful the attempt was may perhaps be gathered from the fact that he valued the rice imports at over 18 lakhs of rupees. The more modest molein estimate of the Agriculture and Commerce Department (Rs 2,34,367), though no doubt imperfect, is far more likely to be accurate Buchanan's rice, moreover, was all, save a minute fraction, husked, and recent returns shows that the rice now imported is all, save a minute fraction, unhusked It is hard, again, to believe him when he writes that the greater part of commodities other than timber "is sent by land carriage, and not by rivers" His remarks on the state of arts, commerce, and manufactures disclose the existence of no remarkable or peculiar industry The arts were washing, carpentry, and boat-building, the manufactures brazen vessels, threads or string, cloth, and salt The commerce in grain and sugar is noticed, and the timber trade mentioned as one of considerable importance, in which two Europeans are engaged And we are told that the copper, copper-vessels, and copper-coin, "all come from the dominions of Gurkha"

In 1839 it is mentioned that the owner of an indigo factory near Barhaj applied for a lease of the town and market for Rs 1,000 yearly He was refused, on the ground that he wished to compel the cultivation and export of indigo, which the people much dislike But it is not even hinted that the town is a great centre of trade, and the export business of Gorakhpur seems in truth to have been irregular and unimportant until 1840 When Government treasure was not unfrequently snatched by gang-robbers from the custody of the spearmen, private traders would have been foolish to carry about them more than a few rupees worth of goods.

The rise of the present trade undoubtedly dates from the revision of police by Mr Reade,¹ and the clearance of the forest under numerous leases about 1840, when large tracts were granted to different gentlemen whose capital and enterprise gave a stimulus to commerce generally How greatly commerce has extended in the last twenty years may perhaps be shown by the statistics relating to the import of cloth Mr Swinton's *Manual*² values the cloth imported yearly into the district about 1860 at half a lakh of rupees The Provincial Administration Report for 1862-63 increases the figure to two lakhs. About 1872, the imports of cloth into Gorakhpur city alone were

¹ *Supra*, p 377

² P 25

deemed worth $3\frac{1}{2}$ lákhs, and the municipal returns for 1876-77 show that in that year the figure was actually over 5 lákhs.

There is still room for an extension of the trade, especially with Nepál; and if the Government of that country would but remove some of the import and export duties which now press on the traders, and turn their attention to improving the roads between Bútwal and Lotan, or making some of the small streams in the same neighbourhood navigable, a large import business in copper, iron, and timber might be expected.

In the foregoing remarks on trade have been mentioned the principal markets and fairs of the district. But in each parganah are several lesser towns or villages where markets occur once or more weekly. At certain places fairs are held, generally in honour of religious festivals. The largest is the Dhánuk Jag fair at Baikunthpur, in parganah Salempur-Mukhni. Held in November-December (Aghan), to commemorate the marriage of Ráma, it has an estimated attendance of from 30,000 to 40,000 persons and lasts a fortnight. The bathing-fair at Bánsighát in Sidhua Jobna, held in the preceding month, is said to gather together 25,000 people, who for three days wash their sins away in the Gandak. Similar gatherings with 10,000 or 15,000 attendants muster at Rudarpur in Silhat on the Shúráttri festival in February-March, at Barhaj on the Kárttik Purnamáshi in October-November, at Birdighát in Haveli, on the Rámlila in August-September; at Barhildganj on both Rámhlá and Kárttik Purnamáshi, at Pakauli in Salempur, on the Janam-Ashtami and Rámnauami, in March and August,¹ at the Solnág shrine, in April-May, at Bahrámpur in Haveli, in May-June, to celebrate the memory of Sayyid Salár-i-Masúnd, saint and martyr, at Kabhináth in Sidhua Jobna, to worship at Shivrá's shrine, and at Tarkulwa, in the same parganah, to worship at that of his consort. Commerce and gaiety are the principal objects of these fairs, but the religious character which attaches to them is still something more than a fiction.

In the measures used at its marts and fairs the Gorakhpur district is most peculiar. In some parganahs every small market village has its own standards of capacity, weight, and measure. These vary not only from place to place, but in many cases with the nature of the commodity sold. The Government maund weighs as usual 8,228lb avoirdupois, containing 1 pausoris or 20 sers of 2,057lb each, while the ser contains 16 chhatáks of about 2 ounces. But in some parganahs, as for instance Bináyakpur, these measures are altogether unknown.

¹ At Pakauli lives a holy man named Panhán ji, who presides over the fairs both at that place and Baikunthpur.

There the weight of 4 Bútwal pice equals 1 *ganda*; 25 *gandas* equal 1 *sei*; 16 *seis*, one *mánu*, and 16 *mánís*, one *gon*¹ The *sei* weighs 1149 of a Government ser The *máni* is a familiar measure of seed, and therefore of land,² in Bundelkhand and the Central Provinces The *raja* or *razia* is another grain measure, weighing 42 *gandas* of pice

The measures of area are no less Protean The following table shows the officially recognized value of the *bigha* in different *parganahs* :—

Parganah	Measure of Government <i>bigha</i> in square yards.	Number of <i>bighas</i> to the acre.	<i>Bigha</i> what decimal fraction of the acre
Dhuriápár, Bhauápár } Chillúpár and Anola }	3,136	1 5433+	6480
Tilpur and Bináyakpur ...	4,444	1 0891	•9181+
Maghar ..	3,533	1 3700	7300
Sidhna Jobna	1,958	2 4593	•4066+
Majhauhi .	3,306	1•4640	•6820+
Silhat	3,161	1•5311	6531
Shahjahnúpur	3,600	1 34	•7438+
Haveli	3,164	1 5297+	•6537+

The *bigha* is the square of the measure of length known as a *jarib* or chain The *jarib* contains as a rule 20 *lathas*, a term which may be literally translated rod or pole, and the *latha* 5 *háths* or cubits The ignorance of mensuration shown by the common people throws a great power for evil into the hands of the landlord and village accountant “I have over and over again,” writes Mr. White in his Haveli Settlement Report, “asked a cultivator to give me his idea of a *bigha*, to measure it off in paces³ or otherwise intelligibly describe it to me And the invariable reply has been—‘Don’t know Whatever the zamíndár and patwári mark off and point out to us, that is our holding of so many *bighas*, and we pay rent accordingly’ The better sort of cultivators are not so obtuse, but I speak of the general ruck of *raiya*ts” A quarter of a *bigha*, or 5 *biswas*, is sometimes called *manda*, and half a mile, or a quarter of a *los*, is known as *dháb*. The *bigha* is used as a measure of distance as well as area

¹ Under the name of *don*, this measure is familiar also in the west and south. ² The measurement of land by the quantity of seed required to sow it is common amongst the hills on either side of Ganges valley See Mr Conybeare’s *Note on Parganah Duah and its settlement*, Chap IV ³ The pace, elsewhere *kadam*, is here known as *parag* or *deg*.

The statistics of this part of the notice may be closed with a financial statement showing the total revenue and expenditure of the district for three out of the past fifteen years —

Receipts	1863-64	1870-71	1877-78	Expenditure	1863-64	1870-71	1877-78.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Land revenue	28,35,478	16,61,642	17,31,630	Revenue charges,	1,01,710	85,470	1,28,257
Stamps	1,48,676	1,34,510	1,38,600	Forest	2,597	4,581	.
Miscellaneous and revenue receipt	..	..	.	Excise	1,092	5,514	2,876
Medical receipts (L and J)	12,110	48,308	27,915	Assessed taxes,	1,394	316	5,809
Police	3,950	1,069	1,586	Stamps	7,114	5,542	1,619
Public works	351	5,900	1,267	Settlement	54,657	14,670	.
Income tax	1,16,616	68,345	41,211	Judicial charges,	62,643	1,25,733	1,11,363
Local fund	2,90,434	3,10,584	3,78,132	Police, district and rural	1,10,461	94,530	90,119
Post-office	8,319	16,170	22,611	Public works	13,479	11,500	1,04,000
Medical	..	..	10	Provincial and local funds	2,51,601	2,55,881	233,004
Education	..	..	710	Post office	5,228	17,342	18,725
Excise	1,12,918	1,06,813	1,00,300	Medical	3,803	9,516	18,519
Forest	1,253	31,560	29,361	Educational	1,200	7,750	8,661
Cash and transfer remittances	3,4639	68,160	57,505	Cash and transfer remittances	20,23,478	2,95,616	4,33,221
Transfer receipts and money orders	4,14,527	3,15,153	1,31,272	Transfer receipts and money order	13,80,247	51,813	66,139
Municipal funds	..	21,071	36,026	Municipal funds	..	29,397	44,277
Recoveries	6,21,745	3,180	732	Advances	2,30,051	2,780	21,698
Ledger and savings bank deposits	..	1,66,785	1,54,885	Pensions	1,230	10,073	10,195
Miscellaneous	35,803	16,210	11,821	Ledger and savings bank deposits	..	1,11,099	1,45,028
Jail	260	2,510	6,840	Miscellaneous	3,360	2,130	3,775
Registration	..	16,281	16,121	Jail	20,879	18,100	28,331
Deposits	6,98,311	2,41,713	2,01,530	Registration	..	6,620	4,824
				Deposits	6,70,296	2,69,004	2,66,261
				Military	1,21,306	1,35,348	1,75,534
				Interest and re funds	5,160	5,702	4,869
Total	53,56,640	52,82,495	31,61,222	Total	50,86,995	15,79,026	19,27,104

Several items of the above account seem to demand some brief detail.

The municipal funds are collected and disbursed, under Act XV of 1873, by the corporation of Gorakhpur.

In 11 lesser towns—Barhalganj, Gaypur, Ganra, Gola, Lárh, Padrauna, Pipraich, Rámpur-Khánpur, Rudarpur, Salempur-Majhauri, and Siswa-bázár—a house-tax is levied under Act XX of 1856 on well-to-do residents. The income and outlay both of such towns and the municipality

will be detailed in the Gazetteer articles on each. Meanwhile, it may be mentioned that the expenditure is in every case chiefly on police, conservancy, and public works.

The income-tax was imposed by an Act of 1870, and abolished with the close of the financial year 1872-73. It was in the latter year levied upon 559 incomes exceeding Rs. 1,000, and realized Rs. 18,528. The license-tax, imposed by Act VIII. of 1877, was in force for a part of 1877-78, attaining in that year a total return of Rs. 43,214.

Excise is levied under Act X of 1871. The income and expenditure under this head may be shown for five years as follows—

Year ending 30th September.	Still-head duty	Distillery fees	License fees for vend of native and English liquors	Drugs.	Madak.	Tar.	Opium.	Fines and miscellaneous.	Gross receipts	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-73	54,885	22	16,202	7,500	746	16,602	480	665	97,101	4,092	92,170
1873-74	39,976	14	12,034	7,872	298	16,210	1,025	103	78,377	3,805	74,571
1874-75	52,901	4	10,372	9,156	240	14,249	1,491	28	88,444	2,938	85,506
1875-76	60,451	15	14,269	10,100	360	17,210	1,406	21	1,04,534	2,450	102,085
1876-77	59,714	16	23,189	14,394	492	19,805	1,519	10	1,19,198	3,356	115,842

Stamp duties are collected under the Court Fees Act (VII) of 1870 and the Stamp Act (I) of 1879, which has lately superseded that of 1869. The following table shows for the same period as the last the revenue and charges under this head.—

Year.	Hundi and adhesive stamps.	Blue-and-black document stamps.	Court-fees stamps.	Duties and penalties realized	Total receipts	Gross charges.	Net receipts
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73	1,140	32,603	1,12,394	497	1,46,634	3,051	1,43,580
1873-74	814	35,777	1,34,292	375	1,70,858	2,505	1,68,352
1874-75	1,436	37,145	1,27,679	279	1,66,539	2,771	1,63,768
1875-76	1,359	29,341	1,36,624	410	1,67,734	3,068	1,64,666
1876-77	1,525	32,098	1,44,908	228	1,78,761	3,118	1,75,642

In 1876-77 there were 1,728 documents registered under the Registration Act (VIII of 1871), and on these fees to the amount of Rs. 13,192-6-3 were collected. The expense of establishment and other charges amounted during the same year to Rs. 1,755-11-7. The total value of all property affected by registered documents is returned as Rs. 21,91,318, of which Rs. 19,35,412 represents immoveable, and the remainder moveable property.

Connected with this subject of judicial receipts and expenditure is the number of cases tried. This amounted in 1878 to 42,197, of which 18,833 were tried by civil, 6,017 by criminal, and 20,327 by revenue courts.

The medical charges are incurred chiefly at the six dispensaries—the central at Gorakhpur, and branches at Rudarpur, Kasai, Barabaini, Balahara, and Maharajganj. The returns given below show that the chief endemic disease of the district is intermittent fever or ague, due to the moisture of the climate, the highness of the spring-level, and the dampness of the soil. The character of the ague varies in different parts of the district. In the south it is comparatively mild, but in the north, towards the Terai, it is a severe and of numerous types, being attended with complications of the liver and spleen. The latter form of the disease often goes by the name of Gorakhi fever. Gout is extremely common on the calcareous *Chittaur* soil near the river Ganges in its branches. It may be attributed with great probability to the soda, which contains large quantities of lime salts in solution. The severe cholera epidemic of later years appears to have been that of 1864. Dr. Prouty came to the conclusion that about 11 per cent. of the inhabitants of Gorakhpur perished from it, and the cholera returns of the year show for the whole district 8,593 deaths. The mortuary statements for the five recent years may be thus summarised—

Year	Fever	Small-pox	Bowel complaints	Cholera	Other causes	Total	Proportion of deaths to every 1,000 of population.
1873	37,028	14,928	2,312	429	5,270	59,967	29.69
1874	34,308	11,795	2,580	3,988	4,835	59,506	29.46
1875	28,969	621	2,236	2,662	5,604	40,092	19.85
1876	32,439	755	1,272	893	6,772	42,131	20.86
1877	36,320	58	1,441	4,285	8,179		23.40

The number of deaths from small-pox will at once arrest attention. But that the Government vaccinators have not been idle will be seen from the

following figures.—In 1873-74 as many as 6,912 out of 10,111 vaccine operations were successful; in 1874-75, 11,515 out of 16,027; 12,700 out of 15,956 in 1875-76; 19,584 out of 23,585 in 1876-77, and in 1877-78, 22,013 out of 24,711.

The following exhaustive list of indigenous medicines was supplied by the kindness of Dr. Prentiss. It will be seen that many of them are familiar to the European as well as native pharmacopœia —

Order	Scientific name	Vernacular name	Part used.
VEGETABLE			
Ranunculacæ	... <i>Ranunculus sceleratus</i>	...	...
Menispermacæ	... <i>Cocculus cordifolius</i> ...	Guluncha ..	Root ...
Papaveracæ	... <i>Papaver somniferum</i> ...	Post, afim (poppy, opium)	Capsule, juice from seeds, oil
"	... <i>Argemone Mexicana</i> ...	Shiyal-kánta ...	Oil from seeds
Fumariacæ	... <i>Fumaria parviflora</i> ...	Shahtara ...	...
Cruciferæ	... <i>Sinapis juncea</i> ...	Sarson }	Ditto
"	... " alba ...	Rai (mustard)	
"	... <i>Lepidium sativum</i> ...	Hálm (cress) ...	Seed.
Capparidacæ	... <i>Gynandropsis heptaphylla</i> , ...	Karala ...	Ditto.
Tamaricacæ	... <i>Tamarix Gallica</i> ...	Jháo (tamarisk) ...	...
Malvacæ	... <i>Hibiscus esculentus</i> ...	Bhindi, okra ...	Capsules
"	... <i>Sida acuta</i> ...	Kunguni ...	Root
"	... <i>Gossypium herbaceum</i> ...	Kapás (cotton) ...	Hairs attached to seed.
Tiliacæ	... <i>Grewia Asiatica</i> ...	Phálsa .	Fruit
Aurantiacæ	... <i>Citrus aurantium</i> ...	Nárángi (orange) .	Ditto
"	... " limonum	Nimbu (lemon) ...	Ditto.
"	... " Bergamia	(bergamot) ...	Ditto.
"	... <i>Ægle marmelos</i> ...	Bel ...	Ditto.
"	... <i>Feronia elephantum</i> ...	Kath-bel, kaith ...	Ditto
Meliacæ	... <i>Melu azedarach</i> ...	Nim ...	Bark and leaves,
Cedrelacæ	... <i>Cedrela toona</i> ...	Tún ...	Bark
Linacæ	... <i>Linum usitatissimum</i> ...	Tisi, alsí (linseed)	Oil from seeds
Anacardiaceæ	... <i>Mangifera Indica</i> ...	Ám (mango) ..	Kernel of seeds.
Leguminosæ	... <i>Crotoria ternatea</i> ...	Aparájita ..	Seeds, root.
"	... <i>Dalbergia sissoo</i> ...	Shíshum ("Indian rosewood")	Bark
"	... <i>Mucuna pruriens</i> ...	Kiwách (cowach) ..	Hairs on pod
"	... <i>Butea frondosa</i> ...	Palás, dhák ...	Seeds and gum
"	... <i>Abrus precatorius</i> ...	Múlhati (Indian liquorice)	Root
"	... <i>Cassia fistula</i> ..	Amaltás ...	Pulp of pods
"	... " alata	...	...
"	... <i>Alhagi Maurorum</i> ...	Jawása ...	Saccharine exudation,
"	... <i>Casalpina bonducella</i> ...	Kath-karanj ...	Seeds
"	... <i>Tamarindus Indica</i> ...	Imli (tamarinds) ...	Pulp of pods
"	... <i>Acacia Arabica</i> ...	Babúl ...	Gum (arabic).
"	... " catechu	Khair kath ...	Catechu
Moringacæ	... <i>Moringa pterygosperma</i> ...	Sabájna, sainjna ("Indian horse-radish")	Root.
Lythraceæ	... <i>Lawsonia alba</i> ...	Mihndi (henna) ...	Leaves.

Order	Scientific name	Vernacular name.	Part used
Combretaceæ	<i>Terminalia bellerica</i>	Bahera } (myroba-	Fruit
"	" <i>chebula</i>	Harra } (ans)	Ditto
Granatæ	<i>Punica granatum</i>	Anâr (pomegra- nate)	Rind of fruit and bark of root
Cucurbitaceæ	<i>Cucurbita pepo</i>	Kadu (pumpkin)	Seed
"	<i>Cucumis utilissimus</i>	Kakri (cucumber),	Ditto.
Umbelliferae	<i>Carum nigrum</i>	Zira, kâla	Fruit
"	<i>Cuminum Cuminum</i>	" sufed (cumin)	Ditto.
"	<i>Ptychotis Ajoowan</i>	Ajwân (aniseed)	Ditto
"	<i>Foeniculum paunorium</i>	Souf (fennel)	Ditto
"	<i>Anethum sowa</i>	Sowa (dill)	Ditto.
"	<i>Coriandrum sativum</i>	Dhanya (coriander- seed)	Ditto
"	<i>Daucus carota</i>	Gâjar (carrots)	Root
"	<i>Hydrocotyle Asiatica</i>	Jal-kari (water cress?)	Leaves.
Compositæ	<i>Cichorium Intybus</i>	Kasi (chicory)	Fruit
"	<i>Vernonia anthelmintica</i>	"	Ditto
"	<i>Artemisia Indica</i>	Dâna	Leaves
"	<i>Matricaria suaveolens</i>	Bâbûna-kâ-phûl	Flowers,
Sapotaceæ	<i>Bassia latifolia</i>	Mahua	Kernel of seeds,
Asclepiadaceæ	<i>Calotropis gigantea</i>	Madâr	Bark of roots,
"	<i>Hemidesmus Indicus</i>	Anantamûl	Ditto.
Apocynaceæ	<i>Holarrhena antidysenterica</i>	Indarjau	Seeds.
"	<i>Nerium odorum</i>	Kamir (oleander)	Root
Loganiaceæ	<i>Strychnos nux vomica</i>	Kachila	Seeds
Bignoniaceæ	<i>Sesamum Indicum</i>	Til	Oil from seeds.
Convolvulaceæ	<i>Pharbitis nil</i>	Kala dana	Ditto
"	<i>Ipomœa Turpethum</i>	Trepatta	Roots
Solanaceæ	<i>Datura alba</i>	Dhatûra	Leaves and seeds.
"	<i>Solanum Jacquini</i>	Kutaya	Fruit and root.
"	" <i>Indicum</i>	Kulsi	Root
"	<i>Nicotiana tabacum</i>	Tambâku (tobacco,)	Leaves
"	<i>Capsium annuum</i>	Lal mirch (chili),	Fruit
Labiatae	<i>Mentha viridis</i>	Podina (mint)	Leaves.
"	<i>Ocimum sanctum</i>	Tulsi	} (basil) ... Seeds
"	" <i>basilicum</i>	Rihân	
"	<i>Dracocephalum Royleanum</i> ,	Balangu	Ditto
"	<i>Melastoma Bengalensis</i>	Kafûr-kâ-patta	Leaves
Verbenaceæ	<i>Vitex negundo</i>	Nirgunch, nirgunthi,	Root, leaves, and fruit
"	<i>Clerodendron viscosum</i>	Bhânt	Leaves and root.
"	<i>Verbena officinalis</i>	"	Leaves
Plumbaginaceæ	<i>Plumbago rosca</i>	Lâl chitra	Bark and root.
"	" <i>zeylanica</i>	Chitra, chitrâng	Bark of root
Aristolochiaceæ	<i>Aristolochia Melica</i>	Isan mûl	Root.
Euphorbiaceæ	<i>Emblica officinalis</i>	Aonla	Seeds and bark
"	<i>Rottlera tinctoria</i>	Kamala	Leaves covering capsules
"	<i>Ricinus communis</i>	Arenda (castor-oil plant)	Leaves and oil from seeds
"	<i>Croton tiglium</i>	Jamâgoti (croton- oil plant)	Ditto
"	<i>Jatropha curcas</i>	Bagrundi	Ditto
Urticaceæ	<i>Cannabis sativa</i>	Bhâng (wild hemp,)	Resin and flowering top.
"	<i>Ficus Carica</i>	Anjir (fig)	Fruit
Zingiberaceæ	<i>Zingiber officinale</i>	Adrak (ginger)	Rhizome,
"	<i>Curcuma longa</i>	Haldi (turmeric)	Tubers
Musaceæ	<i>Musa sapientum</i>	Kela (plantain, ba- nana)	Leaves

Order.		Scientific name		Vernacular name.	Part used.
Liliaceæ	...	<i>Scilla Indica</i>	...	Kandra, Kundru (squills)	Bulb.
Palmaceæ	...	<i>Cocos nucifera</i>	...	Nāriyal (cocoanut)	Kernel of fruit and its oil
Graminaceæ	...	<i>Saccharum officinarum</i>	...	Akh (sugarcane) ..	Sugar. ,
ANIMAL,					
Annelida	...	<i>Hirudo medicinalis</i>	...	Jonk (leech)	The living annelid itself.
Coleoptera	...	<i>Mylabris cichorii</i>	..	Teli	Honey and wax.
Hymenoptera	...	<i>Apis mellifica</i>	...	Madhmakhi (honey- bee)	
INORGANIC					
"	...	<i>Carbo ligni</i>	.	Koela (chareoal)	Shora (saltpetre)
"	...	<i>Potassæ nitras</i>	...	Shora (saltpetre)	
"	...	<i>Calcis carbonas impurus</i>	..	Kankar chunam	
"	...	<i>Sodu chloridium</i>	...	Nimak (table-salt)	

Like other skilled Europeans who have investigated the subject, Dr. Prentis has little belief in empirical native systems of medicine. He thinks that the district does not contain a single "enlightened *hakim*" Turning from man to beast, he observes that though rot sometimes appears amongst the sheep, he has heard of no regular cattle-epidemic. Mr Crooke adds, however, that rinderpest (*debi* or *debi kamsár*) is often imported into the district by cattle returning from the Tará pastures. Foot-and-mouth disease (*khána*) is common and causes, if it occurs at agricultural seasons, great injury The rot mentioned by Dr. Prentis is most frequent in the Ghágra and Rápti valleys.

We close this portion of the notice with a sketch of the district history.

The legends of the traditional age which preceded the advent of the Muslims are as usual contradictory, absurd, and untrustworthy. But by the aid of other lights the following main points can be made out. The districts of Gorakhpur and Basti probably formed part of the ancient kingdom of Mahá-kosala.¹ Ráma, who seems a not altogether mythical hero, is said to have passed some time in practising austerities near the junction of Rápti and Ghágra in Gorakhpur. It was here that he received instruction from the sage Visva-mitra, here that he in gratitude ceded the country north of Sarju to that sage's Kausik descendants. Some Brahmans of the district affirm, indeed, that the name Gorakhpur is a corruption of Gaurakshpur, denoting the country in

¹Buchanan's *Eastern India* (1838), p 325.

which Rāma tended the herds of cattle belonging to his uncle during a season of great drought at Ajudhya. Though undoubtedly wrong, the derivation is of some value as evidence in favour of the theory that the district was at one time a part of Mahā-kosala and an appanage of Ajudhya.

Buchanan places the death of Rāma and first destruction of Ajudhya about 750, and the second destruction of that city about 512 years before Christ.

The birth of Buddha, Sākya Muni, or Gautama, took place, according to the best authorities, at some date between 600 and 550 B C. at Kapīla, while his death occurred between 550 and 500 B C. at Kusinagara, which General Cunningham¹ has satisfactorily identified with *Kasia* in pargana Sidhna Jobna. From the accounts which we possess of his life and death, and from the description given of the country by Hwen Thsang, the Chinese traveller, it is certain that the country in the neighbourhood of Padrauna and Gorakhpur was one of the first localities in which the Buddhist doctrines gained general adherence, about 500 B.C. The next event in order of time

is the traditional conquest of the district by the Bhars and Tharús.
 Conquest by the Bhars, or Bhars and Tharús, circ. 500-450 B C

Buchanan asserts that, according to the people of Ajudhya, their city remained deserted from the date of its second destruction till the era of Vikramāditya (57 B C). He quotes also other legends showing the spread of Buddhism down to Benares; the expulsion of the family of the Sun from that town, and the destruction of the same race at Ajudhya, and of the Lunar race at Magadha, by the Cherús. He adds a tradition, familiar in the district, of the cattle mpt made by some Rāja of one of these two races to establish himself near Rudarpur² and found a new Káshi (Benares)

His account is much confused, but the local tradition clearly points to the fact that this Raja came from Ajudhya after its second destruction (512 B C), and had very nearly succeeded in completing the walls of his new city. When, however, 999 out of the 1,000 projected temples had been built, he was overwhelmed and slain by the Bhars and other impure tribes.

Buchanan alludes in the same passage to an invasion of Gurkhas, who, he says, were expelled by the Tharús, and he seems to consider these last were Chinese. But the Gurkhas, as is well known, were not heard of till very much later.³

¹ *Archæological Survey Reports*, vol II; see also Gazetteer article on Kasia. ² In pargana Silhat Buchanan mentions that the place was then called Hrakshetra or Gosfield, and gives the name of the prince as Vasishta Singh, ³ *Encyclopædia* till the sixteenth century A D.
Supra p 362

And it is likely that they have been confused with the Cherús and Bhars, names which were probably synonymous¹ It is probable that on the first Aryan invasion these Bhars and Choriús fled for the refuge to the hills, and that their long residence in the mountains, before descending to reconquer the plains, may account for their confusion with Gurkhas. In a long article on the Bhars Mr Sherring has plausibly proved that they once ruled a wide tract including the bulk of Gorakhpur and Basti, and extending to the foot of the Vindhya in Mirzapur. Their present degraded status in no way disproves his theory, which is that the Bhars and other aboriginal tribes succeeded for a time in reconquering the Aryan invaders. The Bhars themselves say they came from the west, and the Rájbhars claim connection with the Rajputs. But the latter pretension is easily explained by the desire of a conquered and utterly crushed people to give themselves more consequence in the eyes of their conquerors.

The only difficulty in identifying the Bhars with the aboriginal Cherús lies in the tradition which unites them with the Thárús. Were the conquering Bhars and Thárús identical, or have the latter been mistaken for the former? The latter were either originally Hindús, or anciently Hinduized to a far greater extent than any other race we are acquainted with. Their tradition of descent from Rájputs of Chittor has been already noticed² They sometimes trace their lineage to Bráhmans who lost caste by mixing with the aborigines, drinking spirits, and eating flesh. But they also assert kinship with the Nepál Bráhmans, whose rules have been relaxed somewhat similarly. While dismissing these theories as unlikely, Buchanan notices their pretension to be considered the real descendants of the Sun, who, dispossessed for a time by Gurkhas or impure tribes, recovered their kingdom after a short period of exile. It is not improbable that this last tradition may be founded on fact. The Thárús may really, perhaps, represent the remnant of the old Súraj-bansi invaders, who, unable to escape southwards from the Bhars, took refuge in Nepál. They may have afterwards descended, and settling down amongst the conquerors, lost their caste distinctions. It may indeed be doubted if the strict rules regarding eating and other habits of life were in force at so early a date as that of the expulsion of the Aryans. The title Tháru perhaps, as already noticed, records the servile condition of the tribe under Bar rule.³ The tradition which makes Thárús leaders amongst the Bhars is easily explained by the closer connection between the former and the Aryans, and the unwillingness of later Aryan conquerors to allow that the Bhars were ever a nation strong enough to dispossess them of the country.

¹ Buchanan seems to think that the Cherús represent a distinct and earlier wave of invasion than the Bhars. But Messrs Sherring and C. A. Elliott (*Chronicles of Unao*) consider these races identical.

² *Supra* pp 357-58.

³ *Ibid.*

The Tháris are said to have ruled the whole district with great splendour, and to have constructed castles all along the Ghágra. But it is more convenient to suppose that they have been confounded with the Bhars, and to accept the common theory that the latter were the really predominant race of that day. Whatever the caste of the new rulers, the fact remains that, shortly after the rise of Buddhism, wild or aboriginal tribes succeeded in turning the tables on their civilized Aryan masters.

"When the Aryan race first settled in Ajudhya," writes Mr C. A. Elliott, "the natural resource of the aborigines was to fly to the hills or jungles. When the curtain next rises we find Ajudhya destroyed, the Súrajbansis banished, and a vast extent of country ruled over by aborigines called Cheru in the far east, Bhais in the centre, and Rújpusis in the west."

The history of Gorakhpur fits in exactly with this sketch. First we find it attached to Ajudhya as a vast pasture land for the cattle of the Súrajbansi or Solar princes, next, bestowed by Ráma on his spiritual instructor, Viswamitra, afterwards, garrisoned by one of the great chiefs of Ajudhya, who constructed the enormous fortified works near Rudarpur, lastly, annexed by a dynasty of Bhar kings, who expelled the Súrajbansis not only from Gorakhpur but also from Ajudhya and Magadha. These Bhars ruled in all probability for many generations.

Mr Sherring believes that the aborigines rose and expelled the Aryans after the latter were weakened by the contest between Bráhmaism and Buddhism. It is not improbable that the conquering aborigines were themselves Buddhists or Jains. We know that Jaina Tháris established a dynasty elsewhere in the sub-Himalayan tract,¹ and we know that a Buddhist Súdra dynasty was about 350 B. C. established at Magadha.

The legend connecting the spread of Buddhism to Benares with the destruction of the families of the Sun and Moon is perhaps the story of the triumph of Buddhist Bhais or Chorús, over the Aryan invaders. The Buddhist remains noticed by Buchanan in the neighbourhood of Rudarpur may perhaps have been relics of a reoccupation by Buddhist aborigines.

It has been mentioned that the Súrajbansi founder of buildings in the same tract had fled eastwards before the Bhars from Ajudhya. This quite agrees with the legend of the Bhars themselves, that they came from the west. The date of their conquest may here be fixed at between 500 and 450 B. C. And they probably passed onwards to Magadha, where, according to Elphinstone,

¹Oudh Gazetteer, I, 111

Súdras established a dynasty about 400. The struggle between themselves and their Aryan masters must have lasted for many years.

The theory now advanced that Buddhism was the religion of the Bhars and other aboriginal or at least earlier races is supported by the fact that Gorakhpur and the country about it was certainly the tract first converted to the new faith; and was with equal certainty wrested from the Aryan conquerors by the Bhars about the time when the faith began to spread. About 250 B C. we find the authority of Asoka, the great Buddhist Súdra of Magadha, recognized not only in this district, but elsewhere north of the Narbada. Near Bhágálpur in parganah Salempur, is a pillar inscribed with his edicts; while at Kaháon, in the same parganah is a similar monument erected by some other Gupta king.¹

If assumed to have conquered the district by 450 B C, the Bhars must have held it for near a thousand years. The history of the reconquest by the Aryans seems to correspond with the legendary account of the revival of Brahmanism, known as the regeneration of the fire-races.² But at its commencement we enter on the first stage of the historic period, and pass out of that which is merely traditional.

The first reinvasion seems to have been that of the Ráthors, who, advancing from Kanaúj about 550 A D, expelled the Bhars from a tract on the east bank of the Rápti, from its mouth to near Gorakhpur. They are said to have established themselves in a fort near the Rámgarh lagoon; and legends represent them as living in amity with the Thárús.

The Chinese traveller Hwen Thsang passed through the country about 635 A. D., but he makes no mention of the Rája of Gorakhpur or of any other town of importance in its neighbourhood.³ He describes the country as filled with ruins of Buddhist convents and relic-temples, but says that it was for the most part desolate, overgrown with jungle and scoured by robbers.

About 900-950 A. D., a Rája called Mán Sen, or perhaps Madan Singh, was ruler of Gorakhpur (not then, however, known by this name). Buchanan⁴ considers him to have been a Tháru, but other traditions represent him as a Ráthor. The difference

¹ Archaeological Survey Reports, vol I

² Marshman's History, vol I, pp 17-18.

³ The earlier pilgrim Fa-Hian (*circa* 400 A.D.) would appear to have visited Kasia, if not Budarpur and other places in the district. For a map of his probable route see volume referred to in penultimate note.

⁴ Eastern India, vol. II., p. 343.

may perhaps be reconciled by the common story that the Ráthors and Thárus held the town together¹. He seems at all events to have been a real person. A large tank at Gorakhpur, called Mán-ságar (Mán-ságar or Mán-sarovar) is ascribed to him, and a smaller one, named Kauláda, to his wife Kaulavati. His wealth was widely celebrated and brought down on him an invasion by a

tribe called both in the district and by Buchanan *Domkatár*, but who seem to be the same as the Donwár Rájputs mentioned by Oldham and Sherring². The exact origin of this tribe is not known but there is no doubt that they were the descendants of Aryans who had intermarried with the aboriginal Doms (or Domsas), and that they now fell on Mán Singh's capital and sacked it. They next proceeded to establish themselves in a very strong position to the east of the present town, and built a fort which was called after them Domingarh, and stood on a small island formed by the river Rohan.

After them came the mixed Bhuiáhar families, which seem to have been very common at this time. It appears, indeed, by no means improbable that up to about this period intermarriage between different races was not prohibited, and that all the strict rules relating to caste were introduced only when Brahmanism had again triumphed over the aboriginal tribes. It is at any rate almost certain that at this time the Brahmans allowed the Rájput chiefs who fought for them to marry into their families, and such alliances account for the Rájput titles Kausik, Donwár, &c., by which Bhuiáhar Brahmans have distinguished some of their subdivisions³. The license of intermarriage was in some cases, like that of the Donwárs, extended to marriages with women captured from the impure aboriginal tribe.

The Bhuiáhar invaded the district from the south, treading close on the heels of the Domkatárs. The first family is said to have settled at Hárpur in Bhuiáhar, and to have been followed by that from which the Rájas of Mayhauli are descended. The ancestor of this family, Maur or Mayyura, is called a descendant of the Brahman Parasáram (Parasárama). But by other traditions he is styled both a Rájput and a Bhát. He is supposed to have married four wives of different castes, and from one of these, a Rájputni, Bissen Sen, the founder of the Bissen Rájputs was born.

¹ It would also confirm the theory that Thárus are descended from the Solar race, and therefore closely connected with Ráthors. ² See Sherring's *Castes*, page 278. The difference there noticed is made by Dr. Oldham between the Donwár Rájputs and Bhuiáhar is strong evidence in favour of the identity of the former with Domkatárs. ³ See a note on castes by Mr. Grose, published in the Census Report of 1872. ⁴ See Mr. Oldham's Memoir of Ghazipur.

Bissu Sen established himself at Nawápur, now Salempur, and soon rose into importance as one of the most powerful chiefs in this part of the country. His date is fixed at about 1100 A D. Between his territory and that of the Domkatars or Domwárs there was a broad tract of jungle which prevented their coming into collision. The Bhars still retained possession of the west of the district, and continued to hold Amorha in Basti till the time of Akbar, who granted it to the Jaipuri princess, his wife. Her relations expelled them from this last stronghold and founded the Amorha Ráj out of their possessions.¹

About 1350 A D, the Rájput chiefs who had been expelled by the Muslim invaders began to enter the district. One of the first of these was Dhúr Chand, who claimed descent from one Raja Kausik, uncle of Visramitá. The legend which made Ráma grant Sarjupúr to that saint's descendants was now turned to advantage. That legend as given by Elliot² relates that Ráma, having promised to Visramitra as much land as his arrow could cover in its flight, drew his bow on the banks of the Sarju, and sped a shaft which fell at the foot of the hills. The tract thus bestowed was called Sarjupúr or Sarwár, i. e. "beyond Sarju." The exact site of the Ghádipur from which Dhúr Chand's ancestors are said to have travelled is unknown.³ All that can be said with certainty is that a Kausik Rájput invaded the district from the south and established himself in the tract of country called after him, Dhurápúr. The Bhars he is said to have conquered with ease, and the Bhuínkúts of Harpur with difficulty. Before his death he had acquired considerable power, and his sons are said to have been allies of the Sháhi kings of Jaunpur (1394-1457).

About the same time the founder of Satásí Ráj, Chandra Sen,⁴ appeared in the west of the district. He was a Sarnet Rájput to whom tradition assigns a small domain near Lálhár.⁵ Offending an emperor of Dehli, he was pardoned only at the intercession of a Brahman from this district.⁶ On his release he accompanied the Brahman eastward, and after many adventures reached the Kuána river in this district.

¹ See Mr. P. White's Settlement Report, Amorha Provinces, vol. I, p. 50 where the story is told regarding a grant to the Sarwaria Brahmans.
² Elliot thinks it was part of Kanauj, p. 157. ³ In his Basti report Mr. Wynne puts the foundation of the Satási Ráj at 1144 A D. Mr. Alexander thinks this date too early, and adds that Sen is merely a local pronunciation of the Rájput suffix Singh or Singh. ⁴ The name of his birthplace was Sinagar, but its exact location is uncertain. ⁵ Why a Muslim emperor should have heeded the intercession of a Gorakhpur Brahman the legend does not explain. The intercessor is said to have lived near Salempur Maghah, and some impoverished Brahmans in the district still claim descent from him.

Here he established himself and began to extend his authority eastwards. In so doing he became involved in hostilities with the Domkatar (or Donwár) chiefs.

They were on the point of compelling him to quit the district and seek his fortunes elsewhere, when his Brahman adviser suggested a stratagem which proved completely successful.

Chandra Sen, being a pure Rájput, was deemed somewhat superior to the Domwárs, who had intermarried with both Doms and Bhais. He now therefore proposed to wed his daughter to the son of the principal Donwár chief, on condition of being allowed to retain a part of the country he had invaded.

His proposal was gladly accepted. Immense preparations were made, and

Treacherous conduct of
Chandra Sen, and Murder
of the Domkatar

Chandra Sen gained admittance to the Domnagarh fort with a large body of followers. Then seizing his opportunity he treacherously murdered the

Domkátár chiefs, while his followers outside slaughtered as many of the beguiled clan as could be found. The power of the Donwárs was crippled by

Power of Chand

this blow, and Chandra Sen became one of the most powerful chiefs in the district.

The victims of his treachery fled in many cases to the north, where their

1300-1400

Origin of the Butwal Raj

descendants still flourish. *During the same century

(1300-1400) the Butwal Ráj was founded by an adventurer whom his descendants represented as a Chauhán Rájput. They used to say that he escaped from the siege of Chittaur in 1303, that his name was Mahmud Singh, and that he at one time had great power. The truth of this story is, however, doubtful. Had he escaped from Chittaur, he would have been a Gahlot rather than a Chauhán.

His descendants never maintained the position of pure Rájputs, but

Family not probably
Rájputs

intermarried with the Thárús. They never, moreover, possessed much authority within the present district of

Gorakhpur. Being cut off from the Satásí Rajas by a wide tract of forest, they did not come into collision with those chiefs till much later. With the Bánsí branch of the Saúsí house they, however, carried on a long struggle, which reduced the border country to a state of utter desolation, and resulted at last in the defeat of the Bánsí family.

The establishment of the Satásí Ráj marks that period in the history of

Cessation of the invasions
after foundation of the
Satásí Ráj

the district when the invasions from the south began to cease. A few petty chieftains made conquests in the east of the district. But the power of the Dhu-

rápúr and Majhauh Rájas checked the stream of invasion from the south, whilst

the troubles in which the kings of Dehli were involved prevented the Muhamadans from making any vigorous effort to subjugate the district.

Chandra Sen had prudently connected himself by marriage with the Majhauri Rája, and thus averted invasion from that quarter till he had secured his position. After his death his three grandsons divided his possessions. The eldest,

Origin of the name *Satási* Jagdhar, took the eastern portion, extending over a circuit of 84 *kos* and including a considerable extent of land on the east of the Rápti. The circuit of his territory was soon extended to 87 *kos*, and from this fact his Ráj was known as the *Satási*.

The second grandson, Jái, settled at Maghar, and is said to have held lands with a circuit of 42 *kos*. He was the founder of what afterwards became the Bánsi Ráj.

The third, Randhír, occupied Anola, south-west of Gorakhpur, with a boundary line of 21 *kos*. The residence of the Satási Rájas was at first a fort on the Rámgarh jhil. The site is still pointed out, but no traces of the building remain. The first hundred years of their dynasty are noticeable for a war which they carried on with the Majhauri Rája regarding a tract of land near Rudarpur, and for the birth of Gorakhnáth.

The war continued with brief intervals of peace for three generations, and ended in the occupation of the disputed tract by the 1350-1450 War between the Satási and Majhauri Rájas. Rája of Majhauri. As consolation the Satási Rájas succeeded in wresting a small tract of country from the Dhuriápár family. It is probable, however, that this tract had previously been taken from the Satási Ráj during the struggle between them and Majhauri. It was about this time that the celebrated Gorakhnáth flourished, and that the town of Gorakhpur was founded.

Regarding the life of Gorakhnáth there are hardly any authentic details. His name is said to have originally been Matsyendra or Machhendianáth, and he lived as the pupil of a Hindu Gosáin in the jungles near Rasúlpur. He discovered at the site of the present temple a shrine sacred to the god Gurakh or Gorakh, who appears to have been a deity of great fame in the Nepál country; and having devoted himself to the service of this deity, practised the greatest austerities. He obtained a character for peculiar sanctity and took the name of Gorakhnáth or servant of Gorakh.

Shortly after his death a quarrel in the Satási family induced some of its members to leave the Rámgarh castle and establish themselves near the shrine, from which the town they founded took its name of Gorakhpur. Beyond the resemblance of sound, there

¹ Other accounts, however, represent him as but a friend of Machhendarnáth. See Elliot's *Glossary*, art. *Harbong-ku-ráj*

is not much to connect Gorakhpur and Gorakhnáth with the Gurkhas. As already mentioned, the latter derive their name from a town named Gurkha.

Accession of Hoal Singh About 1,400 A. D. the Satási Rája died childless, and Hoal Singh, whom he had adopted from the Anola family, was declared Rája. It is not improbable that this event had something to do with the quarrel just noticed.

About the condition at this period of eastern Gorakhpur little or nothing is known. When Buddha died, towns of some size must have flourished in this part of the country. The names of one or two, such as Kusianagara (Kasia) and Páwa (Padrauna) are still preserved. But when Hwon Thsang visited those places they were in ruins. In the beginning of the fifteenth century the south of the modern parganah Sidhua Johna and the greater part of parganah Sháh-jahánpur are mentioned as attached to the dominions of one Mardan or Madan Sen, who appears to have been a chief of considerable power. The accounts left of him are too vague to identify this chief. But it is not impos-

Madan Sen sible that he was the Rája of Sáran and Champáran who gave the Muhammadan deputies of those parts so much trouble. Though a Rájput and a personage of much later date, he is very commonly confused with the Madan Singh whom the Domwárs ousted in the tenth century.

At the close of the fifteenth, the district was therefore divided as follows:—

Divisions of the district at the close of the fifteenth century The south-east, parganahs Salempur and Silhat, was held by the Bisen Rájas of Majhaur. The Kausik descendants of Dhur Chand occupied the south-west—that is parganah Dhurápár and its neighbourhood. The Sarnet Rájas of Satási and Anola ruled the centre and west for some 20 miles north and east of Gorakhpur, as well as southwards along the right bank of the Rapti. Further east of this was Madan Singh, whose territory could, however, have included little of this district. North of the Satási country was a vast forest which furnished hunting-grounds for the Rája. In the extreme north-west was the Bútwal Ráj; while the north-east was probably an uninhabited jungle. Beyond the limits of the present district, to the west of Anola, lay the domains of the Sarnet Rája of Maghar.

Independence and isolation of the different Rájas All these Rájas were quite independent of each other, and within their several territories had sovereign power. They and their kinsmen appear to have lived on the produce of their lands, careless of the world beyond their borders. With their neighbours they had little intercourse, except in the case of an occasional boundary dispute. No traditions, no remains of roads or bridges, testify to any commerce or connection with the neighbouring districts. The history of the country after

the fall of the Bhars is in fact merely that of the rise and fall of a number of separate families. There is no trace of any national bond of union between the Hindu invaders,¹ or of any assimilation between them and the people they displaced. A small body of fellow-clansmen would eject the aborigines and settle down on a fertile tract large enough to support them. They would in turn be ejected or exterminated by some fresh tribe of invaders, who seldom cared to extend their conquest further than food requirements demanded.

It seems probable that between the downfall of Buddhism and the invasion of Domkatárs and Bisens, the bulk of the district had become uninhabited. As noted by General Sleeman in Oudh, jungle soon springs up on land which in these parts once falls out of cultivation. With the jungle come wild beasts and malaria, and it soon becomes extremely hard to reclaim. What, therefore, more likely than that the country, when laid waste by war between the Ráthors and Bhars, should become a forest, broken only by the narrow clearings on which nomad aborigines grew their scanty meals. The invaders who first repopled the district would naturally settle down in these clearings, knowing nothing of their neighbours, until extension of tillage removed the forest curtain and brought them into contact with one another.

Information regarding the extent to which the Muhammadans invaded and subdued the district is exceedingly meagre and unsatisfactory till quite recent times. The best authorities almost entirely ignore the Muhammadan period, *circa* 1230 A. D. Gorakhpur, and the local traditions deal only with the semi-miraculous exploits of a few favoured individuals. The fact appears to be that the district was one of those in which the Muslims really interfered very little. Its Hindu Rájyas remained independent in all but name until the time of the Nawábs of Oudh.

The first mention of the Muhammadans is almost fabulous. Dhúr Chānd is said to have fled before the Muhammadan force under Sálár-i-Masāúd Ghāzī. The date of this precocious hero is here fixed 300 years later than in Rohilkhand, or at about 1330 A. D.² The sons or grandsons of the same Rāja are said (1399) to have sent an envoy with gifts to Tímúr, but as Tímúr never came nearer than Bijnor, it is doubtful if they ever reached his fleeting camp. The struggles that followed between the Jaunpur and Delhi kings, and the wildness and poverty of the district, protected it for some time longer. The

¹ Common ancestry formed a land of union between the Anola, Maghar, and Satási Rájyas, but they must be considered as exceptions. Even between them there was after the first century little intercourse. ² Some account of Sálár-i-Masāúd is given in Gazetteer, II, 77, and V., 90. Granted his existence, it is doubtful whether he ever penetrated further down country than Bahraich. But he is here credited with the foundation of Gházipur.

legends which describe the wealth and grandeur of such chiefs as Mán Singh must be deemed exaggerations. The Rájās in the south of the district seem to have professed a kind of submission to the Shárikí kings of Jaunpur (1391-1476), but they neither paid tribute nor furnished a vassal contingent.

Bahlol Lodi (1450-88) sent a force up as far as the Ghágra, but did

1487

not cross it; and the struggle (1535-40) between Humá-yun and Sher Sháh seems to have prevented either

from turning his attention to the conquest of the country. The descendants of Uthur Chand are said to have sent an envoy to Bábar (1526), and to have been honoured in return with the title of his "faithful allies." But this seems a mere repetition of the tale about Tímúr, and until the reign of Akbar, who included the district in the province of Oudh, Gorakhpur would seem to have remained almost an unknown land.

On his rebellion against Akbar (1564) Khán Zamán seems for some

First historical invasion
of the Muslims, 1554

time to have established himself on the Ghágra, crossing over when pressed by the Emperor's forces, and

taking refuge in the jungle which lined the bank.¹ A royal force was sent over to secure him, and fruitlessly searched through the forest. But meanwhile Khán Zamán had escaped to the hills.

This was the first historical invasion of Gorakhpur or Basti by a Muslim force. After the defeat and death of Khán Zamán (1567), a fellow-rebel named Sikandar Khán, who is described as a kinsman of the usurper Sher Sháh,² fled across the Ghágra into this district. He was pursued by the officers of Akbar, but when they arrived at Gorakhpur, they discovered he had crossed the Gandak into territory still held by the Afghán chiefs of Bengal; and after waiting some time for orders, the force was recalled to Agra.³ Local traditions assert that it numbered over a hundred thousand fighting men, and was led by a general called Fidáe Khán. Entering the west of Basti, it marched through that district into this. During its stay at Gorakhpur the Dhurjáúr Rája, who readily professed submission, and perhaps pleaded that his ancestors were the faithful allies of Tímúr or Babar, was not interfered with.

But the Rája of Majhaul, by opposing the scouts sent to search for Sikandar, incurred the resentment of the invaders. He seems at first to have offered

Submission of Majhaul.

a determined resistance, but was speedily convinced of its futility. He not only submitted, but turned

¹ *Tabakát-i-Akbari*, Dowson's edition of Elliot's *Historians*, V, 307. ² He was probably the same Sikandar as deposed by Humáyun from the throne of Delhi and who submitted to Akbar in 1556. ³ The *Tabakát-i-Akbari* (Elliot, V, 320) describes him as again breaking his engagements. ³ *Tabakát*, Elliot, 324, the first mention of Gorakhpur in the chronicles.

Muslimán Legend relates that with this army was a holy man named Salem Sháh, who had foretold the birth of Akbar's son Jahángir. He was now rewarded by a grant of land opposite to Nawápur, and placed under

the special protection of the Raja. In his honour the Raja named the new town which grew up round his residence Salempur, a title which was afterwards prefixed to that of its enclosing parganah Majhauri. As, however, the Rájá on his conversion assumed the title of Islám Khán, it is not improbable that the town and pargana are named after him.¹ Majhauri itself seems equivalent in meaning to the English Middleton.

After reducing Nawápur, the army probably marched up the left bank of the Rápti and entered the Satási territory. The Rájá resisted the invasion and was worsted. Refusing conversion, he was expelled the district. His family

removed to Gajpur, in parganah Bhanupur, where they afterwards came to terms. Fídú Khan however, occupied Gorakhpur, where he is said to have built a large tank in order to supply his camp. The tank was perhaps dug to provide earth for an entrenchment or employment for the troops, but the neighbourhood of the Rápti renders the necessity for any fresh-water supply unlikely. The Raja of Maghar was also attacked and compelled to declare himself tributary.² With the exception of the north and east, the whole district

thus became, in name at least, subject to the Emperor. In the west, however, some portion was still held by the Bhars, and this tract was now given by Akbar to the Kachhwaha kinsmen of his wife, the princess of Jaipur. After a severe struggle they, partly by treachery and partly by strength of arms, ejected

the Bhars and established themselves in Amorha. On quitting the district, the imperial army seems to

have left garrisons at Gorakhpur and Maghar. Meanwhile (1577-92) Akbar was busy in crushing the Afgháns of Bengal, and their defeat by him

gave an opportunity to the Majhauri Rájá of seizing on the country held by the descendants of Madan or Mardan Singh, who was probably tributary to the Afghán princes

¹ The legend as to the period of Majhauri's conversion is here given for what it may be worth, but Mr Crooke's researches tend to show that this conversion really occurred much later. The Raja, Boddh Mal, was the fifth predecessor of the present. Existing deeds by the Boddh and his son Bhavani are dated 1767-68 and 1778-79 (1175 and 1186 *faski*) respectively, so that the death of the former may be fixed at a little more than 100 years ago. The appearance of his tomb, which stands on the Little Grandak between Salempur and Majhauri, points to the same conclusion. It seems that, being in arrears for his tribute Boddh was summoned to Delhi and there converted. On his return his relations refused to receive him at Majhauri, and he lived at Sagar till his death. Meanwhile his orthodox son Bhavani was a devoted follower of the old religion. Not long after, before he had been driven from Maghar to Banar

Tradition declares that the Rája or chief who was then head of the family owed his ruin to the curse of the goddess Devi, whose priest he had vainly commanded to visibly reveal her. His fall was really due to a dispute between his dependents and those of the Salempur Rája, who Destruction of the family marching against him with a large army defeated and slew him. As usual, the victory was followed by the extirpation of the conquered family, and their dominions were parcelled out amongst the victors' retainers or relations. The talúkas of Rúnkola, Bánsráon, Parwárpái, and others, since broken up or absorbed in Padrauna and Tamkúhi, owe their origin to grants made at this time.

Buchanan's statement that the vanquished family were Tháús,¹ and their chief's alleged contempt for Devi, receive some corroboration from another legend which describes the image at Kasia as the wicked chief himself. It is just possible that, in spite of their Rájput origin, they may have kept up the temples and statues of Buddha still traceable around that town.

A little later, the succession to the Dhurápúr principality was fiercely disputed between two of Dhúr Chand's descendants, Badi and Pirthi. The Ráj, as is not uncommonly the case in this country, did not necessarily descend to the oldest son. One son inherited, the others being in Internecine quarrels in Dhurápúr, the position of mere dependents, receiving food and clothing from their luckier brother. In this case both claimants were powerfully supported, and the result was a violent struggle. It ended, as we shall hereafter see, in the division of Dhurápúr between the combatants. Its immediate consequence was the plunder of both parties by their neighbours. The first to take advantage of the struggle was Bábu Bernáth Singh of Semara, a kinsman of the Majhau Rája. He succeeded in crossing the Rápti

And foundation of the Chillúpár Raj, 1620-50. and annexing two tappas of Dhurápúr, corresponding roughly with what is now called Chillúpár. Establishing himself at Náharpur, he assumed the title of Rája. Another chief, Rája Hoál Singh of Satási, is said to have helped himself to ten more tappas of the disputed tract. As Hoál probably lived some two centuries before the quarrel, it is more likely that the robber was one of his descendants. But by one annexation or another Dhurápúr lost during this civil war 16 out of its 40 tappas.

Meanwhile the progress of events in the Basti district, though not perhaps properly within the scope of this Memoir, claims attention. The two districts are so closely united in their history that it is impossible to explain events clearly in one without touching on the history of the other.

¹ The assertion that they were Tharús is clearly due to a confusion between Madan Singh I, or Mán Sen, and Madan Singh II.

It has already been mentioned that the Bhars were at this time expelled

Expulsion of the Bhars
from Amorha

from Amorha by the Kachhwáhas or their dependents.

The first Rája of Amorha was, however, not a Kachhwáha, but a Kayasth favourite of Akbar's Kachhwáhin wife Jágat Singh appears to have accompanied Fidae Khan's army to Maghar. There his aid was invoked by the Brahman Bidyádhara, who wished to prevent a forced marriage between the Bhar chief Maniár and a Brahman's daughter. After

Foundation of the Amor-
ha and Nagar principalities
in Basti, 1600-20

treacherously gaining the confidence of the Bhar, Jagat intoxicated and slew him during a festival, with the aid of Bidyádhara. For this meritorious

act his family is said to have received the sacred thread. They at all events, under colour of the real or pretended grant to their mistress, established themselves in Amorha.

A Rájput connected with the Udaipur family, and therefore a Sisodiya Gahlot, was with Jagdeo at the time of the murder, assisting in both it and the subsequent struggle with the Bhars. In consideration of his services he received the eastern portion of the conquered tract, and established himself at Nagar. The ousted Bhars took refuge in the extreme north of the district, where they are said to have founded the Katahla Ráj.

In 1610, Gorakhpur, which appears to have been looked on as a tributary province, was bestowed by Jahángír as a fief on Afzal Khán, governor of Patna. The troubles, however, which soon afterwards beset the Dehli empire

Expulsion of the Muslim
garrison from Gorakhpur,
1625-30

rendered the Muhammadan hold on Gorakhpur insecure. The garrison was small, and its commandant had incurred odium by some petty act of tyranny.

Taking advantage of these circumstances, Rája Basant Singh of Satási, a descendant of Hoal Singh, raised forces and expelled it. He then established himself in a fort on a site now occupied by the Basantpur quarter. At the same time, or soon after, the Rája of Maghar or Bánsi expelled the imperial garrison from the former place, and almost all the local Rájas withheld payment of tribute.

During Sháhjahán's reign (1628-58) the Muhammadans were too busy in the Dakkhan to turn their attention to this part of the country, and no occupation of this district by them is recorded. But on the accession of Aurangzeb (1658) and establishment of his power their influence revived. About 1680, Kázi Khalíl-ul-Rahmán was created chakladár of the Gorakhpur government, and marching from Faizábad quickly made his power felt. The new Rájas of Amorha and Nagar submitted promptly, and were therefore not much molested. But Maghar was occupied by a strong force, and the Rája

was for some time at least deprived of the government of the country south of

his capital, which he now established at Bánsi. Khalil-
Occupation of Khalil-abad and Gorakhpur. abad was about this time built, and through it a road

was made from Faizábad to Gorakhpur. Basant's son, Rudai Singh, was expelled from the latter town, taking up his abode in pargana Silhat, near the spot where the ancient Súrajbansi Rája was said to have founded his new Kásh. Here he fortified himself strongly; and the Muhammadans, having other

matters to attend to, appear again to have accepted a
Foundation of Rudarpur in Silhat nominal submission and a promise to pay tribute.

The town which grew up round his fort was called in his honour Rudarpur, and is now one of the largest places in the district.

The Muslims seem, however, to have taken on this occasion more
 efficient means of retaining their position. They re-
Re appointment of a Muhammadan commander at Gorakhpur paired Basant Singh's fort at Gorakhpur, making it a really strong place, and they left an officer with

a numerous garrison in charge of the town.

From this date—that is from about the end of the seventeenth century—the tribute which the Rájās had nominally promised to Akbar was collected with some regularity. But the Muhammadans never assumed the government

in the same direct manner as the British. The inde-
Independence of the Rájās. pendent position of the Rájās is strongly brought out by

Mr Wynne in his settlement reports. He notes that they held not as mere middlemen, nor even as mere representatives of the central authority (*sardár*), but as that central authority itself. "It was they who assigned lands and honours, although the confirmation of the Emperor at Delhi might be solicited whenever the position attained by the grantee was so conspicuous as to draw attention to him. Almost the whole of the subordinate tenures in the district (and before our rule they contained the greater portion of it) are derived from grants which they made in their own names, and not merely permissively as agents of the Delhi or Oudh families."

Before going further into this subject, we should notice a visit paid to the
1680-1700 A D Visit of Prince Muazzim. district toward the close of the seventeenth century by the Emperor Bahadur Shah, then Prince Muazzim.

He was attracted to Gorakhpur by accounts of its wonderful sport, and to him is ascribed the cathedral mosque (*Jam' Masjid*) at its capital. In his honour a division newly formed from Sarkars Gorakhpur and Siram, with headquarters at Gorakhpur, was named Muazzimbatal, and by this title the district of Gorakhpur and Basti are mentioned in all official records from the session (1801).

Prince Muazzim's visit may have strengthened the hold on this district of his dynasty. But, before the establishment of the government of the Vazirs at Lucknow, the real masters of the district were the Rájás. The imperial officers at the head of the division were quite content to accept an almost nominal submission from the local potentates, but the Nawábs of Oudh, who lived nearer and had more leisure, attempted a more systematic and scrutinising form of

Greater influence of the government. The settlement of the dispute between Nawáb Vazirs the rival claimants in Dhuriápár is the first sign of the change. The '*pargana*' (which is then first mentioned under this designation) was divided into two equal portions. The descendants of Bhadr Singh settled to the west at Barhiápár, and Pirthi Singh's descendants to the east at Gopálpur. The *ámil* or prefect is said to have marked out the boundary between them, and to have been the chief agent in settling the dispute. As this took place about 1700-50, it is reasonable to connect it with the ap-

pointment of Saádat Khán as Viceroy of Oudh in 1721. It will be remembered that the Oudh province (*Súba*) had, since the reign of Akbar, included Gorakhpur. Being a man of energy, Saádat soon succeeding in becoming virtually independent of

More regular collection of tribute. the weakening Dehli empire. He firmly established his rule in the province, reduced the power of the

Rájás, and, in the south of the district at least exacted their tribute with regularity. In the north, owing probably to its difficulty of access, or its uninviting poverty, his authority was never so surely introduced. But soon

after the division of Dhuriápár, a quarrel in the Bútwal family and the assumption by Tilak Sen of independent authority obliged the Nawáb to march a force into this part of the country.

Tilak Sen was head of the younger branch of the Bútwal family, which, expelling the Thárús from Tilpur¹, had for some time held it of the elder branch. He now rejected the suzerainty of his cousin, and declared himself an independent Rája. The chief instrument of his ambition was the aid of the Banjáras, who now began to make occasional inroads from the west. In this turbulent and restless race he found useful and willing mercenaries. If his date was really rather later than that here given, these Banjáras were perhaps fugitives driven before the Rohillas from Pilibhít and Kibarragarh. Tradition asserts, that to shade their camping-grounds, they planted most of the mango-groves in the west and south of the district

Tilak Sen and the Banjáras

¹The name of Tilpur was long anterior to that of this particular Tilak, but Tilak Sen was probably a common title in the family

It is certain that owing to their inroads that district declined in prosperity, for they pillaged and destroyed without attempting to colonize and recultivate the country. Much of the jungle south-east of Gorakhpur is said to have sprung

Anarchy produced by the up at this time, and the lawlessness they carried with them infected the Muhammadan garrison at Gorakhpur, who arose and re-opened the old quarrel with the Satásí Rájá About 1750 A. D. Invasion of a fourth Muhammadan army the state of affairs called urgently for interference, and the Nawáb accordingly marched a large army into the district under Alí Kásim Khán

This army first reduced the turbulent Muhammaans to order, razing a stronghold which their leaders had constructed on the old site of the Domangarh castle. It then marched north, routed a force brought against it by Tilak Sen's son, and invaded the Bútwal territories to recover arrears of tribute But a tough struggle was required before the Rájá even nominally submitted, and peace was restored by compromise nearly twenty years later, when the Bútwal Rájá seems to have paid the Nawáb a personal visit and arranged terms After the subjection of Tilak Sen's son, the country he had held was annexed to Bútwal No attempt was apparently made to conduct its government through Muhammadan officials, and tribute was only nominally levied.

In Gorakhpur, however, a large force was established, and it was probably about this time that the Muhammadan rule was strongest and most distinctly felt Owing to the absence of written chronicles and the indifference of

Muhammadan authority natives to the past history of the district, it is extremely restored, difficult to ascertain the exact character of this rule, and the extent to which it interfered with the powers and prerogatives of the local

But no real government Rájás Certain, however, that it did not even profess introduced to provide its subjects with police and protection It is extremely doubtful if, except at Gorakhpur itself, there were any courts of justice The people trusted to themselves and their Rájás for protection against robbers and marauders, such as the Banjáras

The parganah divisions of the Muhammadans survive, but only because they corresponded pretty closely with domains known before as those of the various Rájás or their creatures. The Muhammadan name of the town and district, Muazzimabad, is unknown to the common people, and the government

Attention paid only to seems to have been at best an imperfect machinery for the collection of revenue The fact that hardly any place of

Muhammadan influence note bears a Muhammadan name, and the scarcity very slight, of mosques or other Muhammadan buildings, show

the fleeting nature of even the Nawáb Vazír's mark on the district. Even in Gorakhpur itself—a town which they undoubtedly held for some time—the traces of the Muslim governors are but scarce and faint compared to those of the Hindu kings and saints whom they nominally conquered. Islám itself is probably nowhere else so strongly coloured by Hindu ideas and usages, and in few places have the two sects so closely united as in Gorakhpur.

All evidence in short tends to show that the position occupied by the Hindu Rájas tributaries, not subjects, Hindu Rájas of the district had up to this time been that rather of tributaries than of subjects. In his Bánsi report Mr. Wynne writes that, "throughout, the authority of the local Rájas was sufficient to counterbalance, if not to overcome that of the chakladár (or representative of the central government at Lucknow). The kánúngos appointed by the latter were, *till a few years before the cession*, regularly expelled, and the revenue they were sent to collect was as often withheld as paid. The right of private war was exercised without question. Occasionally the chakladár was able to collect revenue from the tenants direct, but in general such sums as were realised at all were paid through the Rájas."

Under these circumstances, it would appear natural that when the Battle of Buxar (Baksar), 1784 A. D. Nawáb's power was weakened by the battle of Baksar, the local Rájas would have thrown off the yoke and expelled the underlings who were no longer supported by his army. The result was, however, just the reverse. At no period prior to the cession does the authority of the Rájas seem to have been so weak, and the power of the delegates from Lucknow so strong, as at this. Not only did the notorious Major Hannay exercise an almost supreme power over the south of the district as the Viceroy's commander-in-chief, but the prefects and their subalterns also acquired an influence which they had never before possessed.

Up to this time no regular system of collection seems to have worked, except in the south of the district. The power and the nominal submission of the local Rájas had enabled them to maintain their government by merely paying a kind of tribute. Even Saádat Khan seems merely to have enforced payment of this tribute, and to have left the government and the collection of rents to the Rájas. In other districts there was a regular system, under which a graded series of officers were appointed to make collections from the persons in

System of revenue collection under the Muhammadans

possession of the land. This was extended to Azamgarh, but in Gorakhpur struck no root. It seems to have been as follows:—

An officer called *chakladār* was appointed to the charge of a *chakla* or tract rather larger than a modern district, and under him were officers called *āmils*, who held a smaller division, about the size of a *tahsīl*. Below these were *kánungos*, who were supposed to keep the entire accounts of a tract about the size of a *pargana*, and to supply all the information necessary for the realization of a *fan* revenue from the persons holding cultivated land within it. Besides, there was a semi-military officer called the *mázim*, who seems to have been employed in coercing contumacious defaulters and protecting treasure, and beneath him were several deputies (*nab-názim*) who carried out those duties under his orders.

But, as before noticed, the system could not work in a country where a

The system not carried into force in Gorakhpur swarm of local potentates had each sufficient power to hold the *kánungos* and even the *āmils* in contempt, and to counterbalance all the influence and strength of the *chakladār* himself. The *kánungos* were expelled, and the *āmils* soon arrived at the plan of bargaining with the local *Rajas* for the payment of a certain sum in return for absolute non-interference. This system very soon passed into one of farming. The office of *chakladār* as at first instituted was abolished, and under the title of

Custom of farming the revenues *āmīl*, the local *Rája*, if he was strong enough, or some publican from Oudh, if he was not, took a contract for collecting the revenues. The term of his lease was one, three, or five years, and a regular counterpart (*kalāūtyat*) for the sum to be paid, as well as a large amount in advance, was handed over to the viceroy.

When a *Rája* was weakened by a war with his neighbours or other causes,

Varying power of the farmers the farm of his domains would be bought for a large sum by some powerful noble or professional farmer, who seized the opportunity of making his collections direct from the *Rája's* dependants and tenants. And when the *Rája* recovered his strength, he would either agree to take the farm himself, or to buy out the interloping farmer by guaranteeing him a certain profit on his engagement. Not unfrequently the matter was solved by the farmers taking a large compensation from the *Rája* and disappearing with it, leaving the viceroy to realize the revenue as best he could. In such cases it was seldom realized at all, as this course was only adopted when the *Nawáb's* difficulties prevented the pursuit and punishment of the defaulter.

The Lucknow revenues, so far as drawn from this district, were indeed very precarious. A few *tappas* lying along the Ghagra and for several miles

interfered but little. But he certainly strengthened the hands of revenue collectors, and maintained a force sufficient to coerce the Rájás, weakened as they were by their local disputes and warfare. Had he applied his power to maintain order and prevent the farmers and marauders from pillaging the people, he might perhaps have saved the country from the worst misfortunes which overtook it. It must, however, be allowed that the task would have been difficult, and might have cost him not only his position, but his life. The Oudh Government had already fallen into a condition of almost unparalleled inefficiency and venality. To realize this it is only

Comparison of the state
of the district and of Oudh.

necessary to quote the description of Oudh given by General Sleeman a lifetime later in 1850, and to apply

the quotation to Gorakhpur. His account may be summarized as follows: "The revenue was farmed to men whose only object was to extort as much as they could during their term of office. The Nawab's attention was engrossed by the course of events which threatened his throne. Except the most powerful landholders, no man was safe for a moment in person, office, or property; and with such a feeling of insecurity prevailing, it was impossible that any country should flourish. There was no police. Those who should have protected were the first to plunder, and justice was to be had only by those who could pay for it." Such was Gorakhpur as left by Major Hannay. Regarding his personal exactions and cruelties there is perhaps not sufficient evidence to warrant a decided opinion. Burke accused him of having done incalculable mischief, and Mill, endorsing this opinion, states that he laid waste a vast tract of country which before his oppressions was rich and flourishing.¹

Responsibility of Major
Hannay for the wretched
state of the country

But whether he directed or permitted the pillage, the effect of his government was equally injurious. Either he had not the courage and will to oppose the extortions of his subordinates, or he had not the power. Perhaps the truth lies between these two alternatives. It is certain at all events that he made no scruple in farming out his charge piecemeal to a set of extortionate and heartless underlings, who rackrented and not unfrequently pillaged the people, till a great part of the agricultural population were driven to abandon their holdings and quit the district.

The Satási Rája meanwhile, instead of devoting his strength to protect his domain from these evils, plunged into a war with the Bútwal Rája, by whom he was defeated with much slaughter in 1788. The Bánsi Rája occupied himself in expeditions against the Banjúras, whom he finally drove from his dominions about 1790, following them up and inflicting severe punishment on all who

War between Satási and
Bútwal Rájás.

¹ History, vol. IV., p 313.

fell into his hands. The Dhuniápár Rájās had not yet recovered from their long family quarrel, and, having been further weakened by the Banjāras, were powerless to withstand the exactions of the farmers backed by Major Hannay's troops.

The Majhauī Rāja alone seems to have been prudent enough to reserve his strength for the protection of the land around his capital. He virtually withdrew from the contest with the Banjāras in the east, and abandoned the tract which now forms the Sidhua Jobna parganah to their ravages. By this means he contrived to save the greater portion of the Majhauī parganah from them and the farmers; and at the cession this was found to be almost the only portion of the district which was fairly cultivated and inhabited.

The terrible state of insecurity in the Sidhua Jobna parganah gave the opportunity for the rise of the two principal talúkas which still comprise between them the greater portion of the parganah.

The first of these was Bānk Jognī talúka or Tamkúhī Rāj, which was founded by Fateh Sahāi, Bhuīnhār Rāja of Hoshyānpur in Sāran. He claimed descent from Mayyura, founder of the Majhauī Rāj, by a Bhuīnhār wife, and his descendants are still recognized as connections by the Majhauī family. Refusing to acknowledge British authority, he was after the battle of Baksar expelled from Sāran, and settled on an estate he had bought a few years before in tappas Bānk and Jognī. He brought with him a large amount of treasure, and received also the support of the Majhauī Rāja, who was wise enough to see the advantage of retaining a friendly power as a rampart between himself and the Banjāras. By usurpation, or more commonly by voluntary transfers from weaker zamīndārs, he extended his possessions swiftly and widely over the south east of Sidhua Jobna, and before his death was recognised as talúkadār of nearly 100 villages.

The second talúka, that of Padrauna, rose into importance much in the same way, although its founders had a severer struggle with the Banjāras before they succeeded in establishing any kind of security for their dependents. It originated in a grant made by the Rāja of Majhauī to one of his followers, and the first grantee was a dependent who had risen from a menial capacity, and was rewarded by the grant of some of the villages most harassed by the Banjāras. This cheap method of providing for importunate claims accorded also with the policy which led the Rāja to support Fateh Sahāi.

The grant at first consisted of but two villages; but the state of the country gave the grantee an opportunity of extending his authority. The

fact of his being a Kurmi furnished the pretext of claiming descent from Maynuri's fourth wife : and the influence he obtained from this connection with the Majhauri Rájá, still the most powerful prince in the district, gave him an ascendancy which enabled him very quickly to make the neighbouring villages acknowledge his authority. The dread, moreover, of Banjaras and other marauders forced the weaker proprietors to obtain the support of some powerful ally. He usually, therefore, found them ready to surrender the nominal

ownership of their villages, and to pay a certain percentage of their incomes, in return for the protection which he promised to afford them. The estates of the more independent he either by fraud or force annexed. In that age of misrule no redress could be obtained, except by those who were too strong to require it. The Majhauri Rájá was unlikely to interfere; and this portion of the district had now become too poor to attract the rapacity of either Hannay or his subordinates.

In this manner the taluka rose into importance almost as rapidly as that of Piteh Sahu; and, owing to their common dependence on Majhauri, both parties refrained from aggression on each other's domains. Whatever may be thought of the coercion and fraud by which these talukas were to some extent established, there can be no doubt that the security they afforded was of the utmost value to the subordinate landholders whose estates they enclosed. Without the central authority of the talúkadár these men could never have combined effectively to resist the Banjaras. Nor would there have been any means of ending the quarrels and violence which prevailed before. One rapacious master was better than a host of petty tyrants.

But in 1801 the arrears of subsidies, due under various treaties for the use of English troops, had reached an amount which the Nawáb Vazír found himself quite unable to pay; and to wipe off the debt Saúdat Ali surrendered Gorakhpur and other tracts to the East India Company. Since the 10th November in the year just mentioned the district has been subject to British rule.¹

Its condition at the time of cession was about as wretched as could well be imagined. It is described as almost entirely without administration, overgrown with jungle, roadless, infested by robbers, and in many places laid waste by the armed retainers of the principal landholders. "I find it impossible," writes Mr Routledge in 1801, "to convey to you any adequate idea of the desolated state of this country. I have been informed that in one year nearly 400,000 raiyats fled from it, and those who remained only cultivated by stealth for fear of opposition."

¹ See Aitchison's *Treaties*, vol. II, p. 61, note

The Bútwal domain in the north was considered less unfortunate ; but it had been wasted by wars with Satási, and was still scoured by Nepálese marauders pretending to collect a tribute which the Rája did not owe. Like his brother chieftains, that Rája was little disposed to submit tamely to the new government. Plunder and private war had become as the breath of their nostrils. Despoiled by the Banjás, the east was only beginning to recover under the protection of the newly-formed talúkas. The depopulation of the south-west had been successfully undertaken by the collectors of taxes ; and the south-east, or Majhauri country, was the only flourishing part of the district. Its centre had always been occupied by a large tract of jungle, which the misgovernment of later days had greatly extended.

The fiscal and general administration of the district, from the date of the
 Nepálese war, 1814. cession to that of the Nepálese war, has been elsewhere described. Long before the former event the Gurkhas had taken advantage of the prevailing anarchy to increase their possessions in the plains. Their encroachments had extended all along the Tarai country at the foot of the hills, but were most marked in what was then the north of this district. They had driven the Rája of Bútwal from his mountain domain of Pálpa, and followed up their success by the occupation of his Tilpur and Bináyakpur territories¹. They had annexed Shúrj, a tract on the left bank of the Airah, just north of the modern Basti. For the revenue of these tracts they indeed professed themselves liable to the Oudh Government, but they paid it or not, just as best suited their own convenience.

It has been already mentioned that at the first British settlement of land
 Aggressions of the Gur revenue the Rája of Bútwal himself engaged to pay the
 khas assessment on his nominal domains in this district, and that he was afterwards imprisoned for refusal to defray arrears. About 1805 the Gurkhas claimed Bútwal as part of the country conquered from him, and sent officials to collect the revenue. On his release from imprisonment the Rája was inveigled to Kathmándu, where he was murdered on the ground of alleged intrigues with the British. His family surrendered Bútwal to the direct management of the Company, and retired to enjoy their pension (*mál-kána*) in peace at Gorakhpur. Meanwhile, by the beginning of 1806, the Nepálese had annexed two-thirds of the disputed country. The provisional Governor-General, Sir George Barlow, who was then at Allahabad, sent them a letter demanding the evacuation of Bútwal, but offering to let them keep Shúrj. This they answered by an offer to engage for the Bútwal revenue on

¹ *Political and Military Transactions in India, 1813-23*, by H. T. Prinsep, Bengal Civil Service. London, 1825. This contemporary work is the best that can be consulted on the subject of the Nepálese war.

the terms of the first settlement. But Sir George was shortly afterwards superseded by Lord Minto, whose attention was engrossed by other matters. The question dropped out of sight, and the Nepálese completed the annexation of Bútwal.

Emboldened by British indifference, they in 1810-11 crossed the Bútwal boundary and seized some villages of parganah Páhi. This led at the beginning of 1812 to a remonstrance from Lord Minto, who, while repeating the offer of Shiúrāj, demanded the instant evacuation of Bútwal. The Gurkhas replied by asserting a distinct right to all they had taken and more. Anxious to do them every justice, Lord Minto appointed a commissioner to investigate their claims. Proceeding to the northern frontier of this district, Major Paris Bradshaw in 1813 submitted a report on the whole dispute. He showed that the Gurkhas had no right to either Bútwal or Shiúrāj, and Lord Minto thereon demanded the evacuation of both. The Nepál court sent a respectful and even affectionate answer, in which, without giving reasons, they said that Major Bradshaw's investigation had led them to a conclusion just the reverse of that formed by the British Government.

How Lord Minto would have met this reply it is vain to speculate. But at the end of 1813 he was succeeded by Lord Moira, who early in the following year peremptorily ordered the Gurkhas to quit both Bútwal and Shiúrāj. The Magistrate of Gorakhpur was at the same time directed to march the Gorakhpur contingent into the disputed tract if the order were not obeyed in 25 days. The Nepálese, however, remained where they were, and the Magistrate (Sir Roger Martin) handed the dispute over to the military officer commanding. Three companies occupied Shiúrāj and Bútwal without the slightest opposition. The Magistrate established police-stations at Chitwa, Basauria, and Samra in Bútwal, with subordinate outposts in Shiúrāj (April, 1814).

Before, however, the troops had rearrived at Gorakhpur, the Nepálese surrounded and attacked the three stations in Bútwal. Eighteen policemen were killed, and the chief officer at Chitwa was, after his surrender, murdered in cold blood (May). The Magistrate ordered the fugitive remnant to retire on Búnsi; meanwhile one of the Shiúrāj outposts was attacked and four more policemen slain (June). War was now of course inevitable, but its declaration was for several reasons postponed till the 1st November, 1814.

The larger operations of the two campaigns that followed were conducted on the Panjáb, Duáb, and Bihár portions of the Nepál frontier. But of the four columns engaged in

A commissioner is appointed to examine their claims, 1810-11

The Company resumes possession of the submontane country.

Slaughter of its officials and declaration of war, 1814

The campaigns.

the first campaign, one under General J S. Wood was directed to make Gorakhpur its base of operations. Starting hence on the 15th of November, it was to penetrate through Bútwal into Palpa. The column consisted of about 4,000 infantry, including the 17th Regiment of British foot, and was strengthened by 11 guns of different calibre.

It was late in November before General Wood left Gorakhpur. Through Action at Bútwal, January, 1816 Bináyakpur or Tilpur, and Bútwal, he marched without opposition. But the town of Bútwal itself lies at the foot of the hills, in the mouth of a pass, and across this pass the Nepálese Colonel, ¹ Vazír Singh, had built a strong stockade. To reconnoitre and carry this work General Wood left his Taráí camp on the 3rd of January. A Brahman servant of the Bútwal family, still living at Gorakhpur, offered his services as guide, and conducted the force up the banks of the Ghunghí. The last seven miles of the road lay through thick sál forest, but the General had been led to expect an open space in the immediate neighbourhood of the stockade. He was still in the wood with his advanced guard when the road brought them suddenly in front of their goal, now not more than fifty yards distant. The Nepálese opened a smart fire, and, before General Wood had completed a hurried reconnaissance, wounded two officers. But the main body, including the British regiment, soon arrived, a party that had sallied from the stockade was driven up the hills; and in pursuing them upwards three companies of the 17th succeeded also in outflanking the enemy's work. The enemy scrambled away up the hillside behind the stockade. But General Wood, thinking the fortification would be untenable unless the hill also were carried, forbore to press his advantage, and sounded a retreat. Flushed with the prospect of a certain and easy victory, his troops were grievously disappointed. They had lost 24 comrades to no purpose. The fatuous strategy of their leader can only be excused on the ground that he had been hurried and worried by a difficult morning's march.

The bravery displayed by the enemy, and exaggerated rumours of Imbecility of General their strength, led him to imagine his own force inadequate for an advance. Parties of irregular cavalry were added to his force; but instead of attempting to penetrate the hills, he confined his operations to the defensive. Throwing up works at Lotan in Basti, he placed there a garrison to defend the main route from Gorakhpur. He himself moved with his main body to repel an incursion into Nichlaval.

¹ The Nepálese had early adopted English titles for their military officers. But these titles implied greater commands in their army than in the English. There were but one general and some three or four colonels on the whole of their army list. A captain commanded a battalion, and a *laftan* or lieutenant a company.

His vacillating policy rendered such incursions an almost daily occurrence. January, February, and even March, saw villages in the north of this district plundered and burnt. Though reinforced by further infantry and artillery, he still deemed himself too weak to act offensively. He burnt by way of retaliation several Gurkha villages, and marched whithersoever he heard the foe were advancing. He still, however, believed and represented the Nepálese force to be much greater than his own. And it was not till April, when directed to verify his belief by actual contact with the enemy, that he again appeared before Bítwal. On the 17th of that month he bombarded the place for several hours without result. He then laid waste the Nepálese possessions in the plain and returned to cantonments at Gorakhpur. In the middle of May the victories of General Ochterlony put an end to the first campaign, leaving Dehra Dún and Kánnan in the hands of the English.

But the demands of the Company were not yet satisfied. In March the Nepálese General Amar Singh had been consulted as to the advisability of ceding also the Gorakhpur and Sáran Táris, and had counselled his chief against it. In May the English had demanded the whole of the Tarai, whether in Gorakhpur, Sáran, or elsewhere. The Nepálese were, however, unready to surrender a tract in which most of their principal courtiers had been granted fiefs; and the Governor-General deemed preparations for a fresh campaign advisable. It was proposed to reinforce the Gorakhpur column, and place it under the command of Colonel Nicholls for renewed operations against Bítwal and Pálpa. In the second campaign, however, the Gorakhpur column took no part. Negotiations lingered on till the end of October. The British demand had by that time been reduced to the Tarai country between the Sarju and Gandak, and any other parts already held by our forces. Compensation to the extent of two lákhs of rupees was at the same time offered to disappointed Nepálese grantees. These terms were accepted, and a treaty signed at Sigauli on the 28th November.

But this treaty was, so far as the Gurkhas were concerned, a mere feint. Ratification under their great seal was promised in fifteen days, but never came, and it was soon ascertained that the Nepálese intended to continue the war. A formal intimation to that effect met the British army on its way to the border in February, 1816. Sir David Ochterlony this time penetrated into Nepál through Bihár, completing the campaign by the beginning of the following month. The Nepálese ratified the treaty of Sigauli on the 4th March, and the whole of the lowlands between Sarju and Gandak, *except Bítwal Khás*,¹ passed into the hands of the British.

¹ i. e. Bítwal, excluding Bináyakpur and Tilpur.

But as a politic act of conciliation, the Governor-General decided to surrender to the conquered Nepálese as much of the Taráí as might not be required to form a straight and even frontier. The boundary was surveyed and marked out in the same year. It ran in a fairly direct line parallel to the trend of the hills, but, except just north of Páhi and Shnúpur, did not approach their foot.

Between the close of the Nepálese war in 1816 and the outbreak of the Mutiny some forty-one years afterwards, the history of the district is marked by no important events, except the settlements and famines already described.

The rebellion of 1857 was ushered in by disturbances towards the close of May. Some of the more turbulent landholders, including those of Pama

Rebellion of 1857-58 on the Ghágia, burst out into acts of robbery and violence. On the 5th June, the headquarters of the

17th N I., which supplied a detachment to Gorakhpur, mutinied at Azamgarh, and on the 7th July the convicts in the Gorakhpur jail made a desperate but unsuccessful effort to escape. On the 8th the infantry detachment attempted to seize the Government treasure, but were checked by Mr. Wynyard, the Judge, with some troopers of the 12th Irregular Cavalry. On the 10th, six European officers who had escaped from Faizábad were murdered in Nagar of Basti, and about the same time a detachment of the 17th N I plundered the opium treasury at Basti itself. Towards the close of July the landholders of the northern and western parganahs proclaimed our rule at an end, and the criminal classes reaped a rich harvest of plunder. Six Nepálese regiments were now marched to Gorakhpur by Colonel Wroughton, and the remnant of the 17th N. I. was disarmed (1st August). But disorder still spread through the district, and in what is now Basti a number of the tahsílís were plundered. Mutineers from Sigauli attempted to plunder also the opium treasury at Salempur, but were repulsed by the guard. It is not very clear why the civil officers felt themselves forced to abandon their district on the 13th August. Sir Charles Wingfield thinks it "sufficient to say that they declined to remain with less than four regiments," while Colonel Wroughton declined to leave more than two. But there had as yet been no outbreak at Gorakhpur itself, and that post could hardly be deemed untenable. On the 13th, however,

Europeans evacuate the district, August 1857. Europeans and Nepálese left together, the Joint Magistrate, Mr Bird, alone remaining. The care of the

district had been entrusted to a committee of five Rájas—Satási, Gopálpur, Majhauri, Tamkúhi, and Bánsi, and Mr. Bird hoped to supervise their labours.

The retreating Europeans and Nepálese were followed from Gorakhpur by a body of insurgents under Muhammad Hasan, who was however repulsed with loss (18th July). On his return to Gorakhpur two days later he was

welcomed by the jail guard, whose charges had been released, and by the Rájá of Satási, who had turned rebel. Mr. Bird fled into the forest, and, notwithstanding the reward of Rs 5,000 set on his head, reached Motihárá in safety. The committee of Rájás of course dissolved itself. By the treachery of Satási and non-attendance of Májhauli, its numbers were by this time reduced to three. The Rájás of Barhúpar, Nagar, Chillúpar, and other chiefs, followed the example of Satási, openly siding with the rebels.

The insurgent army camped near Gorakhpur, setting fire to most of the houses in the civil station and cantonments. But, considering himself secure in

Muhammad Hasan established a rebel government his new authority, Muhammad Hasan endeavoured as far as possible to prevent destruction of property. Large sums of money were extorted by violence from the merchants and bankers of the city. And in the words of Sir C. Wingfield, who was appointed Commissioner just after the rebellion, "the strong preyed everywhere on the weak."

In a very short time however, the reign of Muhammad Hasan came to an end. The Nepélese forces advanced under Sir Jang Bahádúr from the north, and the British force under Colonel Rowcroft from the south. The former

The English re-occupied Gorakhpur on the 11th January, 1858,¹ after slight skirmishes at Pipra on the Gandak, and Pipraich. The latter defeated the rebels under Harkishan Singh at Mairwa. The insurgents were driven through Gorakhpur city across the Rápti, and Muhammad Hasan fled with such speed that he the same day crossed the Ghágra at Tunda. British authority was re-established, and many disloyal landholders were punished by death or the confiscation of their estates.

Thus in 1858 the Satási Ráj fell after an existence of 500 years. The Barhúpar title and estates² were forfeited, and it was some years before the Rájá was pardoned and allowed to return to the district. Part of the Padrauna talúka shared the same fate, and the family having lost large sums in litigation with the Rájá of Bettia, were only saved from utter ruin by the industry and ability

of Isri Partáb Ráo of Padrauna, father of the present Ráo.³ The Rájá of Isri Partáb Ráo of Padrauna Gopálpur had remained faithful, but his estates were so burdened by debt that it was absolutely necessary to sell the greater portion. The Rájá's daughter-in-law, who purchased part of them, is generally known as the Ráni of Gopálpur. The Chillúpar Ráj came to an end, the Raja being

¹ Sir Charles Wingfield simply says the 6th, without mentioning the month or year, but the date has been taken from Colonel Rowcroft's own report. ² Such as they were, but extravagance and litigation had left very little to be forfeited.

³ The family regained their prosperity by the purchase for a small sum of the Jangal Padrauna grant, held before by Mr Sym. "The income derived from this rich tract," writes Mr Lumsden, "has enabled Isri Partab to pay off his debts and recover a portion of the talúka" (*Sulhua Jobna Report*, para. 4).

hanged, and a small pension of about Rs. 30 paid to his widow. The Muslim Rájá of Sháhpur in Dhuríápár met with the same fate. Part of his property was bestowed on the Gopálpur Rájá, and may be said to have saved the latter from ruin. The Rájá of Majhauri was so deeply indebted that, but for the timely intervention of Government, a few years must have seen him ruined. But his creditors were paid off by the State, and his lands placed under the Court of Wards, by which they are still managed.

The Rájá of Anola remained almost undisturbed by the rebellion; while the Tamkúhi chief, who had prudently abstained from putting himself prominently forward on either side, preserved, and has since greatly increased his possessions. The Rájá of Nichiaval, last representative of the Bútwal family, joined the mutineers, thereby forfeiting the stipend Government had since 1845 allowed him in compensation for his talúkadári rights in Tilpur. A year or two later Nepál was rewarded for its assistance by large territorial concessions in the north of the district. The evil effects of the rebellion have now passed away and the revenue of the settlement since effected with ease.

The large income and area of the district, as it then stood, in 1865 caused its division into two charges by the separation of Basti, 1865. Even thus shorn, Gorakhpur is much larger than the average district, and further reduction of its area has been long discussed.

Looking back to the beginning of the century and of British rule, no one could deny that the strong arm and just intentions of our Government have despite defects of administration, developed the resources and multiplied the wealth of a land which native misgovernment had prostrated and ruined.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

GORAKHPUR DISTRICT.

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AMWA Khás or Proper, a collection of scattered villages in tappa Rámpur Dháb of parganah Sidhua-Johna, stands near the Champaran frontier, 68 miles by road from Gorakhpur. The Great Gundak, on whose bank it formerly stood, now flows some miles to the east. But the alluvial tract between Amwa and the river is still subject to occasional flooding.

Its population, 6,150 in 1872, is Amwa's only claim to notice. But except in numbers, that population is nowise remarkable. It consists chiefly of agriculturists belonging to low Hindu castes. The villages or hamlets which compose Amwa contain no private buildings of any importance, and no public buildings at all. So insignificant, indeed, is the place that in 1870 the Sanitary Commissioner¹ was unable to find it. And he very rightly came to the conclusion that, except in the form of scattered villages, no such town could exist.

ANOLA or Sangrámpur, a compact village in tappa Haveli of the parganah to which it gives its name, stands on a cart-track branching from the Gorakhpur-Bolghát road, 13 miles south-south-west of Gorakhpur. It had in 1872 a population of 2,735 persons, chiefly husbandmen and Hindús.

The village stands on a slight eminence, and, being surrounded by thick masses of trees, presents at a short distance a rather picturesque appearance. Not far north of it lie some large patches of forest, which are preserved for the sake of the sport which they afford to the local rája. The strong bramble hedges that fence in the fields around the village show that deer, antelope, and other four-footed foes of cultivation are still numerous. The only public institution is an elementary school. The rája of Anola, whose family history has been elsewhere² told, inhabits a large brick house in the village; and a good many old brick wells may be found in the neighbourhood. But the prevailing material of construction is mud. A house-tax was formerly levied under Act XX of 1856, but this has now been abolished. The name of the village is sometimes written as if it were derived from *ánula* or *aonla*, the tree elsewhere known as emblic myrobalans. But between the place and the plant there seems to be no real connection. Anola is still spelt Anaula, and was once spelt Anhaulta.

ANOLA, a parganah of the Bánsgráon tahsíl, is bounded on the south-east and north-east by parganah Bhanúpár, on the north by Bhanúpár and parganah Maghar, on the south-west by the Basti district, and on its irregular southern frontier by parganah Dhanúpár. The north-eastern boundary with Bhanúpár is formed by the Amár lagoon and Ám river. The Kuána affords an

¹See his report for that year, p. 38, para. 119.

²Above, pp. 401, 436.

occasional frontier with Basti, and the Tarona, which rises in the parganah, with Dhurīāpāi Anola is divided into three tappas, Haveli, Mahsin, and Bankata. Containing 401 of the revenue divisions known as villages (*mauza*), it had in 1878¹ an area of 71,303 acres and a land revenue of Rs 43,721.

According to the census of 1872, parganah Anola contained 325 inhabited sites, of which 217 had less than 200 inhabitants, 90 between 200 and 500, 12 between 500 and 1,000; 2 between 1,000 and 2,000, 3 between 2,000 and 3,000, and 1 (Bansgāon) between 3,000 and 5,000. The population numbered 70,116 souls (32,683 females), giving 294 to the square mile. Classified according to religion there were 66,294 Hindus, of whom 30,916 were females; and 3,822 Musalmāns (1,070 females). Distributing the Hindu population among the four great classes, the census shows 9,818 Brahmins (4,565 females); 4,735 Rājputs (2,232 females), and 2,014 Baniyas (924 females), whilst the great mass of the population is included in the "other castes," which show a total of 49,727 souls (23,195 females). The principal Brāhman sub-division found in this parganah is the Kanaujiya (9,818). The chief Rājput clans are the Sarnet (2,414), Sakarwal, Bays, and Chauhān. The Baniyas belong to the following subdivisions: Kandu (425), Agarwal, Agrahari, Baranwār, Unai, and Kasaundhan. The most numerous among the other castes are the Bind, Tel, Koeri, Ahir, Lohār, Hujām, Chamai, Dhobi, Kahār, Satwār, Gadariya, Kurmi, Bhar, Mallāh, Nunya, Kayath, Kalwār, Sonār, Kamangar, Kahār, Dom, Barhai, Bhīt, Pasi, Thathera, Māh, Bānsphoi, Bāri, Atith, Khatik, Khākrob, Kisan, Halwāi, Bharbhunja, and Beldar. The Musalmāns are distributed amongst Shaikhs (3,317), Sayyids (10), Mughals (6), and Pathāns (444), or left unspecified.

The parganah is a well-wooded and well-cultivated plain, whose only prominences are the slight undulations adjoining the low basin of the Āmī. A memorial of ancient woodland survives in tappa Bankata, whose name means the "forest-clearing," and at the assessment of 1839-40 there was still a large area of forest. But this has dwindled down till limited to the game-preserve, less than one square mile in extent, north of Anola.² The bulk of the parganah is cultivated and, thanks to the freshness of its cultivation, fertile. Of the total area 55,390 acres are recorded as either tilled or arable.³ The extension of cultivation under British rule has allowed the land-revenue to increase nearly fourfold.

¹ Government Circular No. 701, dated 15th July, 1878.

² See article on that village.

³ Mr Lumsden's settlement report, which gives the same total area as shown above.

The soils are loam (*dorus*) and sand (*balua*). There is no natural clay soil (*mattiyár*) although the manured lands around village homesteads sometimes pass by that name¹ Water for irrigation is obtained from many ponds and the pools of many streams Eighty-seven per cent of the total area is watered. But the instability of the sub-soil, and the distance of water from the surface, render wells expensive. Of the two harvests, the largest and most remunerative is the spring Its principal crops are barley, wheat, and pulses, but gram, peas, tobacco, and opium are extensively raised.

Anola can boast no other noteworthy products. The only considerable manufacture, that of coarse cloth, is not peculiar to the
 Economical features parganah. Weekly markets are held at five towns or villages, of which the most important for trade purposes is Bhainsa Mathu in Mahsín. The official capital is Búnsgóon, the historic capital Anola The marts at which the parganah sells its crops are, however, rather outside it than of it It is connected by road or river with many places, such as Gorakhpur or Barhaj. Two unmetalled highways traverse the centre, two cart-tracks the east of the parganah The Ámi and the Kuana are navigable for at least two-thirds of the year.

The parganah was first cleared and colonized by the dependents of the
 History Sarnet Rájputs The traditional leader of the colony was Randhír Singh, ancestor of the present rája of Anola. At what exact period he lived it is now impossible to say. But at the end of the sixteenth century we find Anola a parganah of the Gorakhpur division (*sarlár*) and Oudh province (*síba*), with a State rental of Rs 5,028² Part of Oudh it remained until ceded to the Company and included in its present district (1801). The land-taxes since imposed on it have been at the first assessment Rs 11,698; at the second, Rs. 10,648, at the third, Rs 9,542; at the fourth, Rs. 12,368; and at the fifth, Rs. 30,673. The sum last named had before the expiry of the fifth settlement risen to Rs. 43,200, and the demand of the next or current assessment has been shown above³

BAIKUNTHPUR,⁴ a village in tappa Kachuár of parganah Salempur Majhauri, stands on the banks of the Little Gandak river, about 40 miles southwest of Gorakhpur. It in 1872 had 869 inhabitants. The village is held by a family of Bisen Rájputs, an offshoot of the Majhauri house It is remarkable as the site of the most important fair in the district, held by the Panháu Ji of Paikauri (*q. v*) on the fifth of the bright half of Aghan.⁵ The fair has been established for the last 52

¹ For a brief description of all these soils see above, p 285
Akhar's Institutes

² 2,01,120 *dáms*, see

³ For some account of all these settlements see above, pp 379-65.

⁴ This article has been kindly contributed by Mr Crooke

⁵ November-December

years. On its principal day a dramatic performance, representing the Dhanuk Jug, or contest for the hand of Sita, daughter of Janaka, king of Mithila, is given. The successful sutor, Rámchandra, breaks the bow of Siva on a large masonry platform amidst the acclamations of the assembled spectators. The fair is attended by about 30,000 people, while it lasts, a large market is established; and as there is no good trade-centre in the neighbourhood, the surrounding villagers flock hither to lay in their annual supplies of cloth, vessels, &c. The sales are very large.

BAIRAUNA Khás or Proper, a village in tappa Bairauna or Baironán of parganah Salempur Majhauh, contains the ruins of an ancient fort attributed to the Bhars¹. The distance by unmetalled road from Gorakhpur is about 37 miles. The population in 1872 was 738 only.

BÁNSGAON, or "the village of bamboos," is the capital of the tahsíl so named. It stands on a cart-track in tappa Mahsin of parganah Anola, 19 miles south of Gorakhpur. The population amounted in 1872 to 3,069 souls.

The town or village really consists of 10 hamlets, whereof the principal are Sháhpur Kabra or Bánsgaón, Barában, Dunkhar, and Majhgawán. On the slight eminence crowned by Barában, "the great forest," stand close together the munsif's court and the tahsíl. Between them and Dunkhár, which contains the first-class police-station, lies the excise store-house. Beyond the police-station, in Sháhpur Kabra, rises the great mass of the village houses, which are mostly poor buildings of mud. The only public institutions not hitherto mentioned are the imperial post-office, a Government school, a hostel (*dharmshála*) built in 1871 by general subscription, two Hindu temples and one Muslim mosque. As might be expected, however, in a mere cluster of agricultural hamlets there is no building of any special interest.

In Barában are some masonry structures and the greatest appearance of comfort, but as a whole the place looks like most Indian villages—poor, squalid, and untidy. Where, however, a short distance lends enchantment to the view, Barában nestling amongst its fine groves of mango trees looks well enough.

The land around the town is held by a great number of proprietors, some of whose holdings are barely sufficient to support existence. Owing probably to the nearness of Gorakhpur, into which the villagers carry their grain for sale, there is little local trade. But a market is held every Friday, and a fair on the ninth of the bright half of Kuár (September-October). On this latter occasion, writes Mr. Crooke, all the Sarnet Rájputs go to worship Devi at an old *asthán* or shrine. Cutting their bodies in seven places,

¹ For some account of the manner in which the Biscus expelled the Bhars see articles on *Majhauh* and *Salempur*.

they offer up the blood to the goddess. They also sacrifice a male buffalo, and carry round a young pig, which they kill by knocking it against the ground. The ceremony is in memory of their conquest of the Chauháns and occupation of Bánsgháon.

BÁNSGHÁON, an agricultural village in tappa Rámpur Ragalia of pargana Sidhua Jobna, lies 64 miles by road east of Gorakhpur. Its only claim to notice is its population, which amounted in 1872 to 3,340.

Bánsgháon has an elementary (*hallabandi*) school. About a dozen years ago one of its landholders started an indigo factory which has long ceased working. The village is said to have been founded by Bhuínhárs from the south, and still contain many Bhuínhár inhabitants.

BÁNSGHÁON, a tahsíl with head-quarters at the Bánsgháon first mentioned, is bounded on its irregular north-eastern frontier by the Rípti, which severs it from tahsils Deoria, Háta, and Gorakhpur; on the north, again, by the Gorakhpur or Head-quarters tahsíl, on the west by the Basti district; and on the south south-west by the Ghágra, which divides it from the Azamgarh district. Tahsíl Bánsgháon contains the parganahs of Anola, Dhuriápár, and Chillúpár, with all except the two northern tappas of pargana Bhanápár. It had in 1878 a total area of 394,648 acres, or over 616 square miles, and a total land-revenue of Rs. 2,30,279. Its population in 1872 was 345,401, or 563 persons to the square mile. But a detailed account of the tahsíl will be found in the articles on its four parganahs.

BARHAT, in tappa Raipur of pargana Salempur Mubauli, is the principal mart of the Gorakhpur district. It stands on the junction of several unmetalled roads and a cart-track, 41 miles south-east of Gorakhpur. Tradition mentions that the Ghágra and Rípti used once to meet nearly four miles west of the town. But the tendency of the confluence has ever been to follow eastwards the current of the two rivers. In 1873 they mingled their waters just opposite Gaura, less than two miles west of Barhat, and Barhat now stands on the Rapti, above its union with the Ghágra. The town had in 1872 a population of 4,970 persons, chiefly Bráhmans, Kálváís, Malláhs, and Ahíís.

"Barhat," writes Mr. Crooke, "is certainly the most thriving and about the dirtiest town in Gorakhpur. But besides its commercial importance, it has not a single feature of interest. From the Rípti it presents the appearance of a mass of squalid houses interspersed with the spires of a few Hindu temples. The river bank is covered with immense piles of wood, part for exportation, part for boat-building, which is an active trade, and the greater part to feed the furnaces of the numerous sugar factories. The only buildings even moder-

ately respectable are a brand new masonry police-station (first class) and a Government (*huluchandi*) school. At right angles to the river is one long street, which passes by a bridge over the foul Rukha watercourse—the ‘cloaca maxima’ of Barhuj. This road was once metalled, but is now out of repair. As it approaches the river it loses itself in a maze of filthy lanes which wind on to the police-station and the ghāts. The rest of the town consists of crooked irregular streets crammed with merchandise of all sorts.

“The school has about 60 boys on its rolls and an average attendance of about 10. All the pupils are from the poorer classes. None of the merchants’ sons attend. One of the leading *mahajans* remarked lately to the writer that they did not send their sons to school because they did not want Government service which was the sole end of education. They prefer to let their sons ‘prawl about the shops and pick up the *mahājani* alphabet from the clerks. One of the principal trades of Barhuj is sugar-refining. It is carried on, according to the usual system, by boiling down the lumps of raw sugar (*bheh*) in an immense cildron (*bacha*), skimming and filtering the syrup, and then coagulating it in earthen pots, finally dissolving the treacle from the saccharine particles by the moisture from a layer of river grass (*snér*). The process is rather rude and there is little regard to cleanliness. The sugar produced is of the coarse brown variety known as Chinese.¹ Barhuj is the depôt for all the sugar produced in parganahs Sidhna-Jobna, Salempur Majhauhi, and Sháh-pihinpur. Dr Pluek ten years ago (1870) reckoned the number of factories at 10.² A visitor who sees the town only in its squahd every-day state would be surprised to watch on a market day the enormous string of carts which crowd into the place and render traffic in the narrow lanes almost impossible. Cloth and vessels are largely imported and sold for local use or distribution to the smaller district marts. Since the license-tax was introduced a new industry has been started, that of preparing a second set of ledgers for the inspection of the assessing officer. The most enterprising merchants are a colony of Márwaris, and some Kalwárs, Buváís, and Irákis. Some of the Márwáris do a good trade in running boats and cargoes from the danger of the snags and rapids of the Rápti and Ghágra. The influence of the Barhuj trading classes in the neighbouring parts of the district is very large. They scatter advances through the villages for sugar and grain, and there are few threshing-floors or sugar-mills in the vicinity where one of their emissaries is not on guard during the harvest season. It must be admitted that the Barhuj dealers have rather an equivocal reputation. Judiciously managed banjaras are a regular trade.

¹ *Supra*, p. 413, note. ² See above p. 413, note. ‘*See above p. 413, note.*’

"In Barhaj sanitation and local improvements are at a very low level. As the trustee of the rája of Majhauí, the owner of the place, Government has no funds to spare for conservancy or local works. The most pressing work is to clear a road straight down to the Rápti landings and improve the town drainage. At present the refuse of the sugar refineries, added to the usual abominations of a native town, supply a bouquet of disgusting odours which Cologne could not rival."

The above description requires but little supplement. The Hindu temples therein mentioned are four or five modern structures dedicated to Mahádeo or Siva. There is at least one good-looking modern mosque; and to the list of public institutions must be added the imperial post-office. A few masonry houses are occupied by leading merchants. Numerous but ill-kept wells tap water at a distance of 25 feet from the surface. Many of the sugar factories are really considerable buildings, enclosing extensive courtyards. The manufactured sugar is shipped in large quantities for Calcutta, but is not the only great export of Barhaj. The town is an important depôt for the down-country distribution of grain. It in 1870 contained no less than 31 *golas* or granaries, courtyards surrounded with covered racks for the storage of the laden sacks. Amongst minor exports must be mentioned wood, oilseeds, and hides, amongst the imports iron, cloth, and salt. But something on this subject will be found in the account of trade and manufactures for the district generally.¹

The principal business quarters are Farchatta, Namakhatta or the salt-market, Dalhatta or the pulse-market, and Naya or New Bázár. At the east of the town is an extensive quarter of Malláhs or boatmen. Six hundred resident members of that caste earn their living by loading and unloading vessels with that grain. But at Gorakhpur and Dháni, higher up the Rápti, the numbers are only 250 and 100 respectively.² The Rakba or Bhágar water-course joins the Rapti, and its mouth forms a convenient dock for small shipping. On the Rápti itself may be seen a little forest of masts.

Markets are held every Tuesday and Wednesday, and on the full moon of October-November (Kárttik) Barhaj is enlivened by a fair. Near the town stand the villages of Gaura and Paina, where many of its merchants have villas. Though practically suburbs of Barhaj, these places will be described in separate articles. If their population be added to that of Barhaj, the result will be a total of 15,783 inhabitants.

Legend derives the name of Barhaj from one Barahan or Barha-jí, a
 History Bráhman hermit who turned Musalmán. His supposed
 tomb is still an object of veneration. Later still lived

¹ *Supra* pp 411-21.

² Reports furnished by tahsildars to Mr. Alexander.

one Kunwar Dhir Sūhi, who built here a castle. This stronghold is said to have been stormed and destroyed by Musalmans not long before the foundation of the modern town; but its ruins may still be seen. The founders of the existing Barhaj were the ancestors of the Mājhauli rāja, and its age is computed at about 110 years. Its rise to commercial prominence had been rapid. In 1870 Dr Planck was informed that the first sugar factory had been started but 40 years before.

BARHALGANJ, a small town in tappa Haveli of pargana Chhllúpār, stands on the crossing of the metalled Azamgarh and another unmetalled road, 36 miles south south-east of Gorakhpur. The former highway crosses the Ghāgra just south of the town. Barhalganj was in 1872 inhabited by 4,449 persons.

It was formerly deemed to include four *muhallas* or quarters. The first, Lālganj, was called after the Lāl Sāhib, brother of the rebellious Bisen rāja of Narharpur. The second was Kasba Barhal or Barhalganj proper. The third, Chhllúpār, which perhaps gave its name to the pargana, took that name from the fact that it lay across (*pār*) a small stream styled the Chhllū. In the fourth, Gola or the granary, a grain-market was formerly held. But the separate existence of the three quarters last named has been almost forgotten, and the terms Lālganj and Barhalganj may be considered nearly synonymous.

The town consists chiefly of a street of masonry shops lining the sides of the Azamgarh road. It has a fine metalled market-place flanked by stone drains. There is a famous temple sacred to Shiva as lord of Jalesar (*Jalesar-Nāth Mahādeo*). Another *thākurdwāra*, known as the Charanpāduka, is under the management of the prior of Paikauli (*g v*). A little distance north of the town, beside the Azamgarh road, the leading merchant Jagmohan Dās has built a third temple. In the town itself is a fine masonry house belonging to the

Public buildings same citizen. Attached to the first-class police-station are a pretty garden and two mounted policemen, who patrol the road just mentioned. Barhalganj has also a pargana school, a hostel (*sarāi*) for travellers, a dispensary, and an imperial post-office. Several fine groves surround the town, and the trimness with which its road and market-

House-tax. place are kept give it an exceptionally neat appearance. The Chankidān Act (XX. of 1856) is in force; and during 1877-78 the house-tax thereby imposed, added to a balance of Rs 71 from the preceding year, gave a total income of Rs 871. The expenditure, which was chiefly on police (Rs 480), conservancy, and public works, amounted to Rs 730. Of the 914 houses 225 were assessed with the tax, the highest being Rs. 3-8-11 per house assessed and Re. 0-2-11 per head of population.

Barhalganj has little trade of its own. But a good deal of traffic passes through it along the metalled road, on its way to or from the Ghágra shipping, Azamgarh, or Benares. Retained between calcareous (*lan/ar*) banks, the Ghágra is here unusually narrow. On the full moon of Kárttik (October-November) and the ninth of the bright half of Chait (March-April) large multitudes flock hither to bathe in the stream.

Until the rebellion of 1857 the market belonged to the raja of Narharpur, a village about one mile east of the town. On the History. confiscation of his property it was found that the dues brought in about Rs. 2,400 yearly. But Mr Collector Young, under whose direct management the estate was placed, remitted the collections and imposed the house-tax already mentioned. The removal of what was virtually a transit duty gave a great impetus to the prosperity of the town, but Barhalganj is still behind Dohari, the Azamgarh mart on the opposite bank of the Ghágra. Outside the town lie some lands known as Árázi Barhalganj, which when confiscated were bestowed on the rája of Gopálpur in reward for his mutiny services. He both mortgaged and sold them, an inconsistency which has led to long lawsuits not yet ended. Riots and disputes between the rival claimants have lately compelled the Collector to take this property also under direct management.

BARHI,¹ the site of a police-station and district post-office, stands on the left bank of the Rápti, in tappa Rydháni of parganah South Haveli, 13 miles south-east of Gorakhpur. The population amounted in 1872 to 1,058 souls. The road from Gorakhpur to Barhi crosses the line of drainage from the Rámgarh and adjoining lakes, and is cut away every rainy season. It is not now kept under repair. The surrounding country is greatly exposed to inundation from the Rápti, and the soil is so sandy as to render the construction of buildings very difficult. It is proposed to transfer the third-class police-station to the adjoining village of Dihghat, which occupies a more elevated site. The first establishment of this station was due to the host of highwaymen which once infested the road. A short distance east of Barhi, in the villages of Tongri, Upadaulia, and Rydháni khís, are the remains of a great city and fortress coeval with the Sahankot of Rudarpur, and said to be the home of the Maurya dynasty.²

BELAHARIA, or Bela Haraiya, the site of a dispensary and post-office, lies in tappa Lehra of parganah North Haveli, on the road from Nichlaval to

¹ This and the five succeeding articles are chiefly from the pen of Mr Crooke, of whose notes some advantage was taken also in the last ² *I.e.*, the dynasty of Chandragupta (Sendrakottos) and Asoka

Karmauni-ghát, about 40 miles north north-west of Gorakhpur. It lies on the forest grant¹ of Mr J. H. Bridgman, and an excellent house is occupied by his resident agent, Mr. W. Palmor. Hand by stands Sáhibganj bázár, an important mart for country produce. Bela Haraiya had in 1872 a population of 1,730 inhabitants.

BELGHÁT, a large agricultural village of the tappa so called in parganah Dhurípár, stands on the junction of an unmetalled road and a cart-track, about 26 miles south south-west of Gorakhpur. The population amounted in 1872 to 1,513 persons. The village contains a first-class police-station and district post-office. It is the head-quarters of Bábu Rámavatár Singh, a Kausik Rájput of the Gopálpur family, who has a considerable estate in the neighbourhood. During the rains the place is difficult of approach from Gorakhpur, owing to the necessity of crossing the Kuána river. There is nothing of any interest in Belghát. Its name implies that the Sarju or Ghágra once flowed past it, and a lato chango of course has again brought the river within some two miles of the village.

BELÍPÁR, a police outpost on the metalled Azamgarh road, stands about 14 miles south of Gorakhpur, in tappa Kaswánsi of parganah Bhanápár. It occupies the high ground overlooking the Amár lagoon. The embankment known as the "Tackor bandh," which connects Belípár with Kaurírám on the other side of the marsh, begins a short distance south of the outpost. The population of the village is 679 only.

BHÁGALPUR, a market village in tappa Balha of parganah Salempur-Majhau, crowns the left bank of the Ghágra, 52 miles south-east of Gorakhpur. It had in 1872 a population of 1,540 inhabitants. The place was evidently the site of a very ancient city. Apparently the ruins at Khairágarh, which are now on the Azamgarh bank of the river, were once conterminous with Bhágalpur, and have been separated from it by a change in the course of the Ghágra. The ancient buildings on the Gorakhpur side have almost all disappeared, and only the ancient pillar described by Buchanan² remains.

"Bhágalpur," writes that worthy author, "is said to be a corruption of Bhargiwápur,³ and it is said to have been the residence of the family of Bráhmans which gave birth to Parasuráma, the incarnation of Vishnu * * * Immediately below Bhágalpur the Dehwa (Ghágra) has laid bare some masses of brick rubbish, and this may possibly be part of the family abode, the remainder of which has been swept away by the river, but the quantity of bricks is trifling, and they are usually considered by the natives as having belonged to a mud fort built above by Sudrisht Naráyan, a Kumár or younger brother of the Bhojpur family who made some conquests in this part of the country. Near this fort, in a garden, is a stone pillar, which is a mere cylinder with a small flat cap, and totally

¹ *Supra*, pp 286-87

² *Eastern India*, II, 364-66, see also Cunningham's

Archaeological Survey Reports, I, 85-86

³ *I.e.* the town of Bhargiwa Sarwáras

destitute of elegance. There are no traces of buildings round it, and a considerable portion is probably sunk in the ground. It has contained a long inscription in an ancient character, which the Pandits cannot entirely read, many of the letters being of obsolete forms. The inscription is besides very much defaced, partly by the action of time, and partly by some bigot having attempted to cut through the pillar just in the middle of the inscription. The zeal of this bigot was cooled before he cut half through the pillar, and if he wrought with a sword, as is usually alleged, he must have had considerable patience to cut so far. It is however commonly believed that he desisted from terror, blood having sprung from the stone when he made a gash in it with one blow of the sword. Some say that this zealous person was a Muhammadan, others give the honour to a Yogi. This latter opinion has probably arisen from some persons having carved above the inscription, in modern characters, the words 'Rāj Yog,' 1007, but this, I am told, has no connection with a person of the order of Yogis, but implies accession to the Government, 1007. Neither the name of the person succeeding nor the era is mentioned, and the character being very different from the other part of the inscription, had even these circumstances been known, they would have thrown no light on the antiquity of the pillar. Many persons call it the staff (*lāth*) or club (*gada*) of Parasurāma, but others say that it belonged to Bhīm, the anointed son of Pandu, and others allege that it was erected by Bhagadatta, of whom I made frequent mention in the account of Rangpur."

During the last rains, 1879, the remains of an ancient masonry passage under the river are said to have been discovered.¹ The head-quarters of a subdivision of the Opium Department, Bhāgalpur has a good opium bungalow with weighing sheds and other offices. Its bathing fair on the full moon of Kārttik (October-November) is attended by some 6,000 people.

BHAUÁPÁR, a parganah of the Bānsgāon and Head-quarters tahsils, is bounded on its convex north-eastern frontier by the meandering Rāpti, which divides it from parganahs Silhat and Haveli, on its concave south-western frontier by parganahs Maghar, Anola, and Dhuriápár, on its short eastern termination by Silhat; and on its short western termination by Maghar. A large portion of the boundary with Maghar and Anola is supplied by the Ámi river and the Amár lagoon. Bhauápár is divided into seven *tappas*. Of these the two northern, Ret and Haveli, belong to the head-quarters tahsíl. The five southern, Kuswānsi, Pachási, Gurhmí, Kota, and Gagaha, are a part of tahsíl Bānsgāon. The parganah contains 432 of the revenue divisions known as villages (*mauza*). It had in 1878 an area of 91,200 acres and a land revenue of Rs 58,477.²

	According to the census of 1872 Bhauápár contained 280 inhabited sites,
Population.	of which 151 had less than 200 inhabitants, 87 between 200 and 500, 29 between 500 and 1,000; 10 between 1,000 and 2,000; and 2 between 2,000 and 3,000.

¹ Granted however its existence, this passage must not be deemed an anticipation of Brnnel's Thames-tunnelling feat. The passage did not run under the river, but the river has run over the passage. General Cunningham mentions a tradition that the Ghāgra once flowed three miles north of Bhāgalpur. ² 49,610 acres and Rs 32,307 belong to the Bānsgāon tahsíl, 41,520 acres and Rs 26,170 to the Head-quarters.

The population numbered 82,526 souls (39,000 females), giving 1,153 to the square mile. Classified according to religion, there were 77,452 Hindús, of whom 36,660 were females, and 5,074 Musalmáns (2,340 females). Distributing the Hindu population among the four great classes, the census shews 13,065 Bráhmans (7,228 females), 5,296 Rajputs (2,479 females), and 3,560 Baniyas, (1,706 females); whilst the great mass of the population is included in the "other castes" of the census returns, which show a total of 12,444 souls (5,761 females). The principal Bráhman sub-division found in this parganah is the Kanauiya (12,867). The chief Rájput clans are the Ponwái (1,292), Chandel, Sainet, Sakarwál, Bais, Kauśik, Solankhi, and Chauhan. The Baniyas belong to the Káundu (1,460), Agarwál, Agarhari, Baranwár, Unai, and Kasaundhan sub-divisions. The most numerous among the "other castes" are the Bind, Dosádh, Gound,¹ Teli, Koeri, Ahír, Lohár, Hajjám, Chamár, Dhobi, Kahái, Satwár, Gadariya, Kurmi, Bhar, Malláh, Numya, Káyath, Musahar, Kalwár, Rájbhār, Souúr, Kamáugar, Kahír, Dom, Barhai, Barai, Bhát, Pási, Thatheri, Máhi, Bánsphor, Banúgi, Bári, Atíth, Kísán, Halwái, Kadeia, Bhaibhunjā, and Beldár. The Musalmáns are Shaikhs (4,034), Sayyids (27), Patháns (426), and unspecified.

The parganah is a long irregular strip of country with a maximum
 Physical and agri-
 cultural features expanse of about 30 by 7 miles. The flatness of its surface is broken only by slight undulations whose ridges are often shaded by fine mango groves attributed to the Banjáras. The soil is fairly productive; and of the 9,867 acres returned as its total area at settlement 66,290 were either cultivated or culturable. The soils are loam (*doras*) and sand (*balua*). What is called clay (*mattíár*) is only found to a very limited extent in lowlying situations. The crops chiefly grown for the autumn harvest are *bhadain* or *bhadu* rice² and maize, for the spring harvest the usual cereals, the usual pulses, and indigo. Until a few years ago at all events no sugarcane was raised. Bhauápár is well drained by the Ráphi and Ámi, which meet at the junction of tappas Kuswánsi and Gurlhmi. The interfluvial tract including tappas Ret, Haveli, and Kuswánsi, is much exposed to inundation not only from the rivers themselves, but from the Nawar and Nandaur lagoons. During the monsoon this part of the parganah is a continuous sheet of water, spanned between Belipár and Kaurnrámi police outposts by the magnificent embankment known as the Tucker Bandh.³ When the floods subside they leave a rich alluvial deposit; the beds of the smaller lagoons are sown with a winter crop, and the Ámi shrinks into a narrow stream winding through fertile corn lands. The south of the parganah is as a rule higher and sandier,

¹ *Sic* in the Census report. Perhaps Gond is intended.
 p. 307.

² *Supra* p. 322

³ *Supra*

while the spring crops are generally better than further north. Of the total cultivated area 61 per cent. is irrigated, chiefly from lagoons, artificial ponds, and former beds (*dohar*) of streams. But as water is very near the surface, temporary unbricked wells are easily dug.

The leading families are the Sarnet Rājputs of Pāndepār, Balwán, and
 Landholding fami- Kota, the Palwār Rājputs of Gagaha, the Tīwārī Bráh-
 lies mans of Saigaura, and the Pānde Bráhmans of Balwán. The Náiks or Banjāras of Chauriya in tappa Gurhmī deal largely in cattle, and lend money and grain in the neighbourhood. The Satási family¹ has settlements in Gajpūr and Bhauápār villages, and at the latter place are the ruins of a large castle on the highland overlooking the Ráptī. It was above² mentioned how in 1769, when a famine had killed the cattle, the tigers fell upon the inhabitants of Bhanápār. In the time of Buchanan (1835) the same beasts were still credited with slaying yearly some seven or eight people and 250 cattle of the neighbourhood. But the parganah has now been so long without tigers that it has almost forgotten their existence.

The chief commercial mart is Kalesar in tappa Ret, near the bank of the
 Ráptī, and adjoining the metalled road from Gorakhpur to
 Basti. This lately established emporium is an important
 depôt for the produce of the fertile parganah Maghar. Piprauli in the same tappa, south of Kalesar, is a thriving market, noted chiefly for the country cloth which is imported for sale from Gorakhpur, parganah Maghar, and the neighbouring villages. The minor *bázárs* are Saraiya, Siwái, Gajpur, and Dannrpār. The parganah is thoroughly traversed by the metalled Basti and Azamgarh roads and their unmetalled feeders, while an additional trade-route is provided by the navigable Ráptī.

The only remains of archæological interest are the Satási stronghold at
 Bhauápār and numerous monnds or other traces of old
 Antiquities and History forts and villages attributed as usual to the Thárus. The *Institutes of Akbar* (1596) return Bhawápāra as a parganah of the Gorakhpur division and Oudh province, with a State rental of Rs. 3,897 (1,55,900 dáms). How greatly cultivation has since then extended is shown by the revenues imposed at modern British settlements. These were, at the first, Rs. 15,430; at the second, Rs. 14,721, at the third, Rs. 14,750; at the fourth, Rs. 17,253; and at the fifth, Rs. 40,904. The demand of the next or current assessment has been shown above.

BINKAYAKPUR, the most northern parganah of the district and the Mahá-rájganj tahsíl, is bounded on the north north-east and west north-west by

Nepál, the boundary on the latter quarter being supplied by the Ghúngghi river, on its irregular south south-western frontier by parganah Haveli, and on the south-east by the Jharri river, which severs it from parganah Tilpur. To distinguish it from Bináyakpur of Basti, the parganah is sometimes called Bináyakpur East. It is divided into three *tappas*, Mirchwaí, Nagwán, and Sirsia; and contains 79 of the revenue divisions known as villages (*mauza*)¹ Bináyakpur had in 1878 an area of 93,116 acres and a land-revenue of Rs. 17,111.

According to the census of 1872 it contained 77 inhabited sites, of which 55 had less than 200 inhabitants; 18 between 200 and 500, 2 between 500 and 1,000, and 2 between 1,000 and 2,000. The population numbered 21,722 souls (10,409 females), giving 150 to the square mile. Classified according to religion, there were 20,028 Hindús, of whom 9,600 were females; and 1,694 Musalmáns (809 females). Distributing the Hindu population among the four great classes, the census shows 544 Bráhmans (222 females); 255 Rájputs (111 females); and 474 Baniyás (217 females); whilst the great mass of the population is included in the "other castes," which show a total of 18,755 souls (9,050 females). The principal Bráhman sub-division found in this parganah is the Kanaujiya (539). The chief Rájput clan is the Bais (127). The Baniyás belong to the Agarwál, Kándu, Agarawál, and Kasaundhan sub-divisions. The most numerous among the other castes are the Ahír (3,389), Hajjám (1,525), Chamár (2,177), and Kurmi (1,832). The following castes comprise less than one thousand members each: Dosádh, Telí, Koerí, Lohár, Dhobí, Kahár, Gadariya, Kurmi, Bhar, Malláh, Nuniya, Káyath, Musahar, Kalwár, Sonár, Kahár, Barhai, Barai, Bhát, Pási, Thathera, Binsphor, Bairági, Bári, Atíth, Khatík, Khákrob, Kísán, Halwái, Kumár, Kori, and Baheliya. The Musalmáns are Shaikhs (1,366), Sayyids (16), Mughals (5), Patháns (243), and unspecified.

As a part or outskirt of the Sub-Himálayan Taráí, Bináyakpur is both wild and swampy. From the base of the lower Himálaya, some 15 miles distant, a series of rapid and roughly parallel streams flow down across its northern border. Excluding the Ghúngghi and Jharri, already mentioned as mere boundaries, we find the west of the parganah traversed by the Ghágar, Danda, and Ainjar, tributaries of the former, the centre by the Rohin and its affluents, the Nidhi, Dhundi, Bhaghela, and Manauwa. The course of all these streams lies almost due southwards. The Ghúngghi and Rohin, which rise in the hills themselves, are as usual

¹ This estimate includes forest grants

distinguished from other rivers by their high banks of accumulated alluvial matter. These banks slope rapidly down to the level of the surrounding country, the beds of the rivers being often, probably, raised above that level

Of the total area about 38,300 acres are or were jungle grants;¹ about 23,200 are reserved Government forest. But before 1872 some 26,720 acres of the jungle grants had been brought under cultivation; and when the term of the last grant expires, in 1906, tillage will have still further extended. Including the area just mentioned, the total cultivation amounts to about 39,910 acres²

But how small a fraction of the total area this represents may be seen by referring to the first paragraph. The pargana consists chiefly indeed of marsh and forest; and of these the eastern tappa Nagwán is wholly composed. Here are numerous morasses growing long reeds, the resort of the tiger and wild buffalo, here probably may be found the origin of that malaria which makes Bináyakpur East twice as feverish as its western namesake, although not so unhealthy as its eastern neighbour, Tilpur. But in the remaining tappas reclamation has of late years proceeded rapidly. Along the banks of the Ghúngli tillage has now reached the Nepál frontier. Along, however, a considerable part of that frontier, the pargana is a dreary land of grass dotted near streams with a few trees. Hither at the end of the rainy season large flocks are brought for pasture. But as they return southwards, the drovers find pasture gradually give way to rice-fields and sál forest to mango-groves. The owners of villages are chiefly Brahmans, Rájputs, and Mongol-faced Thárus; the peasantry are mostly of the caste last named, Kuimís and Ahírs. In their system of cultivation advantage is taken of the many streams, which are dammed and diverted through artificial channels (*kula*), to water the fields. The principal crops are for the autumn harvest late (*jarhan*) rice; for the spring harvest cereals and pepper. But the people assert that, owing to the "coldness" left in the soil by the rains, little of a spring harvest is realized.

Its crops and timber are the pargana's only important products. But at its own little villages, such as Paisia and Sirsia, there is even in these little trade Dháni, Nichlaval, and other marts of neighbouring parganas are also the marts of Bináyakpur. Of officially-recognized roads the pargana is entirely destitute

In the fourteenth century, Bináyakpur and Tilpur were colonized by the first rája of Bútwal, now a town of Nepál. This chief is said to have been a Chauhán Rájput, but if the tradition of his

¹ *Supra*, pp 286-88
See Wynne's *Settlement Report*,

² Or 13,190 acres, excluding the cultivation of jungle grants.

migration from Chittaur is to be trusted, was more likely to have been a Gahlot. His descendants intermarried with the Thāris and other hill-tribes; and at some date unknown a cadet of the family obtained Tilpur as a separate fief. Though the independence of the Tilpur rulers was never recognized, the separation between the two tracts continued. In the *Ain-i-Akbari* (1596) they are entered as separate parganahs of the Gorakhpur division (*sarkār*) and Ondli province (*sūba*), Bināyākpur being credited with a State rental of Rs. 15,000 (6,00,000 *dāms*). The parganah was then, however, very much larger than now. It included, as it now does not, the eponymous village of Binayākpur. When the tract was transferred from Ondli to the East India Company (1801), the rāja of Būtāl was granted a money allowance in lieu of his claims on the *ibād-kāra*.¹ But not many years afterwards the Nepālese ejected him from his hill domain of Pālpā, and in virtue of this conquest claimed and seized Bināyākpur also. Their presumption was ultimately punished in the Nepālese war, and Bināyākpur once more became British territory.

But in the course of the campaigns the population had been greatly strengthened by the influx of refugees from Būtāl and the Tarāi, and within the next twenty years Captain Stoneham was employed to bring this parganah and the neighbouring North Haveli into better cultivation. Lands were parcelled out, embankments were built, and channels for draining the marshes were dug. Thus began a work which has been tirelessly continued by the unassisted efforts of the people themselves.

After the rebellion of 1857-58, the friendly services of the Nepālese were rewarded with a grant of territory which, extending to the northern frontier of Haveli, severed Binayākpur into two portions east and west. On the formation of Basti (1865) the latter was included in that district. The first British assessment of the parganah took place in 1813; and the demands, then and thence imposed, have been as follow.—1813, Rs. 529; 1839, Rs. 688; and 1864, Rs. 7,505.

BIRAICHA, a village in the E. side of parganah Haveli, stands near the right bank of the Little Gandak River, 34 m. N. of Gorakhpur. The population amounted in 1872 to 15,370; and Biraicha is remarkable only as the site of a third-class railway station and district post office.

BISHANPUR or BISHANPUR is a village in the N. side of parganah Haveli, on the right bank of the Little Gandak River, 34 m. N. of Gorakhpur. The population in 1872 was 15,370. It is the site of a third-class railway station and district post office. It is the headquarters of the Bishanpur taluk, which is included in the Gorakhpur district. It is the headquarters of the Bishanpur taluk, which is included in the Gorakhpur district.

CAPTAINGANJ, or Kaptárganj, a fairly thriving market village in tappa Parwarpár of parganah South Haveli, stands on the junction of two unmetalled roads, 28 miles east-north-east of Gorakhpur. The population amounted in 1872 to 3,647 souls. The village, writes Mr Crooke,¹ was after the mutiny confiscated for the treason of its former owners, and the market has since remained in the hands of Government. A metalled road and masonry drains have been constructed. Hard by on the east flows the Little Gandak; and the place has a considerable trade in sugar and country produce, which is sent down that river to Patna and Dánapur. Captainganj or Captain's market is the 2nd stage on the road from Gorakhpur to Padrauna. It has a good encamping-ground and an elementary school.

CHAUMUKHA, a police out-post on the crossing of the unmetalled Gorakhpur-Lotan and Captainganj Kaimaúghát roads, lies in tappa Bhari of parganah North Haveli, 25 miles north of Gorakhpur. East of it rises a dense, but somewhat stunted *sál* forest. The population amounted in 1872 to 933 only, and the place is only noticeable as a halting-place on the junction of two important highways. It derives its name from a well with a tall *four-faced* platform, said to have been built by a former district officer as a traveller's refuge from the numerous wild elephants which then haunted the neighbourhood.

CHAURA, or Chaura Chauni, a village in tappa Keútali of parganah South Haveli, stands on the unmetalled Gorakhpur and Deoria road, 16 miles south-east of the former place. It was in 1872 inhabited by 132 persons only. But Chaura has a third-class police station, a district post-office, a small hostel (*sarái*) for travellers, a cattle pound, and an elementary school. It occupies some high ground overlooking a great depression which is flooded in the rains. When in early winter the water subsides, fever is prevalent. The village contains so few grain-dealers' shops that supplies must be brought a considerable distance.

CHILLÚPÁR, the smallest parganah of the district and the Bansgáon tahsíl, is bounded on the north-east by the Rápti, which severs it from parganahs Salempur and Silhat, on the west north-west by parganahs Bhauápár and Dhuriápár, and on the south by the Ghágra, which divides it from the Azamgarh district. It is divided into five *toppas*, Majhauha, Semra, Haveli, Kasba, and Sikandarpur, and amongst these are distributed 210 of the revenue divisions known as villages (*mauza*). Parganah Chillúpár had in 1878 an area of 70,636 acres and a land-revenue of Rs 42,070.

According to the census of 1872 it contained 163 inhabited sites, of which

Population.	88 had less than 200 inhabitants, 50 between 200 and 500, 19 between 500 and 1,000; 5 between 1,000 and
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¹ From whose notes this and the two following articles are taken.

2,000, and one (Barhalganj) between 3,000 and 5,000. The population numbered 48,919 souls (22,342 females), giving 203 to the square mile. Classified according to religion there were 45,923 Hindús, of whom 20,963 were females, and 2,996 Musalmáns (1,379 females). Distributing the Hindu population among the four great classes, the census shows 8,025 Bráhmans (3,602 females), 3,510 Rájputs (1,629 females), and 1,516 Baniyás (731 females); whilst the great mass of the population is included in the "other castes," which show a total of 32,872 souls (15,001 females). The principal Bráhman sub-division found in this parganah is the Kananiya (7,931). The chief Rájput clans are the Ponwari (323), Chandel, Bans, and Kausik. The Baniyás belong to the following sub-divisions: Káindu (726), Agarwál, Agarwalí, Baraswár, Unu, and Kasundhan. The most numerous among the other castes are the Bind, Dosádh, Gomud,¹ Telí, Koeri, Ahír, Lohár, Hajám, Chamár, Dhobi, Kahár, Satwár, Gaduiya, Kurmi, Bhar, Mallah, Nuniya, Káyath, Musahar, Káidwán, Sonar, Kunángar, Káhar, Dom, Barhai, Barayi, Bhít, Pási, Thathera, Mahi, Binsphor, Burági, Buri, Atáth, Khatik, Kisán, Halwán, Kadoia, Bhaibhumi, Beldar, Kumúr, and Kori. The Musalmáns are Shaikhs (2,559), Sayyids (56), Patháns (137), and unspecified.

The plain of Chhillipin forms the point of the wedge between Rápti and Ghágra. Through it, after furnishing for some distance the boundary with Dhunápur, the Taraina runs on to join the former river. The chief geographical feature is the wealth of large lagoons, which filling in the rainy season become almost dry before the end of the hot. Of such reservoirs the greatest is the Bhowi,² through which the Taraina flows. From them and artificial ponds the fields obtain most of their water. Except in the west of tappa Haveli, wells are devoted almost solely to garden crops. But an additional source of fertilizing moisture is found in the Taraina, which as it becomes stagnant is dammed for irrigation. A little over 40 per cent of the cultivated area is watered. The parganah is perhaps the most highly cultivated in the district. No less than 45,331 acres were at settlement (1861) returned as tilled or sutable. But arable waste is rare, and no traces of forest are left. The soils are loam (*doras*) and sand (*balua*), clay being unknown. The sand along the bank of the Ghágra is extremely light and poor.

As the water recedes towards the centres of the lagoons, their edges are sown with rice. This and indigo are the principal crops of the scanty autumn harvest. The spring harvest, which is by far the most important, consists mostly of wheat, barley, garden-crops, and the pulses *masúr*, gram, and *mhar*. A

¹ See article on parganah *Bhauápur*, "Population," note.

² *Supra* p. 304.

little sugarcane is grown. Though said to be of comparatively recent introduction, manure is highly prized. The soil is no longer so fresh as in other parts of Gorakhpur, and requires restoratives.

Its agricultural raw produce is Chillúpár's only noteworthy product.

Economical features. When not sold at Barhalganj, Semra, or some other local mart, this can be exported to other districts by the Rápti. But one metalled and one unmetalled road connect the parganah also with Gorakhpur, Barhaj and Gola, in the district itself.

The earliest traditional masters of the parganah were as usual the Bhars.

History It is said that they were expelled about the middle of the fourteenth century by Dhur Chand Kausik, first rája of

Dhuriápár. In the end of the sixteenth or beginning of the seventeenth, quarrels amongst his descendants enabled Bernáth Singh Bisen of Semra to seizemost of Chillúpár, and to assume from that tract the title of rája¹. From the time of this annexation Chillúpár probably dates its existence as a separate pargana. It is entered in the *Institutes* of Akbar (1596) as a separate *mahál* of the Gorakhpur division and Oudh province, with a State rental of Rs 7,232 (2,89,302 *dáms*). The same authority mentions that at Chillúpár village is a brick fort. On its transfer from Oudh to the Company the parganah was included in its present district. The demands assessed on the parganah at successive British settlements have been at the first, Rs 12,283; at the second, Rs. 12,145; at the third, Rs 14,204; at the fourth, Rs 14,543, and at the fifth, Rs 31,257. The present demand of the next or current settlement has been shown above.

DEORIA, the head-quarters of the tahsil so named, is a town of tappa Deoria, in the north of parganah Salempur. Through it passes an unmetalled road from Gorakhpur, 33 miles distant on the north-west. The population of 1872 was 1,069. But this estimate includes as usual the inhabitants of several separate villages which together form the nominal town.

Deoria has a tahsili, a third-class police-station, a munsif's court, an imperial post-office, and an excise godown. Proposals were once made for removing the office first named to Musela or Salempur. It was formerly located at Mahuadih in Silhat, where the remains of one of the round towers formerly used for the deposit of Government treasure are still visible. Plans for the abolition of the excise godown have been based on the statements that the water of the neighbourhood is unsuitable for the manufacture of liquor, and that the demand for liquor is small.

¹ The rájas of Chillúpár lived at Narharpur, near Barhalganj, and on that account were sometimes styled the Narharpur rájas. Their title became extinct in 1858, when the last rája was convicted of rebellion.

About half a mile from the sandy hillock on which stands the tahsili may be seen the village of Mehra. Here is the market-place of Deoria. The only modern institution which remains to be mentioned is the encamping-ground. Near it in a field lies the grave of a British soldier who died here at the time of the expedition to Paina¹

According to General Cunningham² the name of Deoria is commonly applied to some place which contains a temple or other holy building. Mr. Crooke notes that in the village of Bharauli, about a mile north of the town, and on a mound beside the Kurna watercourse, are an old statue of Shiva and the remains of what was probably a temple. "In the next village, Bambni, south of the Kurna, there are more extensive ruins. It is said that about ten years ago one Rikhai Tiwari, of the adjoining village of Pinra, dreamt that there were some images in the mounds of Bambni. He proceeded to dig and ultimately found an ancient *lingam* and *argha*³ and a small black stone image about a foot high, now known as the Bhagawati. The moulded black foundations of two old temples are visible. West of these temples is an ancient tank about 40 yards square, and up to the temples there are remains of what was apparently a flight of masonry bathing stairs. North of the Bhagawati temple is a very old *pīpal* tree.

"At the other side of the Kurna, where the Gorakhpur road crosses the water-course, are the remains of some Oudh governor's fort. The moat is still clearly traceable. On the top is a Musalmán tomb called the 'martyr man (*shahid mard*)'. Here the country people make petty offerings, but none can say whom the grave contains."

DEORIA tahsíl will be described in the article on its single parganah Salempur, with which it is co-extensive and identical.

DHANI, an important market in tappa Rigoli of parganah North Haveli, stands on the meeting of two cart-tracks, 33 miles north north-west of Gorakhpur. The market-place really lies in Khánapár,⁴ from which Dháni is a separate village. But it is always known as Dháni bázir. The population amounted in 1872 to 1,913, or including that of Khánapár to 4,886; but this population fluctuates from season to season.

For Dhám stands just west of the Dhamela. During most of the year this stream flows quietly about 30 feet below the level of its banks, which are steep and well defined, and at such seasons the place is crowded with traders.

¹ *Supra*, Mutiny History.

² *Arch. Surv. Reports* I, 65.

³ The lingam is the

phallic emblem of Shiva. The argha is the boat-shaped metal vessel from which libations are poured.

⁴ Not to be confused with the Khanpar in parganah Salempur.

But during the rains the river rises, and at many points overflows its banks. Floods and the violence of the current put a stop to trade and navigation; and the merchants return home to Gorakhpur, Barhaj, or elsewhere. The trade, which is Dhani's chief claim to notice, has been described above¹ Its landlords, chiefly Rajputs and Bráhmans, derive from its market a large income. The streets are rather narrow, and the Dhamela landing might well be improved. The surrounding fields are very fertile, and let at rents which in some cases rise to Rs 12 or 14 per acre. This rate is for Gorakhpur high indeed, and is perhaps demanded because the land produces about the best potatoes in the district. Near the town is a large lagoon which affords good fishing.

DHURIAPAR, the largest parganah of the Bánsghón tahsíl, is bounded on the east by parganahs Chullúpár and Dhuriápár, and on the north by parganah Anola, all of its own tahsíl, on the north-west by the Basti district; and on the south south-west by the shifty Ghágra, which divides it from the district of Azamgarh. The parganah occupies, in fact, the south-western corner of its district. It contains the 24 tappas of Páhi, Tiár, Gur or Gaur, Dándi, Nahuri or Narrai, Kohara, Atháisi, Majuri, Khutriban, Barhaj, Chándpár, Kaimaut or Karmit, Bhabnuli, Sháhpur, Bhadár, Parsi, Usri, Tháthi, Nakuri or Nakani, Chodui or Chorur, Haveli, Bankat, Ratanpur, and Belghát.

Of these all except the last and largest lie north-east of the Kuána river. Dhuriapar is divided also into 1,213 of the revenue divisions known as villages (*mauza*). It had in 1878 an area of 203,099 acres and a land-revenue of Rs. 1,12,181.

In it, according to the census of 1872, were 915 inhabited sites, of which
 Population 666 had less than 200 inhabitants, 232 between 200
 and 500, 36 between 500 and 1,000, 9 between 1,000
 and 2,000, and one between 3,000 and 5,000. The only town containing
 more than 5,000 inhabitants was Madárya or Gola, with a population of 5,147.

The inhabitants numbered 177,692 souls (82,153 females), giving 261 to the square mile. Classified according to religion there were 167,235 Hindús, of whom 77,258 were females, 10,454 Musulmánas (4,895 females), and 3 Christians. Distributing the Hindu population among the four great classes, the census shows 28,101 Bráhmans (13,123 females), 8,969 Rájputs (4,166 females), and 4,321 Banyás (1,976 females), whilst the great mass of the population is included in the "other castes," which show a total of 125,814 souls (57,993 females). The principal Bráhman sub-division found in this parganah is the Kanaujya (27,127). The chief Rajput clans are the Ponwai (316),

¹ Pp. 414-418.

Chandel, Baïs, Kausik, and Chanhin. The Banivás belong to the following subdivisions: Kándu (887), Agarwal, Agarhari, Baranna,¹ Unai, and Kasandhan. The most numerous amongst the other castes are the Bind, Dosádh, Teli, Koeri, Ahir, Lohár, Hapúni, Chamár, Dhobi, Kihár, Satwár, Gadariya, Kurmi, Bhur, Mallah, Nuniya, Kávath, Musahar, Kulwár, Sunár, Kamángar, Kihár, Barhan, Barávi, Bhat, Pasi, Thathera, Máhi, Bánsphor, Bairági, Bári, Atithi, Khatik, Khakrob, Kisán, Hilwán, Kadera, Bharbhunja, Kumbhár, Kori, Bahchya, Gosum, and Janswan. The Musalmáns are Shaikhs (2,250), Sayyids (1,612), Mughls (19), Patháns (811), and unspecified.

The pargana is a rather fertile plain, of whose total area 143,215 acres were in 1865 either culturable or cultivated. Its staple crop is that of the spring harvest. Now, as that crop requires plenty of irrigation, 81 per cent of the cultivated land is watered. The water is drawn from lagoons, small ponds, wells, and streams. The lagoons are never large, but the largest are at Kasoli and Nenni in tappa Chandpár and at Kaipach in tappa Tiar. The two former are silted up. The pargana is first bounded, and afterwards traversed, by two streams flowing south-east towards the Ghágra. Of these the most northerly is the Tirum, for a short distance the frontier with Anola. Running between rivine banks, it is on the close of the rains dammed for irrigation. The other and larger river, the Kuina, is for a few miles the boundary with Basti. Its lower reaches are navigable at all seasons, but in the drier months by light craft only. This Kuina divides Dhurnpár into two rather different portions. The *luchar* or alluvial lowlands of tappa Belghát and the *bángar*,

The lowlands
uplands or remainder of the area. The lowlands clearly owe their origin to the deposits of the Ghágra, which from year to year and place to place still shifts across them. Owing to this fact, and to the great sandiness of their soil, they have never been brought into perfect cultivation. They are covered in places by tall wild grasses, and by picturesque palm-trees, which in ancient days were called the kings of grasses (*tramaraja*). But except tappa Khutahan, this is the only tract in which sugarcane is systematically cultivated. Even here there are no sugar factories. The cane is eaten raw, or its juice is merely boiled down into the coarse treacly syrup known as *gúr*. Throughout the lowlands water lies near the surface, but in the uplands its distance increases to about 18½ feet.

The uplands, writes Mr. Crooke, are "a fairly flat tract consisting generally of *doras* or light loam, well adapted for the cultivation of the *Bhadra* or autumn rice and the usual spring

¹ Probably intended for Baranwar, &c., Banynas of Bulandshahr, where that river has usurped the Kuina's bed.

² And the Ghágra,

cereals In some parts poppy is extensively grown, but the deficiency of large towns does not encourage the cultivation of vegetables, for which the soil is well adapted. As in most of the district there is nothing grand or striking about the scenery A glimpse of the Himálayan snows can occasionally be seen on a clear morning in the cold weather. The horizon is shut in on all sides by splendid mango groves,¹ amidst which red-tiled hamlets nestle, each graced by a lordly pípal or bargad tree or surrounded by clumps of feathery bamboos But the landscape has a quiet grace of its own when seen under an unclouded sky in the winter months At this season the young crops cover the country with one sheet of green, varied only by the yellow flowers of the mustard The sole exception to the general fertility is an *úsar* or saline plain extending over some 2,000 acres at the junction of tappas Gaur, Chándpár, and Kurmaut Traversed and gnawed into ravines by a small watercourse called the Kachámi, this tract is still haunted by herds of blue-bull which damage the neighboring crops.

“The most remarkable fact in connection with the recent history of Dhurípár is the change in the course of the Ghágra, which
 Shifting of the Ghágra occurred about eight years ago Formerly this river met the south-western corner of the parganah at the village of Majdíp. Thence, taking a south-eastern course, it wound round by the villages of Shriúpur Raushanganj and Urdiba, and met the Kuána at the village of Nabon, about 2 miles south-east of the important commercial mart of Gola. But about the year 1871-72 it suddenly changed its bed and burst away due east from Majdíp, through a series of marshes and lowlying land, until it met the Kuána under the present town of Shahpur or Biláon Khurd Thenceforward the Ghágra and Kuána became one stream, and the old bed of the Kuána was considerably widened. The effect of this change has been to sever from the rest of the parganah over a third of tappa Belghát. The tract so severed, which now lies on the Ázamgarh side of the deep stream of the Ghágra, has a maximum length from east to west of about 13 miles, and a maximum breadth from north to south of about 4 At the recent alluvial settlement it became a question whether or not this portion of the parganah should be transferred to Ázamgarh It was finally decided to retain it as part of Gorakhpur for the following reasons —Its transfer would have involved sending the records to Ázamgarh and necessitated a re-adjustment of police and revenue jurisdictions Most of the proprietors, moreover, live in the Gorakhpur district and find it more convenient to do their business there. Up to the present (1880) the Ghágra

¹Mr. Alexander remarks that the groves are not quite so fine as in Anola or Bhauápár.

has year after year changed its course. Its latest tendency is to push once more southwards, and resume its former channel by gradual erosion of the entire intervening country. The soil being a very unstable alluvium, all hope of controlling the movements of the river has been abandoned. The change in its course has caused enormous loss to the proprietors of the villages which have been destroyed, and Government has of course been compelled to make extensive remissions of revenue.

“The pargana contains few objects of antiquarian interest. At Dhuriá-
 Antiquities púr proper, which is said to take its present name¹
 from a somewhat mythical Raja Dhúr Chand, there are the ruins of an enormous fort on the left bank of the Kuána. This, like all similar ruins in this district, is traditionally assigned to a Bhar or Tháru dynasty. All really known is that it was for long occupied as their headquarters by the Kansik Rájputs, who have divided into the two families now residing at Gopálpur and Barhápúr. Barhápúr is marked on the settlement maps as Bhadr or Khás, in tappa Bhindúr, at the extreme north of the pargana. Here is a series of enormous mounds, evidently marking the site of a very extensive city. The place has not yet, it is believed, been properly explored. Some of the mounds may perhaps represent the sites of temples. The writer at a recent visit could find no inscriptions or images in the neighbourhood. It is suggested that the remains are of the early Brahmanical period.

“The chief families in the pargana are the Kansik Rájputs of
 Leading families Gopálpur and Barhápúr. Both have lost most of
 their importance in modern times. The Gopálpur family is now represented by Dullun Harpál Kunwari, nephew's wife of the late Rájá Krishn Kishor Chand, who distinguished himself for loyalty in the mutiny. At the time of that rebellion the Barhápúr rāja was Tej Partab Bahádur Chand, who when accused of treason absconded. After a wandering exile of some 14 years, he was finally allowed to return. His estates and title were confiscated, the former being made over to Jhagru Tiwári, the loyal landholder of Rájgarh in tappa Narri. The present representative of this grantee, who near the end of the rebellion was killed in a skirmish at Chándipur ghát on the Ghúgra, is Rámphal Tiwári. The Barhápúr family now hold but half their original estate. This moiety, which was entered on the revenue-roll in the name of the Ráni, escaped confiscation. The Ráni has

¹ The former name of the pargana, and presumably of the village also, is said to have been Sherpur. But it is altogether unlikely that the Persian word Sher or Lion could have been imported into the district before the present name was crystallized. Dhúr Chand is supposed to have lived in the fourteenth century. The first invasion of the Persian speaking Muslims took place much later. *Supra* pp 434, 439.

adopted as heir her nephew Lálendar Bahádur Chand, commonly called the Lallan Sáhí. The Sikriganj domain is held by a family of Pindáris who were settled here after the great Central India campaign¹ They are now represented by Muhammad Sháh and Muhammad Yár Kháns, who arrogate to themselves the title of Nawáb² They receive the usual seignioralty (*málíkána*) of ten per cent. on the revenue of the domain, which has been subsettled with Birtiyas and other under-proprietors³ Another branch of the Kausik family is settled at Belghát and is now represented by Rámawatár Sáhí, a man of considerable influence in this part of the district. Other leading Kausik families are the Bábus of Málánpár and Jaswantpur in Tappa Bhabnúli, and of Hátá in tappa Majurí. Amongst Bráhmans the chief families are the Shukuls of Mánkor and Kakájkor in tappa Majurí and the Pándes of Sariya Most of the proprietors are Bráhmans and Rájputs. The villages are generally broken up into petty shares The proprietors occupy the best lands as home-farm Rent-rates are low except near Gola, Rs. 2 or 3 per *bígha* being the prevailing rate. Like most of the Gorakhpur proprietors, the people are extremely litigious This evil is increased by the smallness of the shares. Widows' inheritances and alluvial lands are fertile causes of litigation. Crime is rare, and very few serious offences ever occur.

“There is no specially noted shrine in the parganah. Before the change in the course of the river the chief bathing-place was Narhon in tappa Barhaj Now the chief scenes of religious ablution are Bisra ghát, Jhupatiya ghát and Sháhpur. The enormous profits of the grain trade have lately enabled the Gola merchants to erect several Shiválas and other temples Such are those built by Buddha Kalwár and being built by Hanumán Kalwár The latter promises to be, when complete, a very magnificent building. Dulhin Harpál Kunwarí is raising a fine temple at Bisra ghát, a mile west of Gola.

“There are few or no manufactures in the parganah The indigo factory at Beuri, adjoining Gola, formerly the property of Mr. Goutier, is now owned by Messrs Moran and Co of Calcutta. There is a branch concern at Dhurípár proper The parganah contains 21 places where markets are held The chief grain marts are Gola-Gopálpur in tappa Barhaj, formerly on the Kuána, but now on the Ghágra; and Dhakwa Bázár on the Kuána in tappa Bhadár. The former belongs to the Gopálpur, and the latter to the Barhípár family. From both are exported by river large quantities of wheat,

¹ *Supra* p 398² The title is not recognized by Government.³ Gorakhpur-

Basti Settlement Report, I, 46-47.

linseed, and rice. Next to these Mr Lumsden mentions Biláon Khurd. The minor markets for country produce are Uruwa in tappa Kurmaut, Sikriganj in tappa Parsi, Jhalra, Kúnni and Atánagar in tappa Belghát, Dhuriápár proper in tappa Bunkat, and Málmupár in tappa Bhabnauli. Asaunji in tappa Thathi is famous for excellent *qáila* cloth. Dhuriápár is the only parganah in the district which produces the wood of the *babul* acacia. This is extensively exported for making the beds of sugar-mills (*lolhu*).

“There is little or no shooting. A few herds of *nílgaú* and wild-pig frequent the *durána* of the Ghágra. The numerous Sport, small ponds and marshes are in winter a favourite haunt of snipe and the various kinds of wild-duck. The Ghágra produces excellent fish, the chief of which are the *bhakura*, *rohu*, and *parhu*. It abounds with gajals and crocodiles, and on the wide sandbanks immense flocks of wild geese congregate in the cold weather.”

We have already seen that the history of the parganah begins with its colonization by Kausik Rajputs in the fourteenth century. History At the end of the sixteenth it is entered in the *Ain-i-Akbari* as a parganah of the Gorakhpur *sarkár* and Oudh province, with a State rental of Rs 37,912 (15,17,708 *dáms*). But by this time the intestine quarrels between the Dhuriápár and Barhiápár branches of the Kausik tribe had enabled a Bisen to sever and annex Chhillápár (q v). Similar annexations continued until, at the close of the civil war, Dhuriápár had lost 16 out of its 40 tappas. The feud was at length suppressed by the Nawáb of Oudh, probably in the second quarter of the eighteenth century. Dhuriápár and Barhiápár then became, as above mentioned, separate principalities. But the effects of long war and anarchy were still visible for nigh a hundred years afterwards.¹ The parganah was not brought into proper tillage until long after its neighbours Anola and Chhillápár. But cultivation may now be said to have reached its average margin. The progress which has taken place since the fourth British settlement of land revenue (1813) may be shown by the amounts of the demands imposed before and after that assessment. Those demands were—at the first settlement, Rs 44,907, at the second, Rs 41,947; at the third Rs 37,743, at the fourth, Rs 40,358, at the fifth, Rs 88,436, and at the sixth or current (1865) Rs 1,12,391. It will be observed that at the third assessment (1809) the demand was actually less than in the reign of Akbar.

FAKÍR KI KOTHI, or the Hermitage, is the site of a police outpost on the unmetalled road to Hata, 6 miles east of Gorakhpur. The Magistrate-Collector

¹ Mr. Lumsden asserts in his settlement report that the parganah had not altogether recovered even at the time of the last settlement (1835).

is unable to discover in his office any record of the population by the last census.

GAGAHA,¹ a police outpost in tappa Gagaha of parganah Bhanupur, stands on the metalled road from Gorakhpur to Benares, 26 miles from the former. This place, which in 1872 had but 159 inhabitants, is the headquarters of the Palvár Rájputs. Sir Henry Elliot is wrong in fixing the Palvár *Chaurás* in Anola.² It is really in tappa Gagaha. The Palvárs are said to have originally held but 84 *bighas* of land, which increased by conquest to 84 villages. They speak of "*unchás kos-kí bhát*," meaning that kinsmen from 49 *kos* distance attend their weddings and other ceremonies. But the 49 *kos* are thus reckoned.—

				<i>Kos</i>
Azamgarh district	..	{ Kanirva	..	7
		{ Chhotu Gopálpur	..	7
		{ Atraulia	..	7
Faizabad ditto		{ Birhar		14
Gorakhpur ditto		{ Surharpur	..	7
		Gagaha	..	7
		Total	.	<u>49</u>

They also have the phrase "*unchás kos-kí-kumal*," thereby boasting that they can get help from 49 *kos*. They were a most turbulent tribe. In the mutiny they attacked a party of Gurkhas escorting treasure. The story is that the Gurkhas threw a box of rupees among them, and, while they were seizing its contents, flung a shell filled with pepper over them, and then attacked them while they were still in a stupefied state. A number of Palvárs were taken prisoners, of whom all were beheaded with the deadly Nepálese knife (*khukari*), as the people say, "*hko so many goats*." The villages of the defeated party were burnt, and a great part of their land was afterwards confiscated for rebellion. The Palvárs have never held up their heads since. Gagaha has an elementary Government school and a very ancient masonry well. Nodular limestone (*lankar*) is found in its neighbourhood.

GAJPUR, a small town on the right bank of the Rápti, in tappa Rámpur Kota of parganah Bhanupur, lies 18 miles in a direct line south south-east of Gorakhpur.³ It in 1872 had 3,250 inhabitants.

Gajpur once possessed a police out-post, and the Chankidári Act (XX of 1856) is still in force. During 1877-78, the house tax thereby imposed, added to a balance of Rs. 179 from the preceding year, gave a total income of Rs. 587. The expenditure, which was chiefly on police (Rs. 205), conservancy, and public works, amounted to Rs. 343. Of the 590 houses in the village, 149 were assessed with the tax, the incidence being Rs. 2-11-10 per house assessed and Re. 0-2-7 per head of population.

¹ This and the following article have been kindly contributed by Mr. Crooke. Elliot, II, 61.

² Twenty-five miles by road.

³ Beames'

Gajpur has not much trade, and is in fact little better than a halting-place for boats on the Rápti. Nearly opposite the village a bank of nodular limestone runs across the river. This, which is a serious impediment to boats, it has been proposed to remove by mining. The place belongs to the Satáśi domain. Near the river is a ruinous *lot* or castle occupied by the widow of the Lál Sálub, son of the late attainted Rájá of Satáśi. The castle was built by Rám Sálub Kánwar, grand-mother of the Lál Sálub.

GAURA, a western suburb of Barhuj, stands on the unmetalled road between that place and Barhalganj, 39 miles south-east of Gorakhpur. The population amounted in 1872 to 5,182 souls. Musulmán's are rare, but Malláhs and other persons earning their livelihood by traffic on the Rápti are common. The place contains also many Rajputs, Brahmans, Kurmis, Kalwárs or distillers, Súnars or metallurgists, and Lúmas or saltpetre-workers. Though Gaura is a suburb of Barhuj, and though both are parts of parganah Salenpur, the former is situate in a tappa (Káparwar) different from that of the latter.

Gaura has several *chouk* sugar factories, but Barhuj absorbs most of the trade which might otherwise belong to it. The Chankídari Act (XX of 1856) is in force, and during 1877-78 the house-tax thereby imposed, together with a balance of Rs. 236 from the preceding year, gave a total income of Rs. 1,094. The expenditure, which was chiefly on police (Rs. 593), conservancy, and public works, amounted to Rs. 783. Of the 1,063 houses in the town 100 were assessed with the tax, the incidence being Rs. 2-9-7 per house assessed and Re. 0-2-2 per head of population. Except, perhaps, two temples of Śiva, Gaura can boast no noticeable buildings.

Its name is somewhat laughably derived from the Arabic *ga'ura*—the reflection being that of the Mughal Rájá when asked to point out the foundation of the town. But Gaura was probably christened in much the same manner as Gauda or Gouda of Oudh and Gaur of Bengal. Some connection with Gaur Rajputs or Bráhmans may be suspected.

GHATI, a village in the tappa so named of parganah Salenpur, stands at the fork between Khanua and Little Gandak rivers, about 45 miles south-east-by-east of Gorakhpur.

Gola-Gopálpur, or Gopálpur's grain-market, was so called because founded by some former Rájá of the neighbouring Gopálpur.

History

The market still belongs to the family, and the present rája derives from its rents an income of about Rs 5,000 yearly. The prosperity of Gola depends almost altogether on the caprices of the Ghágra. About the time of the great rebellion, when that river reinforced the Knána with its channels, the town could as a grain emporium compete with Barhag. But before 1872 such channels had ceased to flow, and when visited in that year by Mr Alexander, Gola looked poor and squalid enough. The Ghágra has now in its full volume usurped the bed of the Knána, and the town has resumed its place as a great distributor of grain. It can no longer, however, claim to be the rival of Barhag.

GORAKHPUR, a large village in tappa Cháundpúr of parganah Dhuráupár, lies on an unmetalled road about four miles north-west of the place just described. The population amounted in 1872 to 1,213, or including the inhabitants of Old Gopálpur, to 1283. The prevailing caste is the Rájput. Ever since the division of the parganah between its contending Kansik factions,¹ Gopálpur has supplied title and residence to a rája. A fine castle of brick is still occupied by ráni Dullhan Kuarin, widow of the late rája Krishn Kishor. From its walls can be obtained a good view of the surrounding country, which is rather low and liable to inundation. An excellent elementary school is held in a house belonging to the Rám, who takes great interest in education. West of the village rises an extensive mound used as a brick quarry by the villagers. It was apparently a very large fort of the older Kansik colonists.

GORAKHPUR,² the headquarters of the district, lies between north latitude 26°42' and east longitude 83°23, about 335 feet above sea-level and 134 miles from Benares.³ Its population was 45,265 in 1847, 51,529 in 1853, and 50,853 in 1865. The census of 1872 gives its site an area of 727 acres, with an average of 70 persons to the acre. There were in the same year 51,117 inhabitants, of whom 33,986 were Hindús, 16,924 Musalmans, and 207 members of the Christian and other faiths. Distributing the population among the rural and urban classes, the returns show 1,441 landowners, 4,412 cultivators, and 45,261 persons pursuing occupations unconnected with agriculture. The number of houses according to the same returns was 11,538, of which 1,925 were built

¹ See article on parganah *Dhuráupár*, "History."

² This article has been compiled from the accounts of Messrs Alexander and Crooke, a minute, dated 22nd February, 1850, by Mr. E. A. Reade, C.B., Mr. Planck's *Sanitary Reports*, Buchanan's *Eastern India*, the Census Report of 1872, and Thornton's *Gazetteer*.

³ The distance is thus computed: By rail from Benares to Jaunpur, 32 miles, by road from Jaunpur to Gorakhpur, 102 miles, total, 134. Another route is by rail from Benares to Akbarpur of Faizabad, 84 miles, by road from Akbarpur to Gorakhpur, 71 miles, total, 155.

"with skilled labour," *i e*, of masonry, and 9,613 of mud. Of the former dwellings 1,188, and of the latter 6,574, were occupied by Hindús. Taking the male adult population, who numbered 18,815 persons over fifteen years of age, we find the following non-agricultural occupations pursued by more than fifty males—servants, 5,057; labourers 2,038, cultivators and ploughmen, 1,948, weavers, 910, grain-dealers and sellers, 771; land-owners 635, shoe-makers and sellers, 483; greengrocers, 380, cloth-merchants, 364 oil-makers and sellers, 350; carpenters, 292, tailors, 278; washermen, 277; porters, 265; beggars, 261; Government servants, 252; shopkeepers, 208; milkmen, 200, barbers, 199; fruiterers, 159, fishmongers, 155; grain-parchers, 148; gold and silver smiths, 144; water-carriers, 130, pandits, or doctors of Hindu divinity and law, 124; butchers, 112, pack-carriers on ponies or on bullocks, 107, cotton-cleaners, 104; dyers, 101; tobaccoists, 97, betel-leaf-sellers, 95; wood-sellers, 93; toddy-sellers, 87; rope and string makers and sellers, 85; merchants, 84; blacksmiths, 81, blanket-weavers, 80, sweepers, 74, book-sellers, 70, braziers, 67; and brick-layers, 62

Bounded on the south-west on the navigable Rápti, Gorakhpur may be said to be surrounded on every other quarter by lakes. To Site and appearance north-west and north lies the Karmaini and Domingarh Tals; to the east and south-east those of Rámgarh and Narhai. When the rains have swollen such waters, sailing becomes a favourite amusement with the European residents, of whom several possess tiny yachts. Not many miles east of the civil station lie forests which provide the additional pastime of shooting. The town itself seems to have found its origin in a small hamlet or village known as Old Gorakhpur, which was built, under circumstances hereafter mentioned, by a branch of the Sarnet Rájput house of Satási. Old Gorakhpur is now so widely severed from the more southern modern city as hardly to be deemed a part of it at all. As their numbers gradually grew, the settlers founded other hamlets near the first, and the later Muhaminadan invaders built castles around which more villages sprung up. The names of these settlements derived from their founders, from some local deity, or from some circumstances under which they were founded, often give a clue to their ages. Its piecemeal method of accumulation fully accounts for the large area over which Gorakhpur is scattered, as well as for its present appearance. Though containing less than 52,000 inhabitants, the town stretches more than three miles from north to south. Though its component villages have become *muhallas* or quarters of a single municipality, that municipality still seems in most places a collection of villages rather than one continuous town. The different quarters are often severed by market gardens and groves of fruit-trees

and bamboos. For the soil is rich, manure is handy, and water but 12 or 15 feet from the surface. Wells are numerous, but their contents are for drinking purposes not so good as those of wells beside the Ganges.

But, in spite of its straggling character, Gorakhpur may be broadly divided into two portions—a northern with 29 and a southern with 39 quarters. The two are divided, not only by a strip of cultivation, but by a water-course which from a small pond connected with the Rámgarh lagoon finds its way to the Rápti.¹ They are so entirely separate that on leaving one for the other it is at first hard to believe that one has not altogether quitted the town.

The principal quarters of the northern portion are Dilázárpur, Alínagar, and Capringanj. Of these the largest is Alínagar, where live all the wealthier native inhabitants of the city. Its tree-shaded main-street, lined by well-built masonry shops, is the best market-place in Gorakhpur. In the southern part of the town the chief *muhallas* are Basantpura, Míán-bázár, Urdu-bázár, Sálubganj, Gola, and Ghanápur. The main-road of Basantpura is a narrow street winding parallel to the river. It has a few fairly good shops, but its neighbourhood, the south of the city, is a poor one. Míán-bázár lies on the eastern outskirts, and therefore adjoins the civil station. Its site drains towards the Rámgarh jhil, and through it by an artificial cutting flows in flooded seasons the water of the Rápti. Its name is derived from the fact that the late Míán Sálub of the Gorakhpur Imámábáda founded here a fine market-place (*bázár*). Near the market-place is the house still occupied by his successor. Between Míán-bázár and the river lies Urdu-bázár or the Camp-market, the most important and populous quarter in the city. Many of its houses are brick built. Connected with it by a western road is Halseyganj or Halsey's mart, named after an Assistant Magistrate who some years later enriched Cawnpore with the fine market named Collectorganj. This Halseyganj is a small triangular space with a fenced and grass-grown centre. From another but a much earlier official, Routledge Sálub, the Sálubganj market and muhalla takes its name. Mr. Routledge² was first Collector of the district. Sálubganj, which stands just north-east of the jail and river, passes between two great tanks, of which more will be said hereafter. It contains some substantial masonry houses and shops, and is the principal grain mart of the town. Leaving it by a northern road we reach Gola. Gola too means, as usual, a grain market; but its northern portion is a market for vegetables also. Here are sold the potatoes, pineapples,

¹This watercourse has now half a dozen different names. When the Rápti is flooded the water-course may perhaps be said to run from the river to the Rámgarh jhil. ²*Supra* pp 379-80

yams, carrots, and radishes, for which the market-gardens of Gorakhpur are famous. The market-place stands on a raised site, shaded in the centre by trees, but blocked towards its northern end by a small mud-built *imámbára*. It is to the southern part of the city what Alinagar is to the north. North again of Gola lies Ghanipur, a Musalmán quarter, which is also the northernmost quarter of this part of the city. It includes the garden lands on the banks of the dividing water-course already mentioned.

The civil station and cantonments lie east of the southern portion of the town. Neither are large of their class. The European residents of the former are generally limited to the judge, the magistrate-collector and his two covenanted assistants, the civil surgeon, the district engineer, the district superintendent of police and his assistant, the sub-deputy opium agent, the inspector of customs, the inspector of post-offices, and the postmaster. In the latter is located a native infantry regiment with its complement of officers; but a troop of native cavalry has sometimes been detached hither from Kasauli. In 1841 there was, besides these forces, a detail of native artillery.¹ Within the cantonments and north of the military lines stands the military hospital. This has been surrounded with an earthwork embankment, and would be used as a place of refuge in case of disturbances.

Before closing the descriptive part of this notice, it remains to mention some of the principal public buildings. The masonry *sarái* or hostel of Mr. Collector Chester stands in Basantpura, on the rising ground overlooking the stretch of modern alluvium which intervenes between the city and the river. Its high and turreted enclosing wall is entered by a great gateway; the enclosure within is shaded by trees and includes a mosque. Dr. Planck (1870) complains that it is isolated from the rest of the city by mud houses, which block up its approaches until "what might be a great ornament seems lost in a corner." The same cause damages the appearance of the *Imámbára*. An *imámbára*, it should be explained, is a consecrated building where during the Muharram festival Musalmans perform the rites of mourning for the *Imáms* Hasan and Husain. This *imámbára* was built, as above² related, by a holy mendicant named Raushan Ali, assisted by Asaf-ud-daula, Nawáb of Oudh (1775-97). Though imposing, it is therefore not an ancient structure. The adjoining house of its guardian, the *Máin Sáhib*, was mentioned in the penultimate paragraph. The *Khudái* mosque, the principal place of ordinary Muhammadan worship, closes the vista formed

¹ Bengal and Agra Guide for that year, quoted by Thornton.

² P. 400

by the long line of shops in the Urdu bázár. It is a plainly built and rather heavy-looking edifice, raised on a narrow plinth above an open space from which four roadways diverge. The builder was Kázi Khalíl-ur-Rahmán of Maghar, but the building was, as elsewhere¹ told, ordered by prince Muazzim, in whose honour Gorakhpur was for a short time called Muazzimabad.

The jail marks the site of the old fort reared above the Rápti by rája Basant Singh of Satási, after whom the enclosing quarter, Basantpura, is named² This stronghold was afterwards occupied as a cantonment by both the Muhammadan and the British masters of the district. But when the present cantonments were laid out east of the city, it became converted to its present uses. The last remains of the old castle were removed in 1874, during the extension of the jail; and the Rápti has now receded some distance to the west. The site is raised about eight or ten feet above the general level of the town, and the jail itself is built throughout of masonry. It has a double wall entered on the north by a not very imposing gateway, and is aired within by several open spaces grown with grass, flowers, or shrubs. Ventilation has been secured without by removing the surrounding houses, till on the city side there is now a clear precinct of about 40 yards width. The low-land abandoned by the river is cultivated as a jail garden³

The shrine of Gorakhnáth, adjoining the old Gorakhpur quarter, is more remarkable for the strange legends told of the saint in whose honour it was founded⁴ than for any architectural merit. The building is buried in the enormous grove for which its multitude of mango-trees is said to have earned the name of Puchlakhia⁵, and is thus hidden from observation in a manner that somewhat adds to its mystery. Not far from the shrine is the Mansarwar pond,⁶ overlooked by another temple. The priests at St Gorakhnáth's are Earbored Jogis⁷

Mr. Commissioner Reade's dharmshála or hostel stands in the Aládád quarter, on the south of the city. It was built about 1837 for the use of landholders visiting the city, and is now a benevolent trust managed by Government. On the shores of the Domingaish lake and site of the old Domingaish castles⁸ the same officer erected a large house intended as a sanatorium for the European residents of Gorakhpur. Of European houses at Gorakhpur itself, the finest is perhaps that belonging to Mr Bridgman⁹ Other British buildings which deserve special mention are the church, orphanage

¹ P. 443. ² See p. 442. Basant Singh flourished about 1625.

Particulars relating to the jail will be found at pp. 38-79.

Gorakhnáth see p. 436.

³ Further particulars. ⁴ For some account of St. Gorakhnáth see p. 436. ⁵ I.e., the grove of five hundred thousand. Such exaggerations are in naming groves not uncommon. Thus at Farukhabad we find a Naulakha and a Lakhúla.

⁶ *Supra* p. 433.

⁷ *Gazr.*, V. 692.

⁸ *Supra* pp. 433-35.

⁹ *Pp.* 287, 350.

and schools of the Church Missionary Society in the civil station. Three miles east of the city, at a place which bears the very appropriate name of Bisháratpur or Evangelopolis, the society has a branch establishment. In Urdu bázár it has a small masonry schoolhouse.

The courts and offices of the judge, magistrate-collector, and other European officials will be found in the civil station. Gorakhpur has also a tahsíl, a new central police-station (*kotwáli*) in the Turkmáupur quarter, police outposts in several other muhallas, a central dispensary, a district (*zila*) and five municipal schools, and a central post-office. It has been already mentioned that some good native houses and shops may be seen in Alínagar, Urdu bázár, Sáhíbganj, and other quarters of the city. But Gorakhpur is built chiefly of mud; and most of its dwellings have therefore a poor and squalid appearance. Its tiled roofs give it no doubt a neater look than is possessed by the towns of thatch, but this advantage is somewhat neutralized in its northern quarters by the monkeys, the chartered libertines of many an Indian city. According to Buchanan, these animals "in their insatiable curiosity to discover what is below them turn over tile after tile, thus setting whole roofs in disorder."

Sanitation An unfailing characteristic of mud-built cities is the large number of holes and pits from which the earth for buildings has been dug. Dry in summer, in the rainy season charged with stagnant of and unsavoury ditchwater, such excavations have always been the chief eyesore of Gorakhpur. But within the last fifteen years strenuous exertions have been made to reduce their number, and to turn the larger pools into graceful reservoirs. The largest were the Egrets' pond (*Bagládah*) and the Crows' pond (*Kaw-wádah*), between which the Sáhíbganj road passes. The improvement of the former was taken up as a relief-work during the famine of 1873-74, and it has now been converted into a tank with regular sides, surrounded by a municipal garden. The Crows' pond, whose name popular legend prefers to derive from a princess named Kaulávati,¹ was similarly treated during the famine of 1877-78. It is now a magnificent oblong sheet of water. The overflow of these tanks is conducted into the Rápti.

To prevent the flooding formerly so common in the city, natural drainage lines have been widened and deepened. The west of Gorakhpur is now drained into the Crows' pond, the north into the Sonaha tál, the centre, south, and east into the Rámgarh jhíl. But these have not been the only improvements of late years. About 1870 Mr. Collector Young did much for the city in widening its main streets; and there were then no less than 14 public latrines.

¹ See p. 433.

The rapid development during the last seven years of the municipal income has enabled the Municipal Secretary, Mr Crooke, to push forward reforms with his accustomed energy. New roads have been constructed through the purlieus of the Míán-bázár quarter and the slums between Alinagar and Jafra bázár. Funds are now available for clearing a similar passage from Halseyganj to Birdghát on the Rápti, and for removing the unsightly houses between the Crows' and Egrets' tanks. Existing highways have been metalled and flanked by excellent masonry drains. Some police lines have been built opposite the jail, a vegetable market in Halseyganj, a new school on the Domingarh road, and new octroi outposts on various outskirts of the city

From the duties collected at those outposts the municipal income is chiefly derived. The following table shows the expenditure as well as the income for two recent years.—

Receipts			1876-77.	1877-78	Expenditure	1876-77	1877-78
			Rs	Rs		Rs	Rs
Opening balance ...			10,390	10,652	Collection ..	3,024	3,486
OCTROI.	Class I—Food and drink ...	...	19,503	19,270	Head-office ...	341	349
	„ II—Animals for slaughter,	...	758	776	Supervision ..	.	.
	„ III—Fuel, &c ...	...	4,254	4,816	Original works .	8,254	12,415
	„ IV—Building materials ..	...	525	331	Repairs and main- tenance of roads	..	8,366
	„ V—Drugs and spices, &c	...	511	441	Police .	3,836	4,293
	„ VI—Tobacco ...	...	464	787	Education	1,340	1,520
	„ VII—Textile fabrics ...	...	8,004	6,201	Registration of births and deaths	24	
	„ VIII.—Metals ..	..	1,099	881	Lighting ..	2 016	1,845
Total ...			35,118	33,503	Watering roads ..	...	.
Rents ...			480	606	Drainage works	1,750	2,370
Fines .			317	410	Water-supply .	17	
Ponnds ...			1,032	3,683	Charitable grants .	4,472	1,032
Miscellaneous ...					Conservancy .	4,578	6,267
					Miscellaneous	647	331
Total ...			36,947	38,202	Total .	30,297	42,274

In the year last shown the octroi fell at the rate of Re 0-7-11 per head of population. The corporation or municipal committee consist of 18 members, whereof 6 sit *ex officio* and the remainder by election of the rate-payers. In epitomizing the local imports, the municipal registers give also some idea of the local trade. Such imports may be thus shown, again for two years —

Articles	Net imports in				Consumption per head in			
	1874-75		1876-77		1874-75		1876-77	
	Quantity	Value	Quantity	Value	Quantity	Value	Quantity	Value
	Mds	Rs	Mds	Rs	Mds s c	Rs a p	Mds s c	Rs a p
Grain .	2,72,977		2,31,638	...	5 11 8		4 21 15	...
Sugar, refined .	3 847	..	4,164	...	0 2 15		0 3 4	...
Do, unrefined	19,363	.	15,861	...	0 15 0		0 12 5	...
Clarified butter .	2,256	...	2,661	..	0 1 12		0 2 1	..
Other articles of food,	3,14 699	15,457	2,73 924	25,785	6 3 13	0 4 10	5 12 3	0 7 11
Animals for slaugh-	17,553	..	2,014	...	.	.		...
ter								
Oil and oil-seeds	10,742		60,319	...	0 8 4	...	1 5 3	.
Fuel, &c .	1,76,708		2 41,408	...	3 16 13	...	4 27 0	.
Building materials		13,601		37,474		0 4 3	.	0 11 8
Drugs and spices		20,155	...	20 428	..	0 6 3		0 6 4
Tobacco	.	15,447	.	15,454	.	0 4 10	0 4 9	
European cloth	{	5,19,558	}	4,29,849	{	9 12 6	.	8 2 11
Native do	{		}	87,633	{	...	...	1 10 2
Metals ...	..	29,276	.	73,184		0 9 1	.	1 6 8

Grain, fuel, sugar, oilseeds, and cotton are, therefore, the chief articles of trade. The city itself produces little except tobacco and the vegetables above mentioned. Its manufactures are few and unimportant. The only specialities are the carpentry, chiefly palanquins, made in the Raiganj quarter, and the turnery, such as round boxes, made in Raiganj and Ibáta Pánde. In the

account already given of the district trade¹ will be found some scattered references to Gorakhpur. But it is not a commercial city. With the exception of the officials, the troops, and the traders who supply the local demand for necessaries, the population is chiefly agricultural.

The name of the town was probably derived, as already told,² from St. History. Gorakhnāth, whose shrine adjoins old or original Gorakhpur. A quarrel in the Satāsī family induced some of its members to quit the ancestral castle beside the Rūngarh jhīl, and migrate hither in the beginning of the fifteenth century. But legend says that Mansarwar tank in the same neighbourhood was excavated in the tenth century by a king named Mān Sen, who was overthrown by the Domkatār founders of the Domangarh fort.³

It seems certain that the cluster of hamlets which first constituted Gorakhpur lay somewhat north of the present site. There are grounds for believing that the Rāpti then flowed considerably north and east of its modern course, sweeping round through that site and the Rūngarh jhīl. "Evidence of this," writes Mr. Reade, "is constantly furnished by the discovery of drift wood and portions of *dinghis* (boats) in excavating new wells." The first settlers probably found their position defended by the great Haveli forest to east and north, by the Rohm to the west, and by the Rāpti to the south.

In 1567 and 1570, during the reign of Akbar, Gorakhpur was visited for a first and second time by Muslim invaders. They built here a brick fort which is mentioned at the end of the century by Akbar's *Institutes*. But as the position of that fort is unknown, its erection furnishes us with no clue as to the date when the recession of the Rāpti made way for the present city. That recession, however, took place before 1610, when the Muslim garrison was ejected and a fort built on the site of the present jail by rāja Basant Singh of Satāsī. About 1680 the founder of the Khudai mosque, Kāzī Khalil-ur-Rahmān, was appointed governor. He re-expelled the Hindūs, repaired Basant's fort, and threw into it a garrison. Mr. Reade informs us that the citadel of the fort was built by Muazz-ud-dīn Khan, "who first seems to have been able to establish security of life and property in the neighbourhood of the forests." But by Muazz-ud-dīn is probably meant prince Muazzim, afterwards the emperor Bahādur Shāh, who visited Gorakhpur towards the close of the century. For many years the city was in his honour officially styled Muazzimabad.

¹ *Supra* pp. 413-18

² Page 436

³ It should be observed, however, that Mansarovar is the name of a great Tibetan lake with which the mythology of the Hindūs has always been sufficiently familiar. And ponds named after that lake may be found in other places.

Before the middle of the last century the Musalmán garrison had shown a tendency to assert independence of the emperor and his Oudh nawáb. On the part of the latter, therefore, a large army under Alí Kásim visited the city and razed a tower of refuge which the rebels had built on the site of the old Domangarh castle. About the same time Gorakhpur was visited by the Jesuit father Tieffenthaler. He mentions that the Rápti was crossed by a bridge of boats 100 paces in length; and that the circuit of the city was three miles, though the residents reported it as seven. He notices the Khudái and another mosque, which being ruinous in Buchanan's time is probably no more. His plan of the fort shows a square building with a bastion at each corner and two intermediate bastions on each curtain.

In the second year of the next or present century the town and district were ceded by the now independent Oudh nawáb to the British. The first collector pitched his tents near what is now the racquet-court, on the margin of a pond whose edges had been cleared of jungle. Round his camp, to keep off the tigers, was drawn a cordon of elephants. The cantonment was located in the Captanganj quarter, on the site of a house and grounds afterwards called Crommelin's. But in summer both the civil and military officers used to take refuge in the fort, which had been repaired, and was probably cooler. In 1810, when the behaviour of the Nepálese brought the importance of Gorakhpur as a military station into prominence, the Company's troops were removed from Faizabad in the nawáb's territory and posted here. A larger cantonment was necessary, and that now existing on the east of the city was laid out "The natives," writes Buchanan, "will not in general consent to cut any tree that has been planted, and it required a very odious exertion of power to clear so much ground as was sufficient to form a parade and a kind of breathing-hole for the European officers of Government." Meanwhile a civil station of double-storied houses had arisen on the other side of the town. But the civilians were not long in following the soldiers, and thus their present settlement arose. The security afforded by the presence of a large military force, and the abolition of a cess hitherto imposed on the native inhabitants by the rája of Satási, largely increased the number of persons who made the town their home. In 1815, during the first Nepálese campaign, Gorakhpur became the head-quarters of a column under General J. S. Wood. The collector who was his contemporary, Sir Roger Martin, laid out a race-course bisected by the Bhauápár road. But this hippodrome no longer exists.

The growing size of Gorakhpur had not hitherto been accompanied by a growing attention to cleanliness. But in the third decade of the century the city had the good fortune to be ruled by a collector who of all officials in these

provinces has perhaps earned for himself the longest immortality. Mr. R M Bird steadily directed his efforts to clearing and bridging the natural lines of drainage. These efforts did not cease when Mr Bird was promoted to the commissionership, but they were brought to an abrupt close by a Government order transferring to imperial or provincial purposes all the funds (Rs. 26,000) which had been saved for the improvement of the town. About 1835 that town was visited by Buchanan, who describes the buildings as very mean and the streets as "crooked, dirty, and filled with impediments." In this state of relapse Gorakhpur continued until 1850, when Mr Reade describes its sanitary condition as "deplorable." He, however, drew up a minute,¹ laying down the lines of those improvements which have ever since been steadily effected. Some impetus to reform was given by the appointment in 1868 of a municipal committee, and Gorakhpur is now as tidy and well ventilated a place as could be found in the North-Western Provinces.

GORAKHPUR, the Head-quarters, Sadr, or Hazrī tahsīl of the district, has its offices at the place just described. It is a tract of very irregular shape, but its minor excrescences and indentations being disregarded, it may be said to be bounded on the south, east, and east north-east by tahsīl Hāta; on the north-east by tahsīl Mahārājganj, on the west north-west by the Basti district; and on the south south-west by intruding angles of the Bānsgāon tahsīl. The Rāptī forms for some distance the boundary, first with Basti and afterwards with Bānsgāon. The Head-quarters tahsīl includes the two northern tappas of parganah Bhruapār, the whole of the Gorakhpur parganah Maghar², and 10 tappas on that side of parganah Haveli which adjoins the Rāptī. It had in 1878 a total area of 419,819 acres and a total land-revenue of Rs. 2,63,340. Its population in 1872 was 330,875, or 506 persons to the square mile. But a detailed account of the tahsīl will be found in the articles on its three parganahs.

HĀTA, a village in tappa Badaholī, of parganah Shāhjahānpur, stands on the unmetalled Kasia road, 28 miles east of Gorakhpur. Not far west of it flows the Mohan brook. The population amounted in 1872 to 1,033 persons only, but Hāta has since 1872 been the head-quarters of a tahsīl.

It contains, besides the tahsīlī, a first-class police-station, an imperial post-office, a tahsīlī school, and a branch dispensary.

HĀTA, a tahsīl with court and treasury at the place just described, is bounded on the east north-east by the Padrauna tahsīl, the Khannua river forming in places the boundary, on north-by-west by the Mahārājganj tahsīl;

¹ Mr Reade was then a Member of the Board of Revenue. ² It should be remembered that adjoining this parganah Maghar is another in the Basti district.

15,648 Baniyas (7,409 females); whilst the great mass of the population is included in the "other castes," which show a total of 482,284 souls (200,509 females). The principal Bráhmaṇ sub-division found in this pargana is the Kamanjya (32,448). The chief Rajput clans are the Bais (1,521), Ponwár, Chandel, Sunot, Sakaiwal, Kausik, and Chauhan. The Baniyas belong to the Kandu (3,121), Agarwal, Aganahi, Baiawa, ¹ Unai, and Kasaundhan sub-divisions. The most numerous among the other castes are the Bind, Dosádh, Gond,² Teli, Koei, Ahí, Lohá, Hajjám, Chamár, Dhobi, Kahár, Satwái, Gardariya, Kurmi, Bhar, Malláh, Nuniya, Káyath, Musahar, Kalwái, Rájibhar, Sonar, Kamungar, Kahár, Dom, Barhai, Baráyi, Bhát, Pási, Thathera, Máli, Bánsphor, Jogi, Bairígi, Bari, Atith, Khatík, Khákrob, Kisán, Halwái, Kadera, Bharbhunja, Beldár, Komar, Kori, Baholiya, Gosám, and Jaiswár. The Musalmáns are Shaikhs (34,872), Sayyids (948), Mughals (204), Patháns (10,955), and unspecified.

The settlement reports divide Haveli into two portions, the northern containing the six tappas first named, and the southern the twenty-two remaining sub-divisions. North Haveli had in 1865 an area of 358,659 acres, whereof 158,200 were cultivated, 59,807 were cultivable, and 115,511 formed parts of forest grants more or less reduced to cultivation. On the east an unbroken plain of flourishing fields, it towards the centre, as tappa Katahra is reached, becomes worn into undulations by numerous water-courses. In the troughs of such undulations lie considerable stretches of low moist land grown chiefly with late rice (*garhan*). But the cultivation is unmistakably inferior to that of the tract we have just quitted, and is, moreover, subject in places to the ravages of four-footed marauders from the great forest. Between tappas Katahra and Lehra that forest even yet forms an almost impenetrable barrier. It is no purely local feature, but a part of the great wedge of woodland which stretches from Nepál to some 20 miles south east of Gorakhpur city. The rivers along which it grows are the Rohin and the Rohin's affluents, the Jharri or Piyas and the Chillua. The Rohin is the only stream that completely crosses Haveli, and the Jharri is its only important feeder which does not rise within that pargana. About two miles west of the former river the forest ceases and the cultivation of tappas Lehra and Sumákhor begins. This tract consists of a northern or Jangal Burídi and a southern or Rajgat sub-division. The name of the former shows it to have been shorn from the

¹ See article on pargana *Dhuriápár*, "population," note.
Bhaundápar "population" section, note.

² Article on pargana

forest¹; but it is less fertile than the latter, which was brought under cultivation earlier. Passing westward over Mr. Bridgman's great forest grant, we finally reach tappas Rigauli and Sikra, the richest perhaps of Haveli. Watered by many a lagoon and by the pools of many a stream, they receive every rainy season rich alluvial deposits which, in return for no other labour than sowing, yield most luxuriant spring crops. After traversing a corner of the tract, the navigable Dharmela throws itself into the Rápti.

South Haveli had in 1867 an area of 553,639 acres, whereof 225,973 were cultivated and 82,968 cultivable. The proportion of forest grants, which as in North Haveli have been more or less brought under tillage, was 172,891 acres. As in North Haveli, the woodland belt continues to bisect the parganah, and though greatly narrowed and sometimes pierced by modern clearings, still girds with a broad fringe of forest the country north and west of the capital. East and west of this belt the landscape might but for its many mango-groves be called open. On both sides the land is thickly peopled and thickly cultivated, but much of the low western side is subject to inundation from the Rápti and its tributaries. The fine alluvial soil always produces a rich spring crop, but the autumn outturn, especially between Rápti and Rohin, is often endangered by the floods. Though everywhere common, lagoons are on this side of South Haveli commonest². On the eastern side of the forest the land rises into undulating ridges (*dhús*) of sand. Large patches of waste land are commoner than on the west, but the soil is sufficiently fertile to produce large quantities of sugarcane. This part of the parganah is drained by the Túta, Pharend, Mohan, and Majhni, of which the last forms the boundary line with Silhat. In the extreme south the surface is much broken by deep watercourses which convey the drainage of tappa Rajdhani to the Rápti. These and floods have between them caused the abandonment of the road along the bank of that river, from Gorakhpur to Barhi.

The soils of the parganah are as usual divided into loam (*doras*), sand (*balua*), and clay (*matiyár* or *karaia*). But of that last named south Haveli has but little, and this fact fully accounts for its small outturn of winter rice. On the banks of the Ghúngli and Rápti, as well as on the eastern side of North Haveli, is a good deal of the marly soil

¹ Like the name Bankati, so common in these provinces, Jangal Baridi simply means the forest clearing.

² "The principal of these," writes Mr. Crooke, "is Ramgarh, which is connected with a string of smaller marshes, and extends due south nearly as far as the Barhi police-station. In the rains this line of *jhils* becomes one mass of water. A considerable part of their drainage passes into the Rápti by a *nála* (watercourse) under the village of Lahesara, about 4 miles from Gorakhpur. The question of draining the Rámgarh *jhil* has been for some time under consideration. It has been proposed for this purpose to deepen the Lahesara and other *nálas*. There can be little doubt that this would be a most valuable sanitary improvement, and would greatly improve the climate of the city and cantonments."

lakes of Rámgarh, Chullua, and Jamuár, and there is excellent snipe-shooting in the neighbourhood of Gorakhpur. The black partridge is found in the east of the parganah "

What existing tribe can claim the honour of having first peopled parganah Haveli is doubtful. The earliest ruler of whom History. tradition speaks was one Mán Sen, who is variously called a Tharu or a Ráthor. He was overwhelmed about the middle of the tenth century by the Domkatárs or Domwárs, a race of somewhat mixed origin. In the fourteenth century, again, the Domkatárs succumbed to the Sarnets, whilst a chieftain said to have been a Chauhán occupied some small northern part of the parganah. The two principalities thus founded, those of Satási and Bútwal, continued their existence into the present century.

With the appearance of the Muslims, towards the close of the sixteenth, the parganah assumed its present name. Haveli signifies the land surrounding a fort, the fort in this case being that of Gorakhpur¹. In the Institutes of Akbar (1596) Haveli Gorakhpur has a State rental of Rs 14,209 (5,68,385 *dáms*). The smallness of the sum shows how large a part of the parganah must still have been under forest. We know that a hundred years later Prince Muazzim was attracted to Gorakhpur by accounts of the grand sport which the neighbourhood afforded, and the turmoils of following centuries are unlikely to have favoured the increase of cultivation. Much of the woodland south-east of Gorakhpur is said to have sprung up during the devastations of the Banjás in the beginning of the last century.

With the beginning of the present however, when the parganah passed to its present rulers, a marked improvement took place. After the Nepálese war (1816), the Jangal Burídi villages were bestowed for reclamation on refugees who had fled the scene of campaign. Forest grants to other persons still further increased the area under the plough. But the spread of cultivation under British rule is best proved by the steadily rising demands of successive revenue assessments. These demands were at the first settlement (1803) Rs. 55,660, at the second (1806), Rs 59,688, at the third (1809), Rs 70,045; at the fourth (1813), Rs 79,290; at the fifth (1840), Rs 2,76,610; and at the sixth or current (1865-67), Rs. 4,00,109. The remaining forest is so valuable that reclamation has probably reached its limit, but during the term of the fifth or last assessment large tracts of waste and woodland were converted into fields. The extension of tillage was not the sole effect of this conversion. The climate was improved, facilities of traffic increased, and the

¹ See article on Gorakhpur city, "History "

security of life and property was established against the attacks of robbers and the ravages of wild beasts.

ITÁYA, a hamlet in the forest, about 8 miles north-east of Gorakhpur, is a place of worship much affected by the Musalmáns of that city. Its shrine is thus described by Buchanan, to whose account Mr Crooke thinks nothing need be added —

“It is a small monument dedicated to a saint named Abdul Kádír Hazrat Ghaus Lazim Dastgír. He was buried at Bigh lád, but he fasted 40 days and nights in the forest here, and the keeper says that he is the saint's descendant. As such a fast is considered by the people here as rather an ordinary exertion of holy men, the keeper, in order to enhance the merit of his monument, has brought a brick and lamp from Kichhauchha in the dominions of the Nawáb Vazír. He has 100 bighas free from assessment, and from 1,000 to 1,500 people assemble on the day of the longnamed saint.”

In 1872 Itáya had but 307 inhabitants

KAHÁON, a small village in tappa Mál of parganah Salempur-Majhauri, lies three miles north of Mál and 46 south-east of Gorakhpur. It had in 1872 a population of 352 persons only.

Kaháon is part of the Majhauri domain, now under the Court of Wards. Its only interest arises from its Buddhist or Jaina antiquities. Chief of these is a coarse grey sandstone column, standing 24½ feet from the surface, and popularly known as Bhínsen's pillar (*láth*). For 4½ feet from the base it is square, each face being 1 foot 10 inches broad, for the next 6½ feet it is octagonal, as it tapers further upwards towards its bell-shaped capital it is first fluted into 16 sides and afterwards circular. A metal spike at the top would seem to show that the pillar was once crowned by a lion or some other termination. In small niches on each side of the square abacus above the capital are naked figures, and on one side of the base is a sculptured image of some divine being facing west. The image rests its back on what is supposed to be a canopy of cobra's heads, and at each of its feet is the representation of a votary. On the three northern faces of the octagonal portion is a fairly legible inscription in the Gupta character of the Allahabad column.¹ It merely mentions that one Madra, “the constant and friendly patron of Bráhmans, Gurus, and Yatis,” dedicates five images of India. The term Yati is in the present day applied to Jain priests, who are generally Bráhmans. The naked figures of the columns, with their crisp curled hair, must, says General Cunningham, belong either to the Jains or the later Tántrika Buddhists. It may be added that the cobra canopy, though applied also to other deities and prophets, is the special symbol of the great Jain *tirthánkára*, Parasnáth. The date of the inscription

¹ Copies of the inscription and engravings of the pillar will be found in Buchanan's *Eastern India*, II, and Cunningham's *Archæological Reports*, I.

is 141, but the era is still a point of dispute amongst the learned. If Dr. Fitz-Edward Hall is right in supposing the *sambat* intended, the pillar was raised in 84 A.D., if General Cunningham's choice of the *Saka* be approved, the year of erection was 219 A.D. The overthrow of the Gupta or Maurya dynasty occurred some hundred years later.

In the immediate neighbourhood of the pillar are three ancient tanks or *gars*¹ known as the *Purena Karnali*, and *Jhakarani* or *Sopha*. Around the pillar are no traces of the enclosure mentioned by Buchanan, and the old wall has been filled up. Near the edge of the *Karnali* tank is a small ruined temple, almost levelled with the ground. This may have been the two storied pyramidal building seen by Buchanan. On the rubbish is a black stone image of Buddha, now broken into two pieces but once about 7 feet high. The natives call this *Akaskāmini*, and the same name is applied to another large tank east of the village. Arrangements are being made for protecting this idol from the weather. Curiously enough, it seems to have escaped Buchanan's notice. The fragments of two images mentioned by him are not now visible. Nor could they be discovered at the time of the archæological survey (1861-62).

The officer who effected that survey presumes that the pillar must have been placed opposite the temple in which the *Panchendra*, or five images of Indra, were enshrined. Several temples and other buildings are likely to have been crowded round the column, for it would otherwise be hard to account for the great size of the mound on which both column and village stand. Though not more than 6 feet in height above the fields, this eminence extends from west to east upwards of 1,200 feet, with an average breadth of 400. The village contains some fine old wells, whose gigantic bricks must surely have been taken from some ancient building. It may be mentioned that the inscription on the pillar would seem to call that village *Kakubharati*, and from some compound of *Kakubha*, such as *Kakubhāwan*, the name *Kahāwan* or *Kahāon* might easily have come. "The pillar," writes Mr. Crooke, "is analogous to that at Bhāgalpūr, which is about 7 miles south on the banks of the Sarju (Ghāgra). But the *Kahāon* pillar is much more elaborately carved, and is not disfigured by some zealot as is that at Bhāgalpur. *Kahāon* is probably one of the Buddhistic stages between Bhāgalpur and Kasia, as mentioned in the article on *Sohanāg*. No fair is held, but milk and other dainties are offered to the image by the neighbouring villagers."

KASIA, the head-quarters of the sub-division so named, is a village of tappa Mainpur-Sabekhor, in parganah Sidhua-Johna. It stands on the crossing

¹ This strange word is by General Cunningham derived from Sanskrit *gar* to wet. But may it not be another form of *garha*, *gadharva*, &c?

of two unmetalled roads, 37 miles east of Gorakhpur. The population amounted in 1872 to 918 persons only.

Kasia contains a first-class police-station, an imperial post-office, a branch dispensary, and the court and residence of the officer in charge of the sub-division. It was not long ago proposed to make the village the headquarters of a separate district. But that scheme is for the present shelved; and Kasia still derives its chief importance from its Buddhist associations, and Buddhist remains

The latter lie south-west of the village, near the Khánua and other branches of the Little Gandak river. They consist of (1) a lofty mound of solid brickwork, styled Devísthán or Rámabhái-Bhawáni, (2) an oblong eminence bearing a much-ruined relic-temple (*stupa*) and named the castle of the dead Prince, (3) a large statue of Buddha the Ascetic, (4) a low square mound covered with broken brick, near the village of Amulhwa, and (5) a number of small earthen hillocks which are scattered like barrows over the plain north and east of the great mound

The Rámabhái mound (*tíla*) derives its names of Devísthán and Bhawáni from the fact that its summit is now sacred to the consort of Shiva. The goddess has no temple, but some votive figures of baked clay, shaded by a fine old banyan-tree, mark the place as her own. The mound is situated on the western bank of the Rámabhái lagoon,¹ which forms part of the bed of the Roha watercourse, a disused channel of the Little Gandak. Devísthán is somewhat less than a mile distant from Kasia, and still rises 49 feet above the surrounding fields. It is probably the ruin of a great brickwork relic-temple, and at its south-eastern foot General Cunningham² discovered the remains of a smaller *stupa*. The wedge-shaped bricks of this latter building showed its diameter to have been 16½ feet only.

Nearly 1,600 yards north north-west of the Rámabhái mound lies that known as the castle of the Dead Prince, or Prince Mátha (*Mátha kíar ká kot*). This, which is now covered with scrub-wood and broken bricks, rises over 30 feet above the plain. Some 600 feet in length by from 200 to 300 in breadth, it would seem to have been formed from the ruins of two large buildings and of several small ones. At its highest point stands a Buddhist relic-temple of the usual type, *i. e.*, a round brickwork tower with spherical grass-grown roof. General Cunningham concludes that this tower was built between 200 and 600 A. D., on the debris of some older building. Its original diameter, now somewhat reduced, was about 27½ feet, and its original height would, according to the usual proportion, have been

¹ *Supra*, p. 302

² *Archæological Survey Reports*, I, 77

twice that figure. Small detached mounds and wedge-shaped bricks seem to show that several lesser *stupas* must have once adorned the eminence. Towards its north-west end are some rather large spaces quite clear of bricks; and these may be supposed to represent the courtyards or other vacant intervals between the buildings. The mound is shaded in places by fine *pípals*, sacred trees of the Hindús. But the total absence of statues seems to show that it was crowned by few or no Hindu temples.

The Buddhist statue of the "Dead Prince" himself lies prostrate some 100 feet from the standing stupa just described. Carved from the dark-blue stone of Gaya, it represents Buddha the Aśetia seated under the Bodhi tree near that city. The sculpture is 10½ feet in height by 4¾ feet in width, and the figure itself is colossal, the breadth across the shoulders alone being 3 feet 8½ inches.¹ The statue has, however, been split from head to foot and otherwise injured. The short inscription on its pedestal has been almost worn away by constant use as a whetstone. Beside it on the east is a low square mound, once perhaps the site of the temple which enshrined it. By local legend this statue is sometimes described as the remains of a wicked king, who was first petrified and afterwards cleft in twain by a holy hermit.

Between the Rámabhár and Mátha kúar mounds lies a lower eminence some 500 feet square, which from its neighbourhood to the village of Anirudhwa or Anruthwa may be called the Anruthwa mound. This mound bears some fine *pípal* trees, and some ruins which from their square shape are perhaps the remains of a Buddhist monastery. The adjacent village clearly derives its name from Aniruddha, the cousin of Buddha. But of both persons more hereafter. General Cunningham identifies the mound and village as the site of the ancient Buddhist city.

To north and east of the Mátha kúar mound are a host of low grassy barrows from 3 to 6 feet in height and from 12 to 25 in diameter. That they are tombs General Cunningham is certain. Megasthenes (c. 300 B.C.) describes the Indian sepulchres as plain tumuli of low earth. But neither here nor elsewhere at Kasia did the General's excavations result in any discovery. An old resident told him that these mounds were called *Bhímáwat*, which perhaps means "fearsome spots", and that ghosts were sometimes seen flitting about them. The common people have a legend that these are the graves of some gypsy tribe once numerous in the neighbourhood.

¹ A sketch of the carving will be found in Buchanan's *Eastern India*, I., and of its site in Cunningham's *Archæological Reports*, I.

Such are the existing remains of Kasia. Its many Buddhist shrines have been effaced by the floods of the Little Gandak, or destroyed to supply material for the humbler structures of surrounding villages. But for over 1,100 years Kusinagara, the city of the holy grass, was a place of importance and sanctity. It was here that, about 550 years before Christ, Buddha died, or in the language of his followers, obtained nirvāna.² On his death the assembled mendicants were consoled by the venerable seer Anuruddha, who was not only his cousin, but one of his ten great disciples. The gods, said this Anuruddha, were looking down on earth and bewailing the saint with dishevelled hair and uplifted arms. The death, he added, must be announced to the Mallian chieftains. And the Mallian chieftains came with garlands, and bright raiment, and music; and for six days the body lay in state, attended by the people of Kusinagara. On the seventh, when the nobles attempted to lift it for cremation, they found themselves unable to move it. This, explained Anuruddha, was because they intended to carry it into the city by a southern gate, let them carry it through the northern. They assented, and the body was lifted. Bearing it on a bier formed of their lances, they brought it to the coronation-hall of the Mallians. Here was the funeral pile, but the chieftains were unable to ignite it, and Anuruddha said that the gods would prevent its burning till Mahākāśyapa arrived; for Mahākāśyapa had been the saint's chief disciple. At length from Padrauna (Pāwa) came this Mahākāśyapa, and when he had opened the end of the pile, it burnt without mortal lighting.

Kasia now became a great place of Buddhist pilgrimage, and as such was in the fifth and seventh centuries visited by the Chinese writers Fa Hian and Hwen Thsang respectively. The latter informs us that Buddha died in a sāl-forest rather more than half a mile from the city, that is from the modern Anurudhwa. The forest was at a short distance from the Hiranyavati or Ajitavati river. This is now called the Little Gandak, but in conversation with General Cunningham a man of Padrauna styled it Hirana, which is of course a relic of the name first given.³ From these details it may fairly be assumed that Buddha died on the spot now called the Castle of the Dead Prince. On the scene of his death were erected three large and

¹ Kusa, *Poa cynosuroides*. In the Buddhist books Kusinagara has several alternative forms, such as Kusināgara, Kusināra, and Kusigrāmaka.² i. e., emancipation from matter and re-absorption into the essence of the Deity. The Buddhists say that their prophet's death took place on the full moon of Baisākh (April-May) 543 B C.³ Buchanan makes the Hirana a feeder of the Little Gandak. But in the districts adjoining the 'larāi' rivers often desert their beds, which thereon become mere affluents. The name of Hirana may still live in those of more than one branch or affluent of the Little Gandak.

three small stupas, all standing in Hwen Thsang's time. The largest, 200 feet in height, had been built about 250 B.C. by Asoka. That monarch also erected here a pillar whose inscription described the nirvana of Buddha. In a great *vihāra* or monastery on the same site was a recumbent statue representing Buddha as about to enter that state. The ruins of this monastery and of Asoka's stupa were by General Cunningham identified with existing remains on the Mitha kúar mound.

Of the city itself Hwen Thsang remarks that its walls are ruined and its interior almost deserted. But that its extent had formerly been about two miles (12*li*) was clear from the brickwork foundations then still visible. The ruined mound of Anrudhwa General Cunningham would identify with the place of the Malhan kings, where according to the Ceylonese account above given Buddha was burnt. But there are other legends as to the exact spot where the cremation took place, and these the General would reconcile by supposing that the Rāmabhār mound was its scene. We know that the place was marked by a famous stupa, and we have already seen that the remains of stupas exist on that mound. Hwen Thsang describes Kusinagara as 116 miles north-east of Benares, and about 148 miles north-west of Vaisāh. The distance by modern routes is much the same.

KĀZIPUR or Fazlnagar, a village of parganah Sidhua-Jobna, stands on the meeting of an unmetalled road and a cart-track, 47 miles east-by-south of Gorakhpur. It had in 1872 but 419 inhabitants, and is remarkable only as the site of a first-class police-station and a district post-office.

KHAKHUNDU or Khukhundu, a village in tappa Khakhundu of parganah Salempur, stands on the unmetalled road from Gorakhpur to Gathughlāt, 44 miles south-east of the former. It has a first-class police-station, and a population by the last census of 1,424. But its chief claims to notice are antiquarian.

The remains cover nearly one square mile on the southern outskirts of the village. They include a few large tanks and about 30 low mounds bristling with broken bricks and thick scrub-wood. Of the mounds all the largest are square, leaving little doubt that they were once the sites of temples. But the fine trees which now shade their summits, the sacred figs,¹ the *bel*, and the tamarind, and the *śiśas*, have overthrown the houses of the gods.

Most of the mounds (*deora*) have no special name. The greatest, which lies just between Khakhundu and the hamlet of Parhalahi, is 120 feet square at base and 16 feet in height. One or two have been already ransacked in the

¹ The *banyān*, the *pīpal*, and the *pākar* are all represented.

house-building peasant's search for bricks, but except Banágon in Bihár, General Cunningham has seen no place which would still so well repay the excavations of the antiquary. "Amongst the rubbish," he writes, "we might expect to find both statues and inscriptions, and perhaps other objects, all of which would help to throw light on the rise and progress of modern Bráhmaism, more particularly during the long period of its struggles with expiring Buddhism."¹

But on the tops of the mounds many ancient and interesting objects are even now visible. There are four-armed figures of Vishnu, and representations of the same god under five of his ten incarnations. There are phallic emblems of Shiva, and statues of himself, his wife Párvati, and his son Ganesha. So much for stone antiquities, but there are also fragments of walls, of bricks with flower ornaments and other mouldings, and of the plaster that covered the walls. In some cases the remains, whether sculpture or masonry, are distinctly Jain in character. Thus on the pedestal of one statue we see naked or "sky-clad (*dígambara*)" figures, and an antelope, the cognizance of the 16th Jain hierarch (*tirthankara*) Santanáth. In the headress of a naked figure, which General Cunningham deems to represent Shiva, is a smaller naked figure, which he calls a Buddha. A mutilated four-armed figure in another spot is called Jug-víra, "the hero of the age," and this title might not unfitly be applied to Mahá-víra, "the great hero," the 24th hierarch and pontiff of the present age. On a long low mound of bambu-hidden ruins General Cunningham discovered the remains of an octagonal building which he was inclined to believe a Buddhist relic-temple (*stupa*).

Though it now contains no Jain residents, Khakhundu has still a Jain temple. This is a small modern structure square, four-roofed, and brick-built. Inside, squatting beneath a triple umbrella, is a blue stone figure. Over his head sits an *ashv* emblem; and on his pedestal is a bull symbolizing the fact that he is *Adinath*, the 1st Jain hierarch. By the people, however, he is mistaken for the 23rd, Párasnáth. Another statue, surmounted by a *trident*, resembles that mentioned at the end of the last paragraph. The temple is now visited by Agarwála Saráogis from Gorakhpur and *Benares*. The proper name of the village is *Kishkindapur*. *Kishkinda* is the name of a Southern Indian mountain, celebrated in the *Ramáyana*. It does from a class little distinguished for veracity in *traveling*. The *temple* must be distrusted.

¹ Arch. Survey Report II. 1

The Chinese Buddhist pilgrim Hwen Thsang, who visited Kasia about 635, encountered 30 miles south-west of that city a large town, and in this town dwelt a Brahman millionaire who was devoted to Buddhism. From its position one might at first suspect that the town was Rudarpur. But it was on the route from Kasia to Benares, and through Rudarpur that route could not have passed. Such an alignment would have involved the passage of the Rápti as well as the Ghágia. General Cunningham is satisfied that the old high road crossed the latter river at some point below its reinforcement by the former; and popular tradition places the ancient ferry at Mál. The General suggests, therefore, that the town must have been Khakhundu, which by the old winding tracks would have been about 30 miles from Kasia, and which is the most extensive of the several ruined towns¹ in this part of the district.

KHÁNAPÁR, or "the other side of the Khánua," stands near that branch of the Little Gandak, in tappa Haveli of parganah Salempur. Fifty-two miles south-east of Gorakhpur as the crow flies, the village is 61 miles distant from that city by road. It in 1872 contained but 1,435 inhabitants, and is remarkable only as the site of a third-class police-station.

KOTIBHÁR, a village in tappa Puráni Karhi of parganah Tilpur, stands on the unmetalled road from Gorakhpur to Nichlaval, 40 miles north-east of the former. The population amounted in 1872 to 575 only; but Kotibhár has a third-class police-station and district post-office.

LÁRH or Lár, a town of tappa Balia and parganah Salempur, is the principal place in the south-eastern corner of the district. Flanking the junction of two unmetalled roads from Gorakhpur and Carhaj respectively, it lies 58 miles south-east of the former. It had in 1872 a population of 4,382 persons.

"From a distance," writes Mr Crooke, "it looks one of the most imposing towns in the district. It is surrounded by beautiful mango-groves and fields in unusually excellent cultivation. On a closer inspection it is found to contain no building of importance except the imámbára. The *bázár* is narrow and incommodious, and the merchants' houses are mean in the extreme." Lárh has, however, a first-class police-station, a parganah school, and an imperial post-office. It possesses also a hostel (*sardí*) for travellers, but this a poor structure standing on a site exposed to floods. Besides the imámbára, which in design and workmanship is the best modern Muslim building in the district, there are two or three

Site and appearance

¹ See articles on *Bhāgalpur*, *Kāhān*, and *Sohānāg*

The population numbered 65,810 souls (16,113 females), giving 567 to the square mile. Classified according to religion there were 62,199 Hindús (29,280 females) and 3,611 Musalmáns (1,652 females). Distributing the Hindú population among the four great classes, the census shews 8,575 Bráhmans (4,081 females), 1,619 Rájputs (710 females), and 2,517 Baniyas (1,212 females), whilst the great mass of the population is included in the "other castes," which show a total of 49,488 souls (23,277 females). The principal Bráhman sub-division found in this parganah is the Kanaujiya (8,369). The chief Rájput clans are the Sakaiwál (451), Bais, and Solankhi. The Baniyas belong to the Kánda (1,427), Agarwál, Agarahi, Unai, and Kasaundhan sub-divisions. The most numerous among the other castes are the Bind, Tel, Koeri, Ahir, Lohar, Hajjam, Chamar, Dhobi, Kahai, Satwar, Gadariya, Kurmi, Bhar, Mallab, Nuniya, Káyath, Musahar, Kalwá, Rájbar, Sonar, Kahar, Dom, Barhai, Baiya, Bhát, Pási, Thathera, Máhi, Bánsphor, Baiagi, Bári, Atith, Khatik, Bharbhunja, Beldar, Kumár, Gosain, and Jaiswar. The Musalmáns are Shaikhs (1,933), Sayyids (16), Mughals (8), Patháns (500), and unspecified.

Maghar is a flat and fairly fertile plain, sloping almost imperceptibly down to the Rapti. The tract skirting and once formed by that river, a fine alluvial tract famed for its wheat, includes tappas Gahasand, Satgawan, Uttar-Haveli, and Aurangabad. The five remaining tappas, or southern portion of the parganah, are equally if not more productive. But after crossing them the river Ám forms, as already mentioned, the boundary with Bhauápá, and the land along its banks is comparatively poor. Here the fields are either low and liable to flooding, or cut into small ravines through which the freshets of the monsoon rush down to join the stream. In tappa Bhadosari are yet left remnants of the forest which once clothed the face of the parganah. Groves of mango and mahua are still numerous elsewhere. But since the time of Buchanan (1835), who describes Maghar as scantily cultivated and covered in great measure by trees, tillage has made rapid strides. The parganah is now as open as any in the district. The soil is chiefly loam (*doras*), but clay (*matuyar*) is not unknown, and along the banks of the Rapti is a little of the marly *bhát*. A few small lagoons are scattered over the parganah, and the great Bakhra mere intrudes into the north-western corner from Basti. The land adjoining this *jheel* is subject in the rains to inundation.

The metalled Gorakhpur and Basti road passes from east to west through the heart of the parganah, and an unmetalled line of the third class spans its north-eastern corner. The navigable Rapti provides a third trade-route. The principal market villages within

Physical and agricultural features

Communications and trade

the parganah itself are Subjamma, Bluth, Gahasind, Harpur, Pachauri, and Kharai. But the mints chiefly used by the inhabitants are in the adjoining parganah Maghar of Basti. Such are Mendhawal, Bāghnagar, and Hammingan. It is almost needless to remark that the one great product of Maghar is its agricultural raw produce.

Its earliest existing colony was that founded by Sarnet Rajputs. In the end of the fourteenth, or beginning of the fifteenth century Jai Singh, a grandson of the first Rajá of Sitasi, settled at Maghar, now in Basti. His possessions rapidly extended until then current was 81 miles, and he assumed the title of rajá. His descendant Binsdeo moved to a place called Konar, which he renamed Bānsi, and Ratan, the son of Binsdeo, gave the new capital the additional title of Ratanpur. Hence, in the *Institutes of Alwar* (1590), Maghar forms part of a larger parganah called Ratanpur or Ratanpur-Bānsi. Some twenty years earlier Maghar village had become the quarters of a Muslimán garrison, but some thirty years later the raja of Bānsi or Maghar expelled the intruders. About 1680 the Muslims re-occupied the place in force, and it was probably at this time that Maghar, with the Muslim prefix of Hasampur, was severed from Ratanpur-Bānsi. In 1801, on their cession to the British, both Hasampur-Maghar and Ratanpur-Bānsi became separate parganahs of Gorakhpur, and on the separation of Basti, in 1865, twenty tappas of the former and the whole of the latter were transferred to the newly-formed district. Since this shorn the parganah has not been subjected to any fresh assessment of land-revenue. What portion of former demands fell on its remaining nine tappas is uncertain, and those demands need not, therefore, be shown.

MAHARAJGANJ, the head-quarters of the tahsíl so named, is a village of tappa Sonari and parganah Haveli. The terminus of a third-class unmetalled branch from the road between Gorakhpur to Nishidahi, it stands 36 miles north-east-by-north of the former. Its population amounted in 1872 to 1,249 only.

The tahsíl is a strong masonry building which cost over Rs. 20,000, and might be defended against a force which lacked artillery. But this is not the only Government establishment at Maharájganj. There are a first-class police-station, an imperial post-office, and a branch dispensary. The patients attending the last suffer chiefly from goitre and fever. The neighbourhood of the Tatar and of the Sonari forest renders the surrounding country unhealthy. And this circumstance, together with its isolation, makes Maharájganj as unpopular a station amongst native officials as Padmauna. An excise godown

which formerly existed has been closed, and its materials are being utilized in the construction of a new building which will house the dispensary.

The tahsíl establishment was removed hither from Mansúrganj about 1870, when the increased land-revenue of the northern parganahs demanded its location nearer the northern frontier.

MAHÁRÁJGANJ, a tahsíl with court and treasury at the place just described, is bounded on the north-north-east by the Gandak river, which divides it from the Champáran district, and for a much longer distance by Nepál, on the north-west by the Ghúngli river, which divides it from Nepál and the Basti district, on the west by Basti, the rivers Dhamela and Rápti supplying some two-thirds of the boundary; on south-by-west again by the Rápti and Basti, and by the Head-quarters and Háta tahsíls, on the east-south-east by the Padrauna tahsíl, and for a short distance by the Gandak and Champáran. Tahsíl Mahárájganj contains the whole of parganahs Tulpur and Bináyakpur, with 12 tappas of parganah Haveli. It had in 1878 an area of 782,164 acres and a land-revenue of Rs 2,74,074. Its population amounted in 1872 to 355,504 persons, or about 259 to the square mile. But further details concerning the tahsíl will be found in the articles on its three parganahs.

MAJHAULI and SALEMPUR, adjoining villages of tappa Haveli and parganah Salempur, stand on either bank of the Little Gandak river, 53 miles south-east of Gorakhpur. They may be considered as one town, of which Majhauhi is the Hindu and Salempur the Musalmán quarter. In 1872 they had between them a population of 4,850 persons, amongst whom Rájpnts, Bráhmans, and Muslims were largely represented.

The more ancient of the two is Majhauhi, which rises on the north or left bank of the river. Here are the residence of the Majhauhi rajas, four temples of Shiva, and a parganah school. In Salempur on the right bank are an imperial post-office, two mosques, and a market-place. The markets are held every Wednesday and Saturday, and to them the crops are conveyed along the Gorakhpur and Gathmighát road, which passes through Salempur.

The Chaukidari Act (XX. of 1856) is in force at Salempur-Majhauhi.

House-tax. During 1877-78 the house-tax thereby imposed, together with a balance of Rs 169 from the preceding year, gave a total income of Rs. 891. The expenditure, which was chiefly on police (Rs. 480), conservancy, and public works, amounted to Rs. 642. Of the 797 houses in the united villages, 310 were assessed with the tax, whose incidence was Rs 2-5-4 per house assessed and Re. 0-2-1 per head of population.

“In connection with this town,” writes Mr Crooke, “it may be interesting to give some account of the great Bisen house of Majhauri, certainly the most important of the ruling families in Gorakhpur. It claims descent from an ascetic called Mewar¹ or Mayur Bhat. There are various accounts of his origin. Some say he came from Hastinapur and was the son of one Ashwa Thama, others that he was an emigrant from the Panchbatī Maharāshtrades. He read Sanskrit for a while at Benares, and became a proficient in astrology. Quitting that city at last under a divine impulse, he settled in Kakrādih village of parganah Sikandarpur in Azamgarh. The whole of that parganah gradually became his own. He had three wives, the first a Brāhmanī named Nagsenī, the second Sūrajprabha, a Sūrajban Rajpūtī, and the third Haikumārī, a Gautam Bhūinhārīn. But besides these he had a Kurmin concubine. He is said to have been a contemporary of Bikramājīt of Ujjain. By his wife Sūrajprabha he had a son, Biswa or Bissu Sen, the ancestor of the Bisens, by Haikumārī, a son Balkal or Bagmar Sāhī, the ancestor of the Bhūinhār families of Kuwārī and Tamkūhī, by Nagsenī, a son Nages, Nagesar, or Nagsen, and by his concubine a son Indardawwan Mal. At this time the west part of parganah Salempur was held by three Bhar brothers, of whom the chief was Suraha of Surauri, while Bīru held Barauna and Nīru the fort of Nai. Taking advantage of the opportunity afforded by the marriage of Suraha’s daughter, Mayur captured the Surauri fort. This seems a common narrative in connection with the early Rājput conquest, and is told in other places in connection with the downfall of the Bhars and Thatheras.² Mayur then founded a fort in Kundilpur of tappa Haveli, which is now called Kunara, and lies about two miles south-east of Majhauri. All his wives came to live there, but his Kurmin concubine lingered on at the old castle of Kakrādih. Sāran district was then held by Chakra Narāyan Rājbar. Mayur conquered him also. In his old he surrendered the kingdom to Biswa Sen and went off on a pilgrimage to the Himālaya, where he died. From Indardawwan Mal, who remained in possession of Kakrādih, a large Kurmi house has sprung. To the third brother, Balkal, Biswa Sen gave the north-eastern portion of his kingdom, that portion which now forms the Tāmkuhi and Hathwa estates. Nagsen, the fourth brother, got some villages near Majhauri and planted the Chaubaria Rājputs to watch the frontier.³ After Biswa Sen came 79 generations, all of whom retained the title of Sen. The 80th rāja, Hardeo Sen, obtained for his bravery the title of *Mal* from one of the Delhi emperors. Then followed 23 generations, of whom nothing is known but their names.

¹ Beames’ Elliot, I, 42, and *supra*, pp 353, 354, 433
107, 408.

² See article on Surauri

³ Oudh Gazetteer, II, 65,

For the rājās who followed some scraps of history may be gathered from papers in possession of the Dhamner branch of the family Bhīm Mal, who reigned from 1311 to 1366 A D, is said to have been arrested for arrears of revenue by Mubārak Khilji. Despatched to Dehli, he was there condemned to be crushed to death by an elephant, but showed such bravery that he was released and restored to his kingdom. The fact that nothing is really known of the rāj till the fourteenth century seems to show that this was the true period of its origin. This is indeed about the time given by the Oudh Rājputs, such as the Sombansis, Nikumbhis, and Katiārs¹. As to the immediate successors of Bhīm Mal, we have only the dates of their accessions and deaths. But Bodd Mal, who is said to have succeeded in 1564, is also said to have been arrested by Akbar for default of revenue. He was sent to Dehli, converted to Muhammadanism and called Muhammad Salīm. On his return the Rānī refused to allow him into the Majhauī castle. He therefore settled at the town of Nagai, on the opposite bank of the Little Gandak, and founded the town of Salempur, while the rām managed the rāj during the minority of her son Bhawānī Mal. As it goes on the chronicle has nothing of interest. Bhawānī Mal was succeeded by his brother Laehhmī Mal, whose grandson, Partāp Mal, became rāja of Bhāgalpur.² Then followed Bhīm Mal and Shīu Mal. On the latter's death the estate was managed by his mother, Bachana Kunwari. Ajīt Mal was rāja from 1753 to 1805. During his time the British took over the district. His wife, Dīlāj Kunwari, had a daughter who married the rāja of Rewah. Dīlāj Kunwari administered the rāj till 1815. Then followed Tej Mal from 1815 to 1843, when the present rāja, Uday Narāyan Mal, succeeded. By a career of extravagance and bad management he ruined his estate. Finally it was in 1870 put under the Court of Wards, in whose charge it still remains.

“Among the Gorakhpur Bisens the chief families are those of Narharpur in parganah Chillūpar³ and of Baikunthpur, Dharmner and Mahend in Salempur. In the parganah last named the Misrs of Piyāsī in tappa Bhitni of Dogari in tappa Donr, and of Rewāh in tappa Ballia, all claim kinship with the family through Nagseni, wife of Mayūr Bhat. Connected with them are the Misrs of Chainpur and Charnadih in Azamgarh. Similarly, through Mayūr Bhāt's Kurmī concubine the Kurmīs of Madhoban and Lakhnaur in Azamgarh assert their relationship with the Bisens. But while accepting the Brāhman connection, the Majhauī family disclaim any kindred with the Kurmīs. They admit their cousinhood with the Oudh Rājās of Rāmpur Bhinga and

¹ Oudh Gazetteer, II, 63-5, 318-19, 429.
title of rāja, once held by this branch of the tribe, was forfeited for rebellion

² The title is now extinct

³ The

Mánikpur, but assert that these houses were all founded by cadets of the Majhau family.

“They assert that their territory was originally bounded by the Ghágia, the Rápti, and the Nariyam or Great Gandak rivers. If so, very little is now left of their former greatness. They have generation after generation proved improvident and bad administrators. They have never produced a single man of any note. Still they have made good marriages with the Sarnets of Bánsi, Rudai pur, and Anaula, with the Súrajans families of Mahúh in Basti; with the Kausiks of Barhápár and Gopálpur, with the Hayobans of Hardi in Ballia, with the Gaharwáns of Mándá in Allahabad and Bijaipur in Mirzápúr; with the Baghels of Rewah, and with the Chandels of Agori-Barhar and Bijaigarh in Mirzápúr.”

“The Majhau castle or *lot* is a block of commonplace brick building on a sandy bluff overlooking the Little Gandak river. All the present structures are modern in date and of no military strength. The castle occupies however a position which in resolute hands, and particularly in the rainy season, would be capable of defence. But the Majhau Bisens never seem to have been a fighting race. In their great contest with the Satís ráj they lost parganah Silhat, and since then proprietary rights have been conferred on the Bráhmaṇ *birtiyas* in many of their best villages.”

MANSÚRGANJ, a village containing a third-class police station and an imperial post-office, lies in tappa Padkhor of parganah Haveli, 18 miles north-east-by-east of Gorakhpur. It had in 1872 a population of 675. What was known as the Mansúrganj jurisdiction at the time of Buchanan's survey contained a great part of parganahs Haveli and Sháhjahánpur. The tahsíl itself was at Mansúrganj, and the building which housed it is now used as the police-station. Broken up about 1870, the tahsíl was distributed between the Head-quarters and Háta jurisdictions. The tahsíl offices were then removed to Mahájganj.

MOTIRÁM KÁ UDDA or Adda Motirám is a police outpost on the Deoria road, 8 miles south-east of Gorakhpur. It is also known as *Cháh shakasta*, or the broken well, the well in question being a large masonry structure in the forest hard by. The outpost, which lies amidst dense *sál* woods, was established here to watch the road and protect travellers from the gangs of Doms and other robbers who formerly infested the neighbourhood. They have long since been dispersed and the road is now as safe as any other in the district. The climate of the place is very feverish in the rains. It

contains a few huts only and its population is not separately shown. In the forest around it are found leopards, deer, and pigs

MUSELA or Músela, a village on the unmetalled road from Gorakhpur to Lakh, lies 46 miles south-east of the former, in tappas Khakhundu and Puraia of parganah Salempur. The village consists of Little Musela in the former and Great Musela in the latter tappa. It had in 1872 a population of 153 souls only, but has a district post-office.

NICHLAVAL, an ancient market village of tappa Khás and parganah Tilpur, stands on the meeting of several unmetalled roads and cross-country tracks, 51 miles north-east by north of Gorakhpur. The principal road is that from Gorakhpur itself. Nichlaval had in 1872 a population of 1,098 inhabitants, and is the principal mart in the north of the district¹. It is, moreover, the site of a third-class police-station and a district post-office. Not many miles distant stand the ruins of a castle which is said to have been the scene of a sharp fight during the Nepálese campaign².

PADRAUNA or Parauna, the head-quarters of the tahsíl so named, is a cluster of five villages in tappas Pakri-Gangráni and Bargáon of parganah Sidhua-Jobna. It stands on the banks of the Bánri watercourse and the junction of several unmetalled roads, 49 miles east-by-north of Gorakhpur. Its population amounted in 1872 to 5,092 souls. The villages composing the town stand on a forest-grant³ whose population was by former censuses lumped together with that of the town itself. And to this day the town is called Jangal Padrauna, or Padrauna forest.

The Bánri watercourse which passes through the site of Padrauna was once probably a bed or branch of the Great Gandak. This idea is suggested not only by its appearance and direction, but from the fact that in making during the late scarcity (1877-78) a tank near his house, the chief (*rái*) of Padrauna unearthed a large boat. The Bánri is now, however, a running stream in the rainy season only. Even then it cannot be called a river, as its course ends in a succession of large pools which have no defined outlet. Hence perhaps the name of Bánri or "tail-less". The overflow of these pools, and the succession of stagnant puddles to which the watercourse is reduced in summer, are accused of rendering Padrauna malarious. But malaria is not its only malady. Goitre (*ghegra*) is very common in the neighbourhood, and there are an unusual number of the partially dumb-idiot called *baug*, who in trying to make themselves understood go through most unpleasant facial contortions.

¹ *Supra* pp 414 15.

² P 454, *ad fin*

³ See pp 286-38, 350-51

The chief of Padrauna, popularly but wrongly styled its rája,¹ is a Kurmi; and to this and other low castes most of the population belong. Padrauna is not, therefore, what the high-caste Hindu is willing to consider a nice place; and he has expressed his contempt for it in the following couplets.—

“ *Marne cháhó, már na khúe,*
Chalo, chalo, Parauna jáe ”

“ Should you want to die, don't kill yourself, but go, go to Padrauna.”

“ *Kurmi rája, marua an, Bánri nadi, khairá ban,*
Rája praja ekhi rang, ghar ghar náche músal chand ”

“The raja is but a Kurmi, the grain is but *marua* millet, the river is but the Bánri, the forest is but of catechu acacias

“Raja and retainers are just alike, from house to house the only thing that dances is the pestle in the mortar ”

By omitting negatives and other means the inhabitants have ingeniously attempted to pervert these proverbs into expressions of admiration. But their readings meet with little support, and whatever the reading, it is still deemed an insult to recite one of these couplets to a Padrauna man.

Padrauna proper stands in tappa Pakri-Gangráni; but the other important components of the town, Chháoni and Sáhíbganj, are parts of tappa Bargáon. Chháoni is so called because it was a cantonment of the Oudh Nawáb's forces, Sáhíbganj is so called because founded by an English indigo-factor, Finch Sáhí. The former is the market-place, the latter is the head-quarters of a colony of very enterprising Márwári merchants, who deal in cloth and trade with Nepál. It is also the site of a Government schoolhouse, an excise godown, and an indigo factory, which is unoccupied partly on account of its unhealthiness. Padrauna has besides these buildings a small though strong tahsíl, a first-class police-station, and an imperial post-office. In the north of the township are two temples called Shvám-dhám and Rámdhám. The former was built about 65 years ago by Ishwari Pratáp, chief of Padrauna, and the latter about 25 years ago by his son, the present rái. Near these temples is a grove whose trees were brought from a sacred plantation at Mathura, and between them has been made a reservoir filled by the Bánri. This reservoir is called Bhúp's Ocean (*Bhúp sagár*), after Bhúp Singh, a reputed ancestor of the Padrauna family. That family, writes Mr. Crooke, “have always been devotees; and the collection of modern temples erected by them is probably the finest in the district. The present chief's house is an imposing cluster of buildings.”

¹ No such title finds its way into the official list of rájas and nawábs for the North-Western Provinces.

The Chaukidari Act (XX of 1856) is in force at Padrauna, and during 1877-78 the house-tax thereby imposed, added to a balance of Rs. 79 from the preceding year, gave a total income of Rs 829. The expenditure, which was chiefly on police (Rs 382), conservancy, and public works amounted to Rs 626. Of the 821 houses in the town 322 were assessed with the tax, the incidence being Rs 2-5-3 per house assessed and Re. 0-2-5 per head of population.

In Chháoni, which lies south of Padrauna proper, is a large mound covered with broken brick and surmounted by a few statues. Antiquities Buddhist. Two hundred and twenty feet in length from west to east, it is 120 feet broad, and at its western end rises 14 feet above the surrounding fields. A long trench on this higher or western side looks as if it had once formed the matrix of a wall since dug out for the sake of its bricks.¹ Bricks sufficient for two houses had in 1861-62 been already excavated from a parallel wall whose traces were still visible on the eastern side. General Cunningham² concludes, therefore, that the mound must have been the site of a conventual Buddhist courtyard, about 100 feet square, with cells on each side for the accommodation of the monks. In the centre of the yard, whose entrance was seemingly on the eastern side, stood probably a *stupa* or relic-temple. We know that on the cremation of Buddha's corpse the people of Padrauna or Pawa obtained one-eighth of the relics, and General Cunningham's excavations discovered wedge-shaped bricks of two sizes, such as the circular Buddhist stupas were always built of. Besides these traces of two relic-temple was unearthed the base of a grey sandstone pillar. And pillars of Asoka or some other Buddhist ruler are generally found in association with stupas.

In a small roofless brick building a short distance north of these remains are a few old statues. The temple is dedicated to Hāthi Jaina, Bhavāni, or the Bhawani of elephants, that is, perhaps to the goddess as mother of Ganesha. Rude votive figures of elephants in baked clay lie scattered about. But the idol from which the temple derived its name was not that of a Hindu goddess, but of some naked Jain saint squatting under a triple umbrella. Since this statue was sketched by Buchanan,³ about 1835, it has disappeared. Its pedestal has been broken into three portions, each containing a more or less perfect figure. Two represent seated Buddhas, and the third a naked female nursing a baby. These fragments are still visible on the mound, and the remainder of the pedestal is preserved in the village. Buchanan

¹ Buchanan tells us that the trench was actually made "in search of materials for building" by a tahsildar named Sakhat-ul-lah (circa 1815) ² *Archæological Survey Reports*,

tells us that when the big Jain statue was set up to represent a Hindu goddess, a devotee attached to the Oudh forces then at Padrauna indignantly smote off a part of its face with his sword.

About four miles east of Padrauna is the tomb of Burhan the martyr (shahíd) At this, which is said to be of great antiquity, and Musalman flowers, oil, coppers, and bannoeks (*chapáti*) are still offered. A few votaries seem to gather for the purpose of worshipping it every Thursday night. This Burhán was perhaps a comrade of the almost mythical Sálár-i-Masáid The tomb of a martyr so called is still shown at Budaún,¹ where he is said to have been one of Salár's principal officers

General Cunningham identifies Padrauna with Páwa, a place which the Buddhist Páli annals mention as exactly the same distance away from Kusinagara or Kasia. The old name of Padrauna, he says, might easily have been corrupted into Padar-ban, Parban, Páwan, and Páwa If Padrauna is the same as Páwa, it must be at least 2,430 years old, for the latter place is mentioned in connection with Buddha's death. In the beginning of the fifteenth century, when the neighbourhood was ruled by Madan Sen, his family priest, Rasu Musahai, is said to have worshipped at a temple on the old mound² But the buildings of the existing Padrauna are modern The place seems to have been refounded about 90 years ago by Gopál, first chief of Padrauna, and its Sálubganj quarter is some 40 years younger

PADRAUNA, a tahsil with court and treasury at the palace just mentioned, will be described in the article on its one parganah, Sidhua Jobna, wherewith it is co-extensive and identical

PAIKAULI,³ a large village in tappa Surauli of parganah Salempur, stands about 7 miles south-west of Deoria, and had in 1872 a population of 1,596 inhabitants It belongs to a family of Chaubaria Ráyputs⁴ The place is remarkable for a large *math* or monastery occupied by Vaishnava Bairágis,⁵ whose prior or *mahant* is known as the Panháuji The title is said to be derived from *Phal Ahán*, because he eats fruits only, rejecting grain and meat Greatly respected by natives, he spends his time wandering about this and the Sáran districts. The shrine or monastery has been established in Paikauli for 52 years, and there are branch establishments at Ajudhia of Fázabad, Barhalganj, and Bunkunthpur.

¹ See *Gazr*, V, 90, 157

² *Eastern India*, II., 355-56, and *supra* p 437

³ This

article has been kindly contributed by Mr Crooke

⁴ See article on *Surauli*.

⁵ For

some account of the Bairágis see *Gazr*, V., 591

The prior presides at several religious fairs, of which the following are the principal.—

District	Place	Time
Gorakhpur	Baikunthpur ..	Aghan (November-December), bright half 5th
	Dohari Barhanganj ...	Asárh (June-July), bright half 3rd
	Sohanág ..	Baisákh (April-May), bright half 3rd.
	Sirkarpur ...	Kárttik (October-November), bright half 10th
Sáran ..	Dadri Chatthar ...	Ditto ditto full moon
Gházípur,...		

The late mahant Síya Rám Dás died last year (1879), and has been succeeded by Ajudhia Parshád Tiwári of Mahuáin in parganah Kopamau of Azamgarh. The monastery is supported by contributions of grain and other offerings presented by worshippers. The prior has refused to accept landed property. His disciples give vivid accounts of the dangers his predecessor experienced in carrying on his pilgrimages during the mutiny. There are no fine buildings at Paikauli, but the Thákurdwára and some extensive sheds for the accommodation of the ascetics deserve notice.

PAINA, a town in tappa Raipur of parganah Salempur, stands on the unmetalled Barhaj and Lárh road, near the left bank of the Ghágra and 44 miles south-east-by-south of Gorakhpur. It in 1872 had 5,331 inhabitants.

The name is locally derived from *paina*, a stick or goad for plough-cattle. It is said that on coming to the Ghágra to perform some religious austerities a devotee begged and obtained from the prince of the time a stick's length of land. On this narrow space he lived for many years; on it when he died was built a shrine, and around the shrine sprung up a village. That village still contains two temples of Shiva. It has, moreover, a Government school, where Urdu and Hindi are taught.

Many of the inhabitants are boatmen (*malláh*), who live by conveying traffic up and down the Ghágra, between Barhaj and Patna. But the chief castes of the village are the Rájput and herdsman (*Ahír*). In the mutiny the landholders plundered and obstructed the Government commissariat trains. To punish them a small force under Mr. Collector Bird occupied the village, which was afterwards confiscated and bestowed on the loyal rája of Majhauhi. It is said that the occupying levies carried off some of the Rájput women; and none of the neighbouring Rájput families will even yet give their daughters in marriage to the thus disgraced Paina Chhatris.

PAISIYA, Píásiya, or Naiket,¹ a village on the Naga River, is in the tappa Murchwár of pargana Bimárikpur, 40 miles in a direct line north-north-east of Gorakhpur. It had in 1872 a population of 337, and is the seat of a third-class police-station and district post-office. The village is situated on a large marsh called the Ainjar Tal, which is fed by the waters of the neighbouring Ghúngi river. The staple crop of the neighbourhood is *Azadirachta* and winter rice. In the rains the flooded condition of the neighbourhood makes approach to the village very difficult.

PANERA or Kamásia, a village of tappa Bará and pargana Bará, stands on the unmetalled Captainganj and Kármáinghat road, 24 miles in a direct line north-by-east of Gorakhpur. It in 1872 had 1538 inhabitants. The surrounding country has been lately cleared, but there still remains a considerable space of forest. Panera has a third class police-station and district post-office. The proprietors are Ahirs. There is nothing of any interest in the neighbourhood.

PIPRÁICH, a small market and post town in tappa Bará of pargana Haveli, stands on the Pharend river and unmetalled Pipráich road, 16 miles east north-east of Gorakhpur. The population of 1872 was 2573.

The market flanks either side of the road as it passes through the town. A short distance west of that town the Pharend or Bara is crossed by a wide wooden bridge. The market is held weekly; there is a fair local trade in grain, cloth, and metal vessels, a good deal of sugar is refined; and Pipráich may be considered the head-quarters of the sugar trade in its own part of Haveli. But it is not a thriving place. With some adjoining estates it is included in the untaxed domain of the Gorakhpur Míán Sáhíb.²

The progress of the market has been checked by competition with the neighbouring and rival mart of Sidháva, the property of Government treasurer Sarju Paishád. The only buildings are a new third-class police-station, an imperial post-office, a Government elementary (*halkabandi*) school, and a temple of Mahádeo on the banks of the Phren.

The school will shortly be housed in a new structure which the Míán Sáhíb has promised to erect near the police-station. In the same locality is one of the old round towers built in more disorderly times for the safe custody of treasure on its way to head-quarters. The Chaukidári Act (XX. of 1856) is in force at Pipráich; and during 1877-78 the house-tax thereby imposed, added to a balance of Rs 75 from the preceding year, gave a total income of Rs 525. The expenditure, which was chiefly on police (Rs. 132), *commutation*,

¹ This and the three following articles are from the pen of Mr. Gordon. ² *Supra* p. 49.

and public works, amounted to Rs 405. Of the 431 houses in the town 120 were assessed with the tax, the incidence being Rs. 3-12-0 per house assessed and Re 0-3-3 per head of population

RÁMKOLA, a large agricultural village held by Rájput proprietors, lies in tappa Pápur of parganah Sidhua-Jobna. Through it passes the unmetalled road from Padrauna to Gorakhpur, and its distance east north-east of the latter is 38 miles. The population amounted in 1872 to 2,058 persons

Rámkola has a third-class police-station, a district post-office, and a tahsíl school. The last-named institution is sparsely attended, and its removal to the Sáhbganj market-place of Padrauna is contemplated.

RÁMPUR-KHÁNPUR, a village in tappa Patna of parganah Shájahánpur, had in 1872 a population of 2,308 inhabitants. Its distance east south-east of Gorakhpur by road is 38 miles.

Here the Chankidán Act (XX of 1856) is in force. In 1877-78, the house-tax thereby imposed, added to a balance of Rs 323 from the preceding year, gave a total income of Rs. 1,209. The expenditure, which was chiefly on police (Rs 306) conservancy and public works, amounted to Rs 687. Of the 630 houses in the village 108 were assessed with the tax, whose incidence was Rs 8-3-3 per house assessed and Re 0-6-2 per head of population

RÁNIGHÁT is a village on the Little Gandak river in tappa Gháti of parganah Salempur. Lying 46 miles in a direct line south-east of Gorakhpur, it had in 1872 a population of 206 souls. Here, on the banks of the river, are the remains of a very large fort, concerning which nothing is accurately known. It was probably one of the strongholds raised to guard the passage of the river by the early Rájput invaders

RIGAULI, a village in the tappa so called of parganah Haveli, is the site of a third-class police-station and an imperial post-office. Built near the junction of the Rápti and Dhamela rivers, and the point where the Captainganj and Kármání-ghát road meets their united stream, it lies 20 miles in a direct line north-by-west of Gorakhpur. The population amounted in 1872 to 667. Near Rigauli is the Kármání-ghát ferry over the Rápti. The adjoining country is very much cut up by old channels of that river, the Dhamela, and their numerous affluents. It is also liable to inundation from lagoons

There is a small market-place; and a colony of Manihárs or Chúrhárs carry on the manufacture of glass or lac bracelets (*chúris*)

RUDARPUR,¹ next to Gorakhpur the largest town in the district, lies in parganah Nagwán Tikai of parganah Silhat, 27 miles south-east-by-south of

¹ This article has been compiled mainly from a note by Mr T. Stoker, C.S. But further aid has been derived from the memoranda of Messrs Alexander and Crooke, from Mr. Plauk's sanitary report for 1870, and from Buchanan's *Eastern India*.

Gorakhpur An unmetalled road from that city to Barhuj is here met by two similar highways from Hāta and Deoria respectively. The population amounted in 1872 to 6,491, but if adjacent hamlets were included in the estimate, would perhaps amount to about 9,000.

This Rudrapur or Rudarpur must not be confused with the village so named in parganah Anola. To prevent such confusion it has long been the local practice to spell the former Rudaipur and the latter Rudrapur. But the distinction is not always as clear to outsiders as it might be, and it is a pity that the two places were not differentiated in the same manner as the two Fatehganjes of Bareilly, the Rudarpur of Silhat being called Rudarpur East and the Rudarpur of Anola Rudarpur West.

Rudarpur is an isolated country-town situated in the midst of a wild much-broken landscape, the watershed of the Majhna and Kurna rivers. The Majhna sometimes takes the name of its affluent, the Pharend, but is here most often called the Bathua. Running close by the town, on the west, a deep though narrow stream, it is in the rains navigable by boats which ascend from the Rāpti. The Kurna, dry in summer, passes Rudarpur on the south-east. The town itself occupies a fairly raised and well-drained site on the Majhna slope of the watershed. But during the monsoon, when the flow of the neighbouring rivers is blocked back by the flooded Rāpti, a good deal of water accumulates around it. In the same season a good deal of dirt and refuse is washed down to stagnate in the many excavations of the town. For though largely built of ancient brick, Rudarpur has many a hut constructed of mud quarried on the spot.

West of the town, almost as far as the Rāpti, extends a great but uncultivated plain. On the north the land was but lately reclaimed from forest, and is still held as a forest-grant¹. The only traces of forest now left are a few stunted *sāl* clumps, and many *mahua* trees, which on account of their vinous flowers have been allowed to remain in the fields. On the east a large tract of rather uneven waste stretches towards Deoria. On the south is the junction of the two rivers. As the surrounding country affords great facilities for grazing, many cattle are herded in the town at night. Rudarpur is then said to contain more bullocks than human beings. Cowsheds are numerous in or about the many unmade spaces sometimes called roads, and a considerable number of pigs is kept. It may therefore be gathered that the inhabitants are chiefly low-caste Hindús, and this is indeed the case. The Khatik pig-breeders live in the north-east, the Chamár carriers in the east of the town. In the midst of the Chamártola quarter, occupied by the latter,

¹ *Supra* pp 286 ss

Mr. Planck once observed a gigantic manure-heap which was "quite a considerable hillock" The abundance of manure renders the outskirts of the town particularly fertile The market-gardens, fenced in with prickly pear or other hedges, produce especially fine tobacco Water lies some 25 feet from the surface, and there are many large wells, of which not a few furnish water as good for drinking as for irrigation.

Since Mr Planck's visit (1870) the sanitation of the town has been much improved and several roads have been made. Its principal place of business is the Gola or grain-market on the banks of the Majhna. This market is of moderate size, and the landing-slope which connects it with the river is steep. It consists of two open but shady spaces, on which three roads concentrate. Both the spaces and the roads are flanked by some good shops From the former a short and tortuous watercourse passes down to the river The road ascending northwards from the Gola has a cluster of well-built brick houses belonging chiefly to Baniyas, but beside it stand the imperial post-office and branch dispensary The last-named institution was built and mainly supported by the late rání of Satási;¹ and since her death its chances of permanence have become small Her representatives have already announced their intention of discontinuing the subscription with which she was wont to enrich the Government elementary school. That school is housed in one of the old buildings forfeited for the rebellion of the late rája The only Government establishment remaining to be noticed is the first-class police-station Perhaps the tidiest part of the town is the large quarter inhabited by fortune-tellers (Bhenduria). On the whole Rudarpur has a prosperous, if somewhat neglected and decayed appearance.

It is still a rich place. Amongst inhabitants are a large number of saltpetre-workers and metallurgists The Gola has a very thriving aspect, and is the entrepôt whence the grain and *gur* syrup of the neighbourhood are exported by river Some of this trade is said to reach Calcutta But except by river the trade is purely local It is prevented from developing by the cordon of quagmires which, created in the rains, at most seasons opposes wheeled communication with the rest of the district. The Chaukidári Act (XX of 1856) is in force at Rudarpur, and in 1877-78, the house-tax thereby imposed, added to a balance of Rs. 283 from the preceding year, gave a total income of Rs 1,983. The expenditure, which was chiefly on police (Rs 738), conservancy, and public works, amounted to Rs. 1,420 Of the 1,427 houses in the town 196 were assessed

¹ See last paragraph of this article.

with the tax, the incidence being Rs. 8-2-8 per house assessed and Re. 0-3-11 per head of population.

But it is for its antiquities that Rudarpur is chiefly remarkable. Outside it on the north-east is the ruined fort named after its history traditional founder Sāhan's or Sāuh's castle (*Sāhankot or Sanhkot*). But Sāhan's claim to the honour of its foundation is not undisputed. It has been above¹ mentioned that the old name of Rudarpur was Hansakshetra or Gosfield; and that after the second destruction of Ajudhya, about 512 B C, a Rājput prince named Vasishta Singh fled hither and founded a stronghold called New Kāshi, that is New Benares. When Vasishta had completed 999 out of the 1,000 temples with which he had intended to adorn his fortress, he was overwhelmed by the Bhars and other "impure" tribes. The new masters of Rudarpur were probably Buddhists; and Mr Carlleyle² believes that Sāhankot was once a castle of the Maurya kings. It was perhaps held by the same masters as the similar Sāhankot at Upadania of Rājdhāni, about 12 miles distant. Buchanan adds that the goose from whom Hansakshetra or Hānsatīrtha derives its name was the emblem of Brahma, and that Brahma was the same as the Mahā Muni of the Buddhists. But the present ruins are undoubtedly the remains of a castle built on the old site by Rudra or Rudar Singh Sarnet, Rāja of Satāsī. He flourished towards the close of the seventeenth century, and from him Rudarpur derives its name. The etymology which connects the town with the god Rudra or Shiva is worthless.

The castle is now a quadrangle about 350 yards square, enclosed by a great mound of brick which rises some 40 feet above the surrounding country. In Buchanan's time there seem to have existed traces of a wall six feet thick; and from the débris of this wall the mound is of course formed. Around it runs a moat which in places has been filled up, and along its eastern side, about 200 yards from its base, runs the Majhna. On the south-eastern corner are remains of strong outworks, built perhaps to cover the ford of that river. In one of these fortifications Mr Stoker discovered two large blocks of hewn lime-stone, which seemed to have been intended, but never used, for a gateway. Behind the fort, and defending the north or north-western side of the town, he found a long ridge of clay and rubble brick. With fragments of brick and stone the country all round Rudarpur is strewn, and from this great artificial quarry the inhabitants draw material for any building of the better order.

Another ancient monument of Rudarpur is the Dūdhnāth temple. To this is attached a convent of Bharatī Atīths, presided over by a prior or mahant. The temple itself occupies a site which

¹ P. 429

² Of the Archaeological Survey.

bears traces of some far more ancient building. It is a small and rude brick structure surmounted by a pyramidal roof and surrounded by a flat-roofed cloister or gallery. "The image of Shiva," writes Buchanan, "to whom a temple of such celebrity is dedicated, of course came to its place without human aid, and in the most remote ages of the world, but according to the priests it was not discovered until after the authority of the pure Rájputs was established. A cow, as usual, pouring her milk (*dúdh*) on the ground, an opening was made and the god brought to light. It is on this account that the image is called *Dúdhnáth*." A little south of the temple have been several other figures, including one of Buddha. Additions were made to the temple by rája Bodhimal Bisen of Majhauri, who, as already¹ mentioned, was converted to Islam about 1570. Whether this act of generosity took place before or after his conversion is uncertain; but the *Dúdhnáth* shrine is as popular amongst the less educated Muslims as amongst the Hindús themselves. Beside it, on the Sivaratri festival, is held a twelve-day fair of the usual half-religious and wholly profane character. And pilgrims sprinkle the phallic emblem of the god with Ganges-water brought from distant Hardwar and Prayág (Allahabad).

From the time of rája Rudar Singh to that of the great rebellion Rudarpur was the head-quarters of the Satási family. In the latter revolt the last rája joined. He was not a very energetic rebel, and for that reason perhaps escaped the penalty of death, but he has since died in transportation at the Andamans. His extensive palace, adjoining the Sáhankot, is now in ruins. All his estates, except those which he had mortgaged to his daughter-in-law's Madrasí father, were forfeited. But on the confiscation the right of the daughter-in-law to the encumbered land was recognized. This lady, Bankat Naisaiya, *alias* Mangal Kunwari, lately (1879) died at Benares. She was generally called *rání* of Satási; but as her father-in-law was attainted, and as her husband could not therefore succeed him as rája, she had no right to the title. From her husband, with whom she did not agree, she was separated. She made him a small allowance, which he eked out with alms from his father's old retainers. And she is understood to have left most of her property for religious purposes.

RUDRAPUR, a village of tappa Haveli and parganah Anola, stands on the meeting of two unmetalled roads, 10 miles south-west of Gorakhpur. It had in 1872 but 490 inhabitants, and is remarkable only as the site of a third-class police-station and elementary (*halkabandi*) school.

¹ See article on *Majhauri* and *Salempur*

SAHIYA, in tappa Bahā of Salempur, is one of the several once Buddhist villages found in the south and centre of that parganah. It stands about three miles east of Bhāgalpur (q v), and had in 1872 a population of 415 persons.

Here is a temple said to have been founded by Pratāp Mal Bisen, first rāja of Bhāgalpur, who seems to have flourished about 1700. A flat-roofed quadrangular building, it stands on a heap of bricks which are probably Buddhist remains. From these remains its idol was confessedly recovered, and its idol is a Buddhist statue. The image rests its left foot on the figure of a Buddha, and resembles one formerly visible in the subterraneous temple of the Allahabad fort. It is called, according to the taste of the worshipper, Thākur Chatarbhuji-Narayani, or Chatarbhuja Vishnu.

SAHNJANUA or Sahjanua is the site of a third-class police-station and district post-office in tappa Gahāsūd of parganah Maghar. Situated on the metalled road from Gorakhpur to Basti, it is 10 miles west of the former, and the first stage on the route to Fyzabad of Oudh. The population amounted in 1872 to 344.

In the village are a good encamping-ground, a small bungalow belonging to the Public Works Department, a Government arboricultural nursery, and a temple sacred to Shiva.

SALEMPUR or Salempur-Majhauri, a parganah coinciding with the Deoria tahsil, is bounded on the east by the Sāran district, on the north-east by Sāran and parganah Sidhwa-Jobna, on the north north-east by parganah Shāh-jahanpur, on the north-west by parganah Silhat, on the south-west by the Rāpti, which severs it from parganah Chulūpūr, on the south south-west by the Ghāgra, which divides it from the Azamgarh district; and on the south-east again by Sāran. Other rivers besides the Ghāgra and Rāpti form in places the boundary. Thus the Little Gandak is for short distances the frontier-line with Shāhjahānpur and Sāran, the Khūna and Jhārahi with Sāran only; and the Kurna for a long distance with Silhat. Parganah Salempur had in 1878 an area of 375,88½ acres and a land-revenue of Rs 2,96,886. It is divided into 23 tappas—Samogai, Nu-Gajhari, Rūpura, Barauna, Surauli, Deoria, Gubrāin, Kachnār, Satiyāon, Khakhundu, Puarana, Māil, Bahā, Donr, Salempur, Barsipūr, Ghātī, Bhitni, Haveh, Gautmān, Sohanpur, Balwān, and Kaparwār. It contains 1,453 of the revenue divisions known as villages (*manza*).

According to the census of 1872 it possessed 1,262 inhabited sites, of which 763 had less than 200 inhabitants, 359 between 200 and 500, 99 between 500 and 1,000; 35 between 1,000

and 2,000; two between 2,000 and 3,000; and two between 3,000 and 5,000. The only towns with more than 5,000 inhabitants were Gaura and Paina.

The population numbered 318,648 souls (147,914 females), giving 540 to the square mile. Classified according to religion there were 293,412 Hindús, of whom 136,367 were females, 25,227 Musalmans (11,572 females), and 9 Christians. Distributing the Hindu population among the four great classes, the census shows 43,254 Bráhmans (20,151 females), 21,937 Rájputs (9,984 females), and 8,948 Baniyas (4,218 females) whilst the great mass of the population is included in the "other castes," which show a total of 219,273 souls (102,011 females). The principal Bráhman sub-division found in this parganah is the Kanauiya (10,572). The chief Rájput clans are the Bais (3,482), Ponwár, Chandel, Sakarwál, Kansik, and Chauhán. The Baniyas belong to the Káundu (5,161), Agarwál, Baranwár, and Unai sub-divisions. The most numerous among the other castes are the Ahír (13,681), Chamír (22,875), Kori (18,313), Koeri (17,593), Gond (11,266), Telí (9,161), Bhar (8,971), Lohár (8,176), Kalwái (7,751), Nuniya (7,453), Dosádh (6,530), Malládh (6,451), Pajjám (4,761), Kamúngar (4,263), Satwar (3,763), Dhobi (3,810), Kahár (3,976), Kurmi (5,458), Káyath (4,168), Barrígi (2,252), Barhar (2,027), Sonár (1,779), Gadariya (1,875), Bnd (1,532), and Búri (1,054). The tribes comprising less than one thousand members each are the Musahar, Rájbhar, Kahár, Dom, Bhát, Pási, Thathera, Málh, Bínsphor, Barrígi, Atíthi, Khatík, Khákrob, Kisán, Halwái, Kadera, and Bharbhúnja. The Musalmáns are Shaikhs (19,897), Sayyids (110), Mughals (37), Patháns (1,530), and unspecified.

In general fertility Salempur perhaps excels any other parganah of the district. Of its total area 257,593 acres were at assessment (1863) returned as cultivated and tillage must since then have made still further inroads on the 10,508 acres which were uncultivated though cultivable. The parganah is studded with a host of fine mango-groves, but, except in a few villages of tappa Deoria, no traces of forest survive. Salempur bears, in fact, all the appearance of a long-settled country. Its husbandmen, especially the Kurmís of Deoria, are laborious and skilful agriculturists. But beyond the charm of verdant cultivation, almost uninterrupted, save by shady groves, the landscape has few attractions. Though in the north a slight ridge or two may be sighted, the parganah as a whole is wofully flat. Its surface is drained by several rivers flowing southwards to swell the Ghágra. Besides those already mentioned are some of a smaller order, such as the Kashi and Kuma. Of many lagoons, the chief are those named the

Physical and agri-
cultural features

Takia, Daurara, and Gurur Such streams and lagoons between them provide ample means of irrigation But as water lies near the surface wells also can be dug at a small expense.

Its wealth of irrigation, indeed, almost secures the parganah from the visitations of famine. Floods, and not droughts, are the natural calamities which here are most to be dreaded Inundations from the Ghágra sometimes sweep off the autumn rice (*bhadur*) and interrupt the sowings for the spring harvest By herbivorous marauders cultivation is seldom troubled The parganah is markedly devoid of game. The waterfowl and the snipe which haunt the margins of lagoons furnish the only sport obtainable In spite of the abundant moisture the climate is fairly healthy. But in the rainy season fever prevails, and at all seasons the inhabitants of some villages suffer from goitre (*ghegh*). The soil is in most parts the light loam known as *doras*; but there are also a few patches of the sand (*balua*) and clay (*mattiyá*), whereof that loam is a mixture. The calcareous *bhát* or *chauriár bhat* present themselves as usual in the neighbourhood of the Rápti, where sugarcane is widely grown.

This and poppy are the parganah's most valuable products. Like potatoes and other vegetables, the latter is most successfully grown by the Deoria Káimís. The clay patches along the brinks of streams or lagoons are utilized for the growth of fine winter rice (*Agham*). Tappa Khakhundu is famous for its splendid fields of arhar pulse Cotton cultivation is little understood, and therefore little practised. The name of *báya* millet is unknown. But as elsewhere, the principal staples of the spring harvest are barley and wheat

The manufactures of Salempur are insignificant, but those which are most important have been mentioned in the article on its principal mart, Farhaj. The most noticeable centres of trade, next to Barhaj, are Láhi, Majhanh, Salempur, and Bhungári of tappa Havoli In the last class may be placed such mere market-villages as Bhágalpur, Ráypur, Kaparwár, Pama, Khannapár, Karaundi, Samoga, Bulwán, and Khakhundu At Bhágalpur, Baikunthpur, and Sohanúg are held great yearly fairs described in the article on each The roads which connect all these places with one another and with surrounding parganahs are unmetalled fair-weather lines, four of the second and three of the third class. But the Ghágra, the Rápti, and the Little Gandak may be deemed the chief trade-routes. The two first are navigable for the whole, and the last for two-thirds of the year.

“The chief proprietors,” writes Mr. Crooke,¹ “are Bráhmans and Rájputs. The leading Rájput families are the great Bisen house of Majhauri, with offshoots at Baikunthpur, Dharamner, Bhingári, Khanapár, Bairauna, Karaundi, and Kaparwár. Among the Bráhmans the most important families are the Misrs of Piyási, Dogari, and Rewáli, and the Tiwáris of Pínri. The Chaubaria Rájputs are mentioned in the notes on Majhauri and Surauli

“There are several remains of considerable antiquity, such as the Buddhistic pillars at Bhágalpur and Kaháon; the Jain or Bráhmanical temples at Khakhundn and Bharauli (tappa Deoria), the forts at Bhágalpur, Surauli, and Nai; the shrine at Sohanág; ruins of various kinds at Sahiya, Ráníghát, Baryánpur (tappa Kachnár), Bairauna, Khonda (tappa Ráipura) and Ramhni (tappa Deoria); besides innumerable *díhs* or village mounds, all over the parganah attributed by popular rumour to Bhars and Thárús”

In these Bhars or Thárús, who were perhaps Buddhists or Jainas, tradition discovers the earliest inhabitants of the parganah. The first Aryan colony seems to have been founded about 1700 by Bissu Sen Bisen, first rája of Majhauri; but in the article on that place will be found all that need be said of him and his descendants. At the end of the sixteenth century the parganah formed part of Dehwapára Kuhána, which included also Sidhua-Jobna and Sháhjahánpur. In the middle of the eighteenth, the power of its rája saved Salempur from the ravages of the Banjáras. The year 1801 saw it ceded to the British and included in its present district. The land-tax demands since then assessed on the parganah have been Rs 67,035 in 1803; Rs 67,737 in 1806, Rs. 82,158 in 1809, Rs. 88,141 in 1813; Rs 2,23,709 in 1840, and Rs 2,90,740 in 1863

SEMRA or Simara, an agricultural village in tappa Lehra of parganah Haveli, stands not far east of the unmetalled road from Gorakhpur to Loutan, 36 miles north-by-west of the former. It contained in 1872 but 515 inhabitants, and is remarkable only as the site of a first-class police-station.

SEMRA Haideo is the site of a district post-office in tappa Bargáon-Chaura of parganah Sidhua-Jobna. Adjoining the Champáran frontier, it lies 48 miles in a direct line east-by-north of Gorakhpur. It in 1872 had 2,096 inhabitants.

SHAHJAHANPUR, a parganah of the Hátá tahsíl, is bounded on south-east and north-east by parganah Sidhua-Jobna, on north north-east by parganah

¹ From whose notes and from the settlement report of Bábu Piári Mohan this article has been chiefly compiled.

Haveli, on west south-west by a short length of Haveli and a long length of parganah Silhat, on south south-west by parganah Salempur. The whole of the boundary with Silhat is furnished by the Durāinā, a small part of that with Salempur by the same river, small parts of those with Salempur and Haveli by the Little Gandak, a great part of that with Haveli by the Mohan; and a great part of that with Sidhwa-Johna by the Khānna. The parganah had in 1878 an area of 88 132 acres and a land-revenue of Rs 78,451. It is divided into nine tappas, named Bachanli, Bhatn, Chakdya, Nagwa, Panápar, Patnán, Bhainsadabar, Majhwa, and Tárakulwa. And it contains 258 of the revenue divisions called villages (*mauza*)

According to the census of 1872 it had 216 inhabited sites, whereof 83 had less than 200 inhabitants, 118 between 200 and 500, 38 between 500 and 1,000, 6 between 1,000 and 2,000, and one between 2,000 and 3,000

The population numbered 81,562 souls (38,272 females), giving 591 to the square mile. Classified according to religion there were 70,850 Hindús, (33,207 females): 10,711 Musalmáns (5,065 females), and one Christian. Distributing the Hindu population among the four great classes, the census shows 5,224 Bráhmans (2,145 females); 2,961 Rájputs (1,392 females), and 2,330 Baniyas (1,031 females); whilst the great mass of the population is included in the "other castes," which show a total of 60,335 souls (28,339 females). The principal Bráhman sub-division found in this parganah is the Kanauiya (5,138). The chief Rájput clans are the Ponwár (666), Chandel, Sakarwál, Bais, Kausik, and Chaulán. The Baniyas belong to the Kāndu (1,882), Agarwál, Barauna, and Kasaundhan sub-divisions. The most numerous among the other castes are the Dosádh (2,020), Gound¹ (2,024), Toh (2,645), Ahír (9,207), Lohár (1,738), Hajjam (1,179), Chanár (7,529), Dhobi (1,282), Kahír (1,548), Kurma (9,885), Bhai (2,515), Malláh (1,003), Nuniya (1,757), Kalwár (2,118), and Kamungar (1,018). The following clans comprise less than one thousand members each — Bind, Sonár, Kalián, Dom, Baráji, Pási, Málh, Bānsphor, Bairági, Bári, Atíth, Khákrob, Kísán, Halwan, Khadera, Beldár, Kumár, Baheliya, and Jaiswár. The Musalmáns are Shaikhs (8,598), Sayyids (10), Mughals (44), Patháns (1,369), and unspecified

Sháhjabánpur is a flat and well-cultivated tract which, adjoining as it does Salempur, can hardly be called very fertile. Buchanan (1835) mentions it as consisting chiefly of waste land covered by long dismal grass and stunted trees, but tillage has since then advanced across it with rapid strides. Of the total area 61,220 acres were at

¹ See article on parganah *Bhauapár*, footnote concerning this caste.

assessment (1862) returned as cultivated and 15,113 as culturable. In tappa Pariápár the general monotony of level is relieved by a few sandhills from 10 to 30 feet high, which form the continuation of a ridge which divides part of Silhat from part of this parganah. But the only difference of elevation elsewhere is the slight difference between the watersheds (*búngar*) and the basins (*kachhár*) of the Duránci, the Mohan, and the Little Gandak. All these rivers in the rainy season overflow their banks; and in winter, when the floods have subsided, their basins are cultivated. The Little Gandak winds from north to south through the whole length of the parganah. The abrupt ascent from its low banks to the uplands is gnawed into many ravines by the drainage descending to the river. The soils of the watersheds are loam (*doras*) and clay (*mattiyar* and *kurail*). The calcareous *bhát* soil is found along the edges of streams; and the sandy *balua* is found in spots where, as in the part of Pariápár just mentioned, the west-wind has driven it across from Silhat. The crops produced by these soils are just the same as described in the article on parganah Salempur.

Those crops are the parganah's only important product. As before noticed, Trade and commu- Sháhjahánpur has only one village with over 2,000 inhabitants, and it cannot therefore be expected to possess any manufactures worthy of mention. At Hetampur, indeed, are a small dying business and a few sugar factories. But trade is on the whole minute, and communications are therefore scarce. Through the parganah, near the northern border, runs the unmetalled Gorakhpur and Kasia road. On this the villages of Hátá and Hetampur are situate, and from this two other unmetalled lines pass south south-westwards into Silhat and Salempur. On one of them stands Táarakulwa.

History In the beginning of the fifteenth century Sháhjahánpur and part of the neighbouring Sidhua-Jobna were seized, probably from the aboriginal Bhais, by the Rájput Medhan Singh. Also called Madan Sen, he was perhaps the same rája of Sáran and Champáran as gave the Muhammadan governors of those tracts so much trouble. It is not unlikely that his descendants acknowledged themselves tributary to the Afghán princes of Bengal, for when towards the close of the sixteenth century Akbar crushed those princes, the rája of Majhauri was allowed to annex this parganah. Medhan Singh's family were extirpated, and their lands parcelled out amongst the victorious Bisens. Towards the close of the same reign (1596) Sháhjahánpur formed part of the great Dehwapáia-Kuhána parganah, in the Gorakhpur division of the Oudh province.¹

¹ But see also p 274

are the large mango-groves and bambu clumps everywhere sighted, and such are the village homesteads whose neat and often tiled mud huts crown every convenient eminence.

It must not from the last expression be inferred that Sidhua-Jobna shows any sudden or striking inequalities of level. In its centre and south the country is described as undulating slightly, and between the watersheds and basins of rivers some trifling difference of elevation is of course visible. But like most of the district the pargana^h may be defined as a plain sloping gently south south-eastwards. On the watersheds the soils are chiefly loam (*doras*) and sand (*bahua* or *dhusi*), in the river basins chiefly the chalky-looking clay called *bhât*. The latter, which occupies nearly two-thirds of the whole cultivated area, does not require irrigation. And here it may be mentioned that of that cultivated area 35 per cent. was at assessment (1865) returned as watered, chiefly from lagoons, ponds, and streams.

The cultivated area was itself returned as 347,968 acres. But to this figure must be added a good deal of the unsurveyed waste-land grants (63,518 acres), and tillage must since then have spread over much of the 128,041 acres returned as cultivable. All the ordinary crops of the spring and autumn

Crops harvests are produced in fair quantity and quality. Sugar-cane has within the past 40 years become the staple growth of the pargana^h. There are at least half a hundred native sugar factories, whose produce has under the name of *bagaha* gained an established place in the Calcutta market. Besides the usual kinds of rice is grown one called *chenawe* or *sengar*, which is almost peculiar to Sidhua-Jobna.¹ Neither indigo nor poppy is extensively cultivated. On the watersheds the chief autumn growths are rices, pulses, and maize; on the *bhât* lands, rices, turmeric, capsicums, ginger, and cotton. The chief spring crops of the watersheds are wheat, barley, and the pulses gram and *arhar*, of the *bhât* lands, wheat, barley, and oil-plants.

Several other products besides the crops require some brief notice. Other products Small particles of gold are found mixed with the sands of the Great Gandak, and those sands are sometimes washed to find the precious metal. But the particles are far fewer than higher up-stream, in the Nepâl Tarâi, and Mr Lumsden reckons that to recover Rs 10 worth of gold must cost the sand-washers of Sidhua-Jobna almost double that amount in time and labour. In the south and south-east of the pargana^h flourishes a fair trade in saltpetre. In 1865 there were as many as 168 factories and four refineries of this mineral. The luxuriant pasturage along

¹ *Supra* p 524.

Kulhána, which included also Sháhjahánpur and Salempur. A sub-division of the Gorakhpur Government and Oudh province, Dehwápúria had a State rental of Rs 17,941¹. The smallness of this sum as compared with that paid by a smaller parganah like Dhurípár shows how much of the tract must at this time have been under forest.

The Bisens gradually spread northwards, and about 1750 we find their chief, the rája of Majhau, granting Padrauna and other villages to a Kurmi retainer. How these villages become the nucleus of a great domain has been told above². From their original grantee is descended the rái of Padrauna. About 1765, on the cession of Bihár to the British, a Bhúinhár chief, who was unwilling to acknowledge the new power, migrated from Sáian into this parganah. Before his death he had accumulated the large tract of villages known as the Bank-Jogni taluká, and from him the rája of Tamkúhi is descended³. The Padrauna and Tamkúhi families may be considered the leading families of the parganah.

That parganah was ceded by Oudh to the Company in 1801; but until the settlement of the current revenue, in 1865, the Bank-Jogni and Padrauna talukas were always assessed separately. If we include them in the general reckoning, the following have been the demands imposed since cession on Sidhua-Johna:—At the first settlement (1802), Rs 96,949; at the second (1806), Rs 87,195, at the third (1809), Rs 80,361, at the fourth (1813), Rs 83,668; at the fifth (1840), Rs 2,24,477, and at the current, Rs 3,18,934.

SILHAT, a parganah of the Háta tahsíl, is bounded on east-by-north by the Duránci river, which severs it from parganah Silhat, on north-by-west and on west north-west by parganah Haveli, the river Majhna supplying in places a boundary, on west and south south-west by the Rápti, which divides it from parganahs Bhauápár and Chillúpár; and on south-east by parganah Salempur, a long part of the frontier being provided by the Kúrna river. Silhat had in 1878 an area of 179,170 acres and a land revenue of Rs 1,15,987. It is divided into 17 tappas, viz, Banchara, Singhpur, Naráyanpur-Chiuha, Kataura, Bakhira, Bináyak, Chuiáon, Pahárpur, Idiákpur, Douth, Bainai, Gaura, Dhatúia, Snyam, Indúpur, Nagwán-Tíkar, and Madanpur. The parganah contains 477 of the revenue divisions known as villages (*mauza*).

According to the census of 1872 it possessed 441 inhabited sites, where-
 Population of 219 had less than 200 inhabitants, 155 between 200
 and 500, 50 between 500 and 1,000, 14 between 1,000

¹ 7,17,640 *dams*. But see also p. 274.

² Pp. 399, 450-51.

³ Pp. 401, 450.

and 2,000 ; 1 between 2,000 and 3,000 , and 1 between 3,000 and 5,000 The only town containing more than 5,000 inhabitants was Rudraipur.

The population numbered 135,847 souls (62,712 females), giving 485 to the square mile. Classified according to religion there were 126,500 Hindus (58,535 females) and 9,347 Musalmáns (4,207 females). Distributing the Hindu population among the four great classes, the census shows 11,629 Bráhmans (5,513 females), 6,452 Rájputs (3,071 females), and 3,252 Baníyas (1,503 females), whilst the great mass of the population is included in the "other castes," which show a total of 105,167 souls (48,418 females). The principal Bráhman sub-division found in this pargana is the Kanaujiya (11,335). The chief Rájput clans are the Ponwár (1,111) Síruct, Sárkarwál, Bas, Solankh, and Chauhán. The Baníyas belong to the Kánda (1,523), Agarwál, Baranwár, and Kasamdhán sub-divisions. The most numerous among the other castes are the Bind (1,311), Do-rah (1,312), Gound (1,911),¹ Telí (3,918), Koerí (3,249), Ahír (17,950), Lohár (2,783), Hajjám (1,756), Chamár (1,368), Dhobí (1,637), Kahar (2,736), Sitwar (7,832), Kurnú (1,891), Bhar (4,956), Malláh (14,909), and Nuniya (5,426). Besides these, the following tribes comprising less than one thousand members each are found in the pargana:—Kalwár, Rájbar, Son , Kamáingar, Kahar, Dom, Birhu, Baráyi, Bhát, Pási, Thathera, Mah, Binsphor, Bári, Atith, Khatík, Káin, Halwai, Bharbhunja, Kori, Bahohya, and Janswar. The Musalmáns are Shakhís (7,676), Sayyids (53), Mughals (76), Patháns (918), and unspecified.

Except where broken by an occasional sand ridge, the surface of Silhat is level. The general features of the landscape are almost the same as in the neighbouring Salempur. But in this pargana there is much more forest. Though a large fringe of woodland, which a quarter of a century ago shaded the west and south, has given way to cultivation, a wilderness of stunted trees still stretches along the banks of the Majhna to join the Kusmañ jungle² in pargana Haveli. After forming, as already noted, the frontier with that pargana, the Majhna crosses this from north to south, and it is joined within Silhat by the Kurnú. Along its banks and those of the Rápi the soil is the swampy and chalky-looking clay known as *chaur bhát*. In the north occur the ridges of sand (*dhási*) lately mentioned. But the bulk of the mould is loam (*doas*). Of the cultivated area 98,258 acres were at assessment (1,863) returned as cultivated and 23,984 acres as cultivable. Though the gram and *urd* pulses are more extensively grown here than in Salempur, the crops are mainly those described in the article on that pargana (q v).

¹ See article on pargana Lhaupur, population section, note

² *Supra* p. 291

Beyond the business in agricultural raw produce, Silhat has little trade, but what little exists has been noticed under the head of its chief town, Rudrapur. The parganah has many the important market villages, such as Malanpur, Sirgan, Rumpur, Sohanua, Gauri, Mithra, Patharhat, Dharha, Parri, and Bikhra. Two unmetalled roads of the second and three of the third class tap the principal places, and additional routes are provided by the Rapti and Mithra, both navigable when the roads are waterlogged.

Remains at Rudrapur render it probable that the parganah was once a stronghold of Buddhists. In those days the terms Buddhist and Bhur are likely to have been identical,¹ and we may suppose that, as elsewhere in the district, the earliest inhabitants were Bhurs. If so their peace was roughly disturbed about the middle of the fourteenth century, when the parganah became a bone of contention between the lately founded Saract dynasty of Satia and the older Bisen house of Mithra. The war continued with brief intervals of peace for about a hundred years, and ended in the victory of the Bisens, who annexed the disputed tract.

In the end of the sixteenth century Silhat was a part of parganah Haveli Gorakhpur. From this it was severed about 1680 when Rudra, raja of Satia, was ejected from Gorakhpur and made Rudrapur his capital. Through the remainder of the Delhi rule, through the whole of the Onth supremacy, and from the beginning of the British occupation until the great rebellion, the Satia rajas continued to flourish in Silhat.

The progress of the parganah since its cession to the British (1801) may be proved by the steadily increasing demands imposed at successive settlements of land-revenue. These were —At the first settlement (1803), Rs. 8,516, at the second (1806), Rs. 9,283, at the third (1809), Rs. 12,657, at the fourth (1813), Rs. 16,161, at the fifth (1816), Rs. 51,300, and at the sixth (1863), Rs. 1,62,621. The sixth settlement is still current, but its demand has, as above shown, risen.

SISWA-BAZAR, a village in Tippa. Old Karhi of parganah Tilpur, lies 43 miles north-east of Gorakhpur. It had in 1872 but 1,732 inhabitants, and its only claims to notice are a parganah school and a house-tax. For the Chauki-dari Act (XX of 1856) is in force within its limits. During 1877-78 the house-tax thereby imposed, with a trifling balance from the preceeding year, gave a total income of Rs. 181. The expenditure, which was solely on police, amounted to Rs. 111. Of the 385 houses in the village 112 were assessed

¹ Pp. 131-32

with the tax, the incidence being Re 1-3-0 per house assessed, and Re. 0-1-7 per head of population.

SOHANAG,¹ a hamlet in tappa Mál and parganah Salompur, stands about 3 miles south-west of Salempur and about 50 south-east of Gorakhpur. It in 1872 had but 29 inhabitants.

The hamlet is remarkable as containing an ancient tank and a large mass of ruins and sculptures apparently dating from the later Buddhistic epoch. The tank itself lies, like all ancient excavations of the kind, in a due north and south direction. It is 146 *lattás*² long and 77 broad, containing an area of $27\frac{1}{4}$ *bighas*³. West of it and extending along its entire length rises a mound varying in height and breadth. The extreme elevation is about 50 feet and the breadth in the widest part about 100. This mound is formed chiefly of the large broad bricks characteristic of ancient buildings. It seems never to have been excavated, and it is impossible to say accurately what buildings it contained. But the highest part was probably a *stupa* erected over some Buddhistic relics, and the lower portion (which shows traces of a quadrangular building) a Buddhist monastery and apartments for ascetics.

The ancient name of Sohanág is said to have been Nágpur; and it is believed to be midway between Ajudhia and Janakpur in the Muzaffarpur district, the capital of Janaka, king of Mithila and father of Sita. At Mithila or Janakpur was held the assembly of kings at which rája Janaka promised his daughter Sita to the prince who could bend the bow of Shiva. Now with this bow, which was then in charge of Janaka, Shiva had conquered the gods in the sacrifice of Daksha. Ráma succeeded in the task, and the Parasu Ráma succumbed to the superior power of the Ráma Chandra incarnation of Vishnu. He returned to Sohanág, and there did penance to recover his divinity. After this the shrine became ruined and the images were lost. Many years afterwards, a king of Nepál named Sohan, who was grievously smitten with leprosy, set forth to die at Káshí (Benares). On his way he halted at Sohanág, and using the water of the tank was miraculously cured. In gratitude he restored the shrines. Some accounts say that Sohan was a Bisen Rájput; but others deny this. At any rate some claim seems to have been made by the Bisens of Majhauhi to connect themselves in some way with the worship at Sohanág. The natural inference from the story is that on the revival of Bráhmans the ancient Buddhistic rites were revived. An exactly analogous case is the restoration and re-identification of the Ajudhia holy places by king Vikramaditya of Ujjain.

¹ The whole of this article is by Mr. Crooke.
measures

² The *latta* or *latha* equals 8 feet 7½ inches.
³ *I.e.*, about 18½ acres, according to the proportion between *bigha* and acre prevalent in this parganah.

Jánki and several ammonite fossils (*Sálgám*). The founder of this convent was Dharni-dás, who was succeeded by the noted ascetic Jíwa Rámji. The latter disappeared on a pilgrimage, leaving behind him a stone cup (*lundr*) which he announced would fall to pieces on the day of his death. The cup broke twelve years after his departure, but no one knows where he died. It is said that he could appear simultaneously at Sohanág and Mathurá. The succession of priors since his time has been Tíkárám, Ganesh-dás, Nanáyan-dás, Jánki-dás, Párasurám-dás, Rameshwar-das, Rámparshád-dás, and Rámsaran-dás, who at present occupies the cushion. The tomb (*samádhi*) of Jíwa Rám-dás,¹ with his broken cup, is greatly venerated.

On the whole Sohanág is a very interesting place and offers a good field for archæological exploration. It seems to be one of a line of Buddhist shrines extending from Bhágalpur ghát on the Ghágra to Kasia or Kusanagara, the scene of Buddha's death. The intermediate stages were perhaps Kaháon, Sohanág, and Khakhundu, in all of which Buddhist remains exist.

SURAULI, a large village in the tappa so named of pargana Salempur, lies about five miles south south west of Deoria. Its population amounted in 1872 to 424 persons.

Here are the remains of an extensive fort, covering an area of about 22 acres. The site is overgrown with scrub, but clearly defined by the still visible traces of a surrounding ditch. Within are three large masonry wells, and the remains of a fourth with steps descending into its shaft. The village is held by Chaubaria Rájputs, who are said to take their name from pargana Chaubar in Sáran. Legend asserts that they were settled here by a rája of Majhau, who wished them to watch his frontier; and that the fort was built about 10 generations ago by one Dimbar Sái. It was destroyed shortly before the British occupation (1801) by one of the Oudh nawáb's deputies. There is a superstition that any one attempting to plough within the fort immediately dies.

TAMKÚHI or Tamakhoi, a village of tappa Haveli and pargana Sidhua-Jobna, stands on the unmetalled road from Samúr to Túdári patti, 55 miles east-by-south of Gorakhpur. It had in 1872 but 708 inhabitants, and is here noticed solely as the site of an imperial post-office and the seat of the Tamkúhi rája.²

TARAKULWA, a village of the tappa so named in pargana Sháhjahánpur, stands on the unmetalled Kasia and Barhaj road, 40 miles south south-east of Gorakhpur. Its population amounted in 1872 to 1,020 persons.

¹ As no one knows where he died, this tomb is probably a cenotaph.

² *Supra*, p. 401.

Tarakulwa is situated on a great mound of sand, and its climate is considered good. It has a district post-office and a first-class police-station, with cattle-pound attached.

TARIA SUJAN is the site of a third-class police-station and district post-office in tappa Haveli of parganah Sidhua-Jobna. It lies at a considerable distance from any road, 56 miles east-by-south of Gorakhpur, and in 1872 had 2,101 inhabitants.

TILPUR, a parganah of the Mahārājganj tahsíl, is bounded on north north-east by the Champáran district and Nepál, the border with the former, being provided by the Great Gandak river, on north-west by the Jharrei river, which severs it from parganahs Bináyakpur and Haveli; on its concave south-western frontier by the latter parganah; on east south-east by parganah Sidhua-Jobna, and again for a short distance by the Great Gandak and Champáran. Tilpur had in 1878 an area of 183,764 acres and a land-revenue of Rs. 48,575. It is divided into seven tappas, called Old Karhi, New Karhi, Bharatkand, Domakand khás, Sukarhari, and Soná. It contains 339 of the revenue divisions known as villages (*mauza*).

	According to the census of 1872 it possessed 251 inhabited sites, where-
	of 155 had less than 200 inhabitants; 79 between 200
Population.	and 500, 13 between 500 and 1,000; and 4 between
	1,000 and 2,000.

The population numbered 57,021 souls (26,859 females), giving 199 to the square mile. Classified according to the religion, there were 50,164 Hindus (23,590 females), 6,853 Musalmáns (3,267 females), and 4 Christians. Distributing the Hindu population among the four great classes, the census shows 3,370 Bráhmans (1,617 females), 772 Rájputs (373 females), and 1,841 Baniyas, (821 females), whilst the great mass of the population is included in the "other castes," which show a total of 44,179 souls (20,779 females). The principal Bráhman sub-division found in this parganah is the Kanauiya (3,145). The chief Rájput clans are the Sarnet (152) and Chauhán. The Baniyas belong to the Kánda (1,224), Agarhari, Barauna,¹ Unai, and Kasaundhan sub-divisions. The most numerous amongst the other castes are the Teli (1,832), Koeri (1,535), Ahir (6,225), Chamár (6,077), Dhobi (1,050), Kahar (1,496), Kurmi (1,714), Malláh (1,450), Nuniya (3,047), and Musahar (2,444). Besides these, the following tribes comprising less than one thousand members each are found in the parganah—Bind, Dosádh, Gound,² Lohár, Hajjám, Sarvár,

¹ See article on parganah *Dhuriápur*, population section, note.
Bhaudápur, population section, note.

² Article on *parganah*

Gadariya, Káyath, Kalvár, Rajbhar, Sonár, Kamánger, Dom, Barhai, Baráyí, Bhát, Pási, Thathera, Máli, Bánsphor, Jogi, Bairági, Bári, Khatik, Khákrob, Kísán, Halwái, Kumár, Korí, Baheliya, Gosáin, and Jaiswár. The Musalmáns are Shaikhs (6,436), Sayyids (27), Mughals (18), Patháns (311), and unspecified.

The parganah may be divided into two portions. Its larger or northern division may be deemed a part of the Taráí, while its southern is an open and fairly cultivated plain resembling the bulk of the district. In the former tract must be placed tappas Sonári, Sukarhári, Domakand, Bharatkand, and the northern half of tappa Khás. These are regions of reserved forest, large grass prairies, patchy and slovenly cultivation, poor hamlets, and morass. In the southern tract are included the other half of Khás and tappas New and Old Karhi. Here, as already mentioned, are found freedom from forest and a fairly extensive cultivation.

Of the total area 59,175 acres were at the land-assessment of 1865 returned as cultivated. But this estimate excludes the cultivation of waste-land grants, and since it was famed tillage must have made still further annexations amongst the 46,386 acres which were returned as cultivable, though fallow. The soil consists chiefly of the sandy loam called *doras*, but there is a good deal of clay (*mattiyár*) and a small amount of the almost pure sand named *baíua*. So great is the natural moisture of the earth that the ordinary crops can be reproduced in abundance without artificial irrigation. Water, indeed, lies at an average depth of but 8 feet from the surface; and of the total cultivation not quite 20 per cent. is recorded as watered. Wells are used, not for fields, but for the purposes of human life. The usual sources of what little irrigation exists are not wells, but streams and lagoons.

Chief of the former are the Little Gandak watering the eastern, and the Malawa the western tappas. But there are many minor water-courses, such as Chandan, the Khekara, the Hirna, the Soleh, and the Ghorburwa. Most if not all of these rise in the parganah itself. The lagoons are of the usual type—reedy swamps which with the approach of summer gradually dry. But the form of some shows that they were once bends in the beds of rivers. Like its neighbour parganahs Tilpur is subject to extensive inundations. But owing to the sandy nature of the soil these rapidly disappear.

As usual in watery tracts, autumn rice is the staple of the parganah. For the spring harvest are grown a large quantity of wheat and a smaller quantity of chick-pea, (*chana*) barley, lentils, (*masúr*), and mustard (*lálvi*.) Fruit is supplied by 1,500 acres of grove or

orchard. The wild hemp (*bhang*), which provides an intoxicating drug, grows like a weed in the fields. Catechu is tapped from innumerable *Mair* acacias. But except in the vegetable kingdom, Tilpur has no products worthy of mention. Its trade is extremely limited, and its markets are of the agricultural order. Such are Nichlaval, Siswa, and Mithaura, with their minor rivals, Rudrapur, Harilapur, Biluhikpur, Barhia, Chatia, Madanpura, and Chauk. Tútibhári and Kotibhár are important on other than commercial grounds. The southern part of the parganah is fairly provided with communications. Four unmetalled roads run northwards to meet and end at Nichlaval, whilst a fifth crosses three of them in a westerly direction.

History In the fourteenth century the principality of Bútwal, with its capital at the foot of the Nepál hills, was founded by an adventurer of uncertain origin. This Makhund Singh, or his descendants, gradually seized the whole of Bináyakpur and Tilpur from the Thárús. It is probable that before the end of the sixteenth century Tilpur had been separated from the rest of this petty kingdom, as a fief for younger sons. The parganah is at all events mentioned as a distinct sub-division in Akbar's *Institutes* (1596), which adds that there is a brick castle at Tilpur, but no town or village thus called remains. The name of Tilak was perhaps common in the Bútwal family. For after a prince so named Tilpur is said to have been called; and with another prince so named the parganah is connected in the beginning of the eighteenth century. This Tilak II. had held Tilpur as a fief from his cousin, the rája of Bútwal, but resenting another's suzerainty, he declared himself an independent rája. Calling in the aid of the warlike hucksters known as Banjáras, he for long resisted the power of Bútwal. But the internecine conflict led probably to arrears of revenue. About 1750 the nawáb of Oudh, the nominal ruler of the district, sent a large force to realize the land-tax. That force first defeated Tilak Son's son, and afterwards came to terms with the Bútwal rája. In accordance with those terms, or by right of the sword, the latter re-annexed Tilpur.

Ceded to the English in 1801, Tilpur was a few years afterwards annexed by the Nepálese, who, having defeated the rája of Bútwal, chose to consider it as still a part of his domains. The Nepálese war followed, and the Nepálese themselves disappeared. In the course of the campaign, however, Nichlaval and other places suffered from their incursions. After the great rebellion (1857-58) a northern strip of the parganah was granted to their descendants in reward for friendly services against the rebels. Amongst those rebels was the rája of Bútwal, whose family had for two generations been settled at Nichlaval.

BASTI,¹ a district of the Benares Division, is for 38 miles on the north-north-east bounded by the kingdom of Nepal, for 98 miles on the west-north-west by the Gonda district, for 62 miles on the south-south-west by the Ghágra river, which severs it from the district of Faizabad, and for 95 miles on the east by the Gorakhpur district. For east might, perhaps, be written east by south, but for purposes of simplicity we need hardly recognize more than sixteen points of the compass. The British tahsils which march with Basti are Utraula and Bogamganj of Gonda, Faizabad and Akbarpur of Faizabad; and Bánsghón, Gorakhpur, and Mahánúganj of Gorakhpur.

The district extends from 26° 23' 0" to 27° 30' 0" north latitude, and from 82° 17' 0" to 83° 19' 30" east longitude. Its total area by the latest official statement² was 1,784,049 acres, or something over 2,787½ square miles. Basti is, therefore, over 13 square miles larger than Lincolnshire. Its length from north to south varies between 52 and 68, with a mean of 60 miles, its breadth from east to west between 28 and 52 miles, with a mean of 40. The number of villages is returned as 7,524. The population, 1,416,905 in 1865, had in 1872 risen to 1,472,994, or about 528 persons to the square mile. But of both area and population further details will be given in part III of this notice.

For purposes of administration, general and fiscal, Basti is divided into 5 Administrative tahsils or sub-collectorates, over which are distributed 8 sub-divisions parganas or baronies. Here, as in Gorakhpur, we note the unusual feature of parganahs lying partly in one and partly in another tahsíl. But though possessing separate records the parganahs are as administrative units almost obsolete. The divisions of civil and criminal justice are respectively the petty judgeship (*munsifi*) and the police-circle (*thána*). Of the former there are 3, whereof one, Bánsghón, is shared with the Gorakhpur district, of the latter there are 26. ³But the following synopsis will show at a glance the various divisions, their equivalents at the close of the sixteenth century, and their modern land-revenue, area, and population.

¹The principal materials for this notice have been the settlement reports of Messrs H. P. Wynne, C. S., H. Wilson, C. S., and P. J. White, 1861-65, Martin's (Buchanan's) *Eastern India*, 1838, and the notes of Messrs P. Wigram, C. S., and J. B. Thomson, C. S. But besides these should be mentioned the census reports of 1872 and former years, the annual reports of the various Government Departments, the records of the Board of Revenue, and brief memoranda by different officers now or formerly posted in the district. References to other authorities, such as Elliot's *Races and Historians*, or Sherring's *Castes*, will be found in the text or footnotes. The British districts which surround Basti on three sides have all been described in the Gazetteers of Oudh and the North-Western Provinces. From one of those districts, Gorakhpur, Basti is severed in 1865 only. It follows, therefore, that the scope of this notice is considerably lessened, and that the Basti monograph will, in many respects, be little more than an appendix to that of Gorakhpur. ²Government Circular No. 70A, dated 4th July, 1878.

³This estimate excludes three outposts or stations of the fourth class. But it includes two which, before the end of the current financial year (1880-81), will be raised from the fourth class to the third.

<i>Tahsil.</i>	<i>Parganah.</i>	<i>Tappa</i>	<i>Tahsil</i>	<i>Parganah</i>	<i>Tappa.</i>
KHAILA- BAD (continued)	Maghar (continued)	95. Churaib	KHAILA- BAD— (concluded)	Mahauli (concluded)	113 Buzurgwār
"	"	97 Dewāpīr.	"	"	114 Chandráoti
"	"	98 South Haroh	"	"	115 Deokalli
"	"	99 Gopālpur	"	"	116 Fiddāpur
"	"	109 Kāsba or Maghar	"	"	117. Kuchri.
"	"	101 Menhdāwal	"	"	118 Kārri
"	"	102 Majaura	"	"	119 Kārsand
"	"	103 Uuār	"	"	120 Masdar
"	"	104 Ūn	"	"	121 Mahthi.
"	"	105. Phulethu	"	"	122 Muhabra
"	"	106 Rūmpur-Puli	"	"	123 Murādpur
"	"	107 Sakra or Sagra	"	"	124 Naudān
"	"	108, Utrāwal	"	"	125 Simri
"	Mahauli	109 Ajson	"	"	126 Sirsi
"	"	100 Bargion (or Badgaon) East	"	"	127 Sathara
"	"	111 Bankat	"	"	128 Tāma
"	"	112 Aoridīār.	"	"	129 Taraf-Belghatī
					130. Taryāpār

Having now shown the revenue, criminal, and civil jurisdictions into which the district is divided, let us briefly notice the staff by which those jurisdictions are worked. The revenue and criminal courts are those of the magistrate-collector, his two covenanted subalterns, his deputy, and his five tahsildars. An European honorary magistrate has criminal powers in tahsil Khailābad. The only civil courts are those of the three munsifs. The judge of Gorakhpur tries cases on appeal from the magistrates, and on appeal from both magistrates and munsifs. The principal district officials remaining to be mentioned are the civil surgeon, the district engineer, the district superintendent of police, the sub-deputy opium agent and his two assistants, the deputy-inspector of schools, and the postmaster. It may be noted that the "deputy opium agent" is the magistrate-collector, the prefect of the district. But from interference with the "sub-deputy" he in practice abstains.

own There is a loveliness of colour as well as of form, and under the cloud-flecked sunlight of a day in the rains the gaze is refreshed by a verdure of many tints. At the close of the rains, again, the untrodden snows of the Himálāya sometimes lend a grand background to a northward view. But these are more transient beauties, which vanish when the crops are cut and the haze of summer fills the air. It is perhaps in the many clumps of timber that the landscape finds its one stable element of the picturesque. Large groves of the

Woodlands evergreen mango abound all over the district. Feathery bambus may be seen growing round most of the villages.

Mahua trees, with their mouse-odoured white flowers, are plentiful; but most plentiful on the banks of the Kuāna and the Āmī, in the middle of the district. Here they are clearly the survivors of the forest which once almost covered Basti. Their liquor-yielding virtues saved them when the ground was reclaimed for cultivation. In the north may be found a few other remnants of ancient woodland, but no valuable timber has been left. During the past fifty years forest and waste land have been cleared to an enormous extent. No less than 100,153 acres have been bestowed or leased under the jungle-grant rules,¹ and of this area the bulk has been reclaimed. No waste-land now remains at the disposal of Government. And this statement implies also that there are no forests reserved by Government itself.

The following table shows the more important statistics concerning the more important jungle-grants, those, that is, which have an area of over 3,000 acres —

Parganah	Name of grant.	Area in acres	To whom granted	When granted	By whom now held	At what term expiring.
Bānsī, tappa Ghos	Alfidāpur	9,852	Mr T. Dickens,	1838	Mr J. Bridgman,	50 years
Ditto ..	Birdpur	29,316	Messrs W. Gibbon & J. Clock	1840	Mr W. Peppé and others	Ditto
Ditto .	Neora	10,309	Mr T. Dickens,	Ditto	Mr J. Bridgman,	Ditto
Do, tappa Bārik-pār	Katahlā	3,156	Mr J. H. Forbes,	Ditto	Mr. C. Wallace	No deeds forthcoming to show
Do, tappa Untā-pār	Sarauli	5,189	Mrs S. A. Bridgman	Ditto	Mr J. Bridgman	
Do, tappa Sohās	Sohās	3,079	Manūlāl	1839	Bālgovind Lāl,	Ditto.
Bināyākpur, tappa Bhātīnpār	Dulha	3,619	Messrs W. and H. Gibbon	1840	Mr. W. Gibbon,	Ditto
Basti, tappa Hardi	Basti	13,024	Mr C. Hamilton,	Ditto	Heirs of Mr W. Cooke (his widow and others)	Ditto

Doras or loam is a compound of sand and clay, chiefly the former. It is *Doras, mattiyār, the dūmat, rausli, and suwāi* of other tracts in these provinces, and owing to its absorbent power and softness, is considered the best of soils. On it are grown all crops except rice. *Mattiyār*, on the other hand, produces fine rice, while its outturn of spring crops is inferior in quantity and quality. In this soil the clay easily predominates over the sand, in *balua*, elsewhere called *bhēr*, the predominance of the sand is equally unmistakable. Even with the aid of manure and irrigation *balua* yields but poor crops of the poorer grains. *Bhāt* is found in the low basins of rivers, and chiefly of northern rivers. Plentiful in parganah Rasūlpur, it is still commoner in parganahs Bināyākpur and Bānsi. Its favourite localities are, in fact, the banks of the Rāpti and of its numerous discarded channels, as, for instance, in tappas Awamia, Bhātipār, Nitwal, Kundri, Chhattisi, Bhīr, and Patharhat. It produces the most luxuriant wheat and other spring crops, which are raised with the least possible outlay, for, being generally subject to flooding in the rains, *bhāt* requires no irrigation. Though for the same reason it bears no autumn crop, it is deemed of greater value than lands which return two harvests yearly.

The distinction between *doras* and *mattiyār* is often very doubtful. In Rasūlpur Mr Wynne found that if specimens of both soils were dried, pulverized, and again moistened, the difference between them was "absolutely inappreciable." The fact seems to be that the settlement surveyors here classed as *mattiyār* lands cropped in autumn, and as *doras* lands cropped in spring. Such a distinction would of course depend, not on the intrinsic constitution of the soils, but on their greater elevation and depression, on their capacity, that is, for retaining a smaller or larger proportion of moisture. The land classed as *doras*, and therefore as of the best quality, was often of the worst. He had never, he added, heard the natives use the terms *doras* and *mattiyār* except in connection with the Government demand.

To the people, indeed, the only familiar classification is that by position. Soils are distinguished according to their relative situation with regard to village sites or the beds of rivers.

Thus, every village is theoretically circled into three concentric belts, the *goend*, *gwaund* or "near," surrounding the homestead, the *miyāna*¹ or "middle," surrounding the *gcend*, and the *pallu* or "distant," surrounding the *miyāna*. Here, as in the Dūab, where the same system prevails under a different nomenclature.

¹In the records of the earlier British assessments this *miyāna* zone is sometimes called *ausat*.

ture, an obvious reason can be given for the oblivion of natural differences. The inherent character of the soil has been lost in its artificial advantages. The most highly cultivated land is the best, irrespective of its original nature. The goend is the most manured, the miyána is the slightly manured zone. The pallu, perhaps, is never manured at all, but often contains some of those much-prized clay lands which are fit for the growth of winter rice (*garhan*).

When its position with regard to the bed of a river is considered, the soil may be either upland (*bángar*) or lowland (*kachár, khádir*). The uplands are the sandy ridges of watersheds, and when irrigated will produce spring crops. The lowlands occupy the river basins, and consist of late alluvial deposits. The *mángha* or sandy deposits of the Ghágra are fit for little but the growth of thatching grass and tamarisk (*jhar*), but the silt left by the Rápti often consists of the fine moist bhát above described. The banks of some of the smaller streams present long stretches of hard impracticable soil, which is often completely sterilized by saline efflorescence (*reh*). Such tracts and the occasional but rare patches of similar ground inland are called *dhús* when simply hard and impracticable, when subject to saline efflores-

Saline efflorescence and ravines scence, *rikái* (*reh-hai*) or *úsar*. Such efflorescence is in Basti, however, a rather uncommon phenomenon. Even in the Domamáganj and Bánsi tahsils, where it seems to be commonest, no *úsar* plain of any size could be discovered. The efflorescing salt is collected by washermen and makers of glass ornaments. Under the name of salt-earth flowers (*rehar mati ka phúl*) it was in Buchanan's time exported somewhat largely to the east. A few ravines may be found on the edges of rivers, but

Cultivable area. no large area is rendered barren by a net-work of such erosions. Of the total area, 2,344 square miles are returned as cultivable, and of these but 516 are uncultivated¹

Water is of course nearer the surface in the lowlands than in the uplands, but for any generalization as to its average depth throughout the district, statistics are unluckily wanting. The distance from the surface must be slightest in the moist north-Rápti country; but the settlement reports and Mr. Swinton's *Manual* confine their figures to the central and southern parganahs. Let us first examine the returns of the former essays. The total depth of a well in Rasulpur is given as from 18 to 19½ feet, and allowance being made for at least a yard of water, the distance from the surface must here be between 15 and 16½ feet. In

¹ *N-W P and Oudh Administration Report, 1878-79.*

Basti the average depth of wells is $14\frac{1}{2}$ feet, and the distance from the water to the mouth 9'. The corresponding figures for Maghar are $19\frac{1}{4}$ and $13\frac{1}{2}$ respectively, for Nagai $25\frac{1}{4}$ and $21\frac{1}{2}$. At Rudhauri in Maghar Mr. Swinton discovered a well whose water lay but $5\frac{1}{2}$ feet from the surface. The only parganah, however, in which his statistics have not been superseded by those of the settlement reports is Amorha. Sounding individual wells in those villages, he found the distance from the mouth at Datnagai 8, at Amorha 9, and at Ciptanganj 12 feet. By striking a rough average for the central and southern parganahs, Mr. J. B. Thomson obtains a water-level of 18 feet from the surface.

The more important of the Basti streams have already received passing mention, but the time has come to describe in detail both Rivers these and the rest. The drainage line of course follows what has been mentioned as the general slope of the country, and lies therefore from north-west to south-east. The drainage systems may be reduced to three—those of the Rápti, of the Kuána, and of that Ghagra which in Gorakhpur receives both.

Like the great river of Burma, the Rápti derives its name from that System of the Rápti Irivati to whom legend assigns its formation. Irivati, or the Watery, was the cloud elephant on which rode Indra, god of thunder. But the Rápti is not, like the Irawaddy, a snow-fed stream. Rising in the Nepálese lower ranges, flowing westwards, and afterwards doubling back through Balranch and Gonda, it touches this district at Singarjot in Rasulpur (latitude $27^{\circ} 18'$ north, longitude $82^{\circ} 32'$ east). After running in a southerly direction for about ten miles, and forming so far the western boundary of Basti, it turns and winds east-south-eastwards across the whole district, leaving it at Kaimauri-ghát in Maghar (latitude $27^{\circ} 1'$ north, longitude $83^{\circ} 18'$ east). Thence it enters Gorakhpur, in which it finally joins the Ghágra. A peculiarity of this river is that throughout Basti it has two distinct channels, both full during the rains, but one almost dry at other seasons.¹ The old channel, or Budhi Rapti, enters the district about seven miles north of the modern bed. The distance between them increases to about ten miles before they once more approach each other. They were formerly about four miles

¹ By a mistake in addition, or a clerical error, the settlement report makes this figure 6 yards 1 foot 10 inches, or 19½ feet. ² 26½ feet in settlement report, whose arithmetic or printing is, however, at fault.

³ Thus Mr. Wigram. But the two channels are now more distinct than the Burhanga and the Ganges. The one is not an offshoot of the other, though it may perhaps flow in that other's discarded bed.

apart at Bánsi, re-uniting close to Kaimai-ghát. Such, at least, was the case when the district was surveyed in 1837-38. But since then a fresh change has occurred. At Bánsi the Rápti forced its way north, and following a depression, which was probably another ancient channel, joined the Budhi Rápti. From this point, therefore, the southern branch is now almost dry. But in the courses of the rivers which traverse the sub-Himalayan belt of the N.-W. provinces frequent changes are inevitable. Like the Po and the Mississippi, these streams in places gradually raise their beds above the level of the surrounding country. In times of flood the Rámanga and the Rápti "spill" over into the nearest depression, carving therein a fresh channel. The length of the Rápti in this district is 84 miles, but the distance in a straight line is only 48. Its two channels form a great catchwater drain which intercepts all streams from the north. The principal of these in eastward order are the following.—

The Árra, which issues from the hills, divides the Nepálese from the Oudh Taráí, forms for about seven miles the boundary between this district and Gonda, and at length joins the Budhi Rápti.

Its tributaries

The Awinda, the Sarohi, the Satohi, and other tributaries of the Budhi Rápti, which rise in the Nepálese Taráí, and traverse the north of Basti for distances varying from six to nine miles.

The Rámanga or Arrow-river, a hill stream which, after a course of about 18 miles in this district, joins the Budhi Rápti at Kakrah-ghát, some 5 miles north-east of Bánsi.

The Masdi, the Jamwár, the Siswa, the Marti and the Tilár, all, save the last, Taráí streams, which uniting after a course in British territory of about 20 miles, form one river called the Kúra.

The Kúra itself, which six miles further on falls into the Budhi Rápti, and thence to Karmain-ghat is called the Dhamela.

And the Ghúngi, a mountain-stream which joins the Dhamela after forming for many miles the boundary with Gorakhpur.

From the right or southern bank, in Basti itself, no large brooks reinforce the Rápti. But the Ámi, which joins it in Gorakhpur, is an important affluent on this side. Rising on the western frontier of the district, in latitude $27^{\circ} 7'$ north, longitude $82^{\circ} 43'$ east, near the Basti-Domaiúganj road, the Ámi flows south-eastwards, and after a course of about 44 miles quits Basti to join the Rápti in Gorakhpur.

The Ámi

The principal places on the banks of the Rápti are the tahsíl capitals Domniganj and Bansí, and the grain marts Bitharia, Gáora, and Tikar. Flowing through a sandy or other soft alluvial soil, this river is somewhat capricious in its choice of a bed. The two existing channels are by no means the only channels visible. For a long distance on either side of the river are depressions through which it once flowed; and villages which tradition places on its banks are often found many miles from it. South of Bánsi may be seen distinct traces of two old channels; whereas the Rápti now runs north of Bánsi. But since the change already mentioned—since the main stream cut across the lowlands near that town, and reverted to the bed of the Budhi Rápti—the course has altered little. The earth of which the banks are composed is, as a rule, too friable to admit of steepness. In the dry season the river is a series of long shallow reaches, studded with dry stretches of sand and enclosed between shelving declivities. Here and there, however, where the earth is firm and the current strong, steep cliffs may be seen overhanging darkling pools. During the rains the river is full to overflowing, and, where the banks are lower than usual, escapes to flood afar the surrounding country. By such inundations are formed many large swamps and lagoons. At Bánsi, where Bángauga approaches Rápti, the whole tract between them is sometimes overlaid with water for six miles.

But the Bángauga is not the only flood-spreading affluent of the Rápti. Those of the latter's tributaries which do not rise in the hills have their source in low marshy spots, such as ricefields. At length is reached a series of hollows in which the water seems to stand, and a defined channel soon after begins to make its appearance. The bushy banks at last become steep. But in the monsoon they are quite unable to contain the stream, which sometimes floods the neighbourhood for days. The amount of silt thus deposited is in any single year inappreciable; but during a long course of years has in places had a marked effect in raising the level of the country. After an experience of more than two decades in the district, the planter Mr. Peppé noticed that many parts of his estate had acquired a much higher surface. Land which had of yore been flooded deeply every year was now high and dry enough to yield a wheat crop. The fertility of the soil is indeed more often improved than spoilt by the deposits of the Rápti's tributaries. Of such streams the steadiest is the Ám, for after crossing the Basti-Bánsi road this runs between steep banks which in ordinary years it

Summer has now set in, the crops have been harvested; the fields are brown and bare. Owing, however, to the nearness of the Himalaya, and the slight depth of water from the surface, the temperature is probably less than in districts south of the Ghāgra. In May cooling showers, known as "the little rains," sometimes slake the heat, and the grateful scent of moist earth refreshes the nostrils. But the relief is only too fleeting; and the thermometer steadily rises till the end of June, when the crash of thunder heralds the descent of the regular rains.

In Basti these are far heavier than in the more western districts of the provinces. But the fall varies greatly from place to place, and in the two northern taluils is several inches heavier than in the three southern. The mean for the whole district and a series of years is about 43 inches yearly; but the following table¹ gives ample details:—

Months		1871	1872	1877	1878	1879	Mean
January	...	0.62	0.48	7.54	1.18		1.11
February	...	0.48		1.18	0.51	0.04	0.19
March	...		0.16	0.54	0.54		0.17
April	...	0.18	0.59	0.86	1.16		0.79
May	...	2.88	0.66	0.81	2.18	0.01	1.41
June	...	8.44	2.58	1.89	1.74	9.20	4.68
July	...	11.12	12.24	6.62	7.24	22.78	11.81
August	...	17.82	9.98	2.58	9.71	12.98	10.62
September	..	5.46	9.18	1.68	14.54	11.70	8.47
October	...		5.10	4.81	0.10	9.10	3.17
November	..						
December	...	0.16		1.52		0.75	0.29
Total		47.16	78.94	27.50	78.05	67.32	43.03

The yearly mean for the six years ending with June, 1872, seems to have been much heavier, amounting to 51.4 inches.

The rains generally cease in the beginning of October; and with them their cloudy days and chromatic sunsets. But the dampness long continues. The drying of the waterlogged earth is a feverish and unhealthy process. Very seldom, and even then for a few days only, is felt the dry bracing cold which marks the winter of more western districts. In some parts of Basti, especially its eastern and northern parts, dense fogs obscure the morning, and at evening each village lies hidden under its own low pall of smoke. But at the beginning and close of the clearer days may be seen the snows of the great

¹ Kindly supplied by Mr. S. A. Hill, B. Sc., the Meteorological Reporter for these Provinces.

White Mountain (Dhvālagiri) and its lesser sisters, some 50 leagues distant on the north. In January, but never with any great punctuality, fall the slight winter rains; and somewhat later, in rare years, hailstorms make the farmer tremble for his rising spring crop. Buchanan mentions that in winter, when the west winds have blown strongly for some days, water is readily converted into ice. The conversion can, of course, take place only at the very witching hour of night or during the small hours which succeed it. Pit-ice, that is ice naturally frozen in pits, is at such times procured in districts which lie much further south than Basti. But at Basti no pit-ice is made. Liquor is cooled with saltpetre, or by ice frozen in small private machines.

The following mean monthly thermometrical and barometrical readings for nearly three years were taken by Mr Percy Wigram, then magistrate-collector of the district. The thermometer was in the shade, the barometer was a small aneroid, whose figures were taken at 10 a m daily. But this aneroid seems to have shown, as might be expected, considerable deviations from the mercurial instrument in the Gorakhpur observatory. And as the climatic conditions of Gorakhpur and Basti are much the same, the reader would do well to compare the thermometrical readings also with those already given for the former district.—¹

Month.	THERMOMETER						BAROMETER.		
	Maximum.			Minimum					
	1870	1871	1872	1870	1871	1872	1870	1871	1872
January	75	75	71	45	42	17	29 53	29 19	29 27
February	81	81	77	49	49	56	29 51	29 26	29 14
March	90	91	93	58	52	69	29 41	29 21	29 00
April	97	99	99	65	60	67	29 32	29 08	29 02
May	105	95	103	73	71	73	29 06	28 89	29 92
June	93	94	99	75	77	78	28 93	28 80	28 81
July	89	89	89	77	76	76	28 85	28 79	28 75
August	89	88	..	75	76	..	28 91	28 84	..
September	90	88	..	75	73	..	29 02	28 90	..
October	88	91	..	67	67	..	29 12	29 03	..
November	82	84	..	52	56	..	29 35	29 15	..
December	75	75	..	42	41	..	29 43	29 24	..

The thermometer of the Jail Hospital is examined twice daily, at sunrise and 4 p m; but the practice has hitherto been too spasmodic to afford results of value. Returns for five years are before us, but for two only, 1877 and 1879, are those returns complete in every month. The maximum temperature

¹ *Supra*, p 313.

of the former year, 101°, was registered in June, the minimum, 54°, in February. In 1879 the observations ranged from a maximum of 100° in May to a minimum of 52° in December.

PART II.

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

To any peculiarity of fauna Basti can lay no claim. Its beasts, birds, and fishes are all found elsewhere in the plains of the North-Western Provinces, and have all been named in the introduction to the fourth volume of this series.¹ But a few local particulars regarding the more remarkable creatures may yet be profitably given. Let precedence be assigned to the domestic animals.

Fauna

A few elephants and camels are kept by the few who can afford to keep them; but for camels the climate is said to be too moist. Domestic animals, ponies. Horses are seldom used and still more seldom bred. Those who want them must seek the fairs of Sonpur in Sāran, Devipatan in Gonda, or even Batesar in Agra. But the ordinary country pony (*tattu*) is common enough. On this rather fragile beast the landholder and the corn dealer take their lazy rides or lade their grain for market. Ponies cost from Rs. 7 to 25 each, and are extensively bred, but in more than one place they are sometimes found wild, the descendants of domesticated ancestors. Several specimens haunt unmolested the Ghāgra basin in Eastern and Western Chhapra of parganah Mahauli. A few again may be seen on the banks of the Tehri watercourse, which from a lagoon in Oudh flows to join the Ghāgra near Belwa. When captured such wild animals sell for about Rs. 20 each; but they are reported to be rather vicious than otherwise.

Of horned cattle there are no purely local breeds. But "Mahauli for bullocks or men" (*Mahauli kā bard yā mard*) is a proverbial boast of that parganah. The Mahauli bullocks are rather below the average size of those elsewhere used for agricultural purposes, but are specially sturdy and muscular.

Horned cattle

Their price and that of agricultural bullocks generally may be said to range from Rs. 15 to 40 the pair. A rather better class of animal is employed to carry grain sacks or other burdens; but the best class of all is that kept for purposes of draught by landholders. Whether the breed of cattle has really deteriorated with decreasing pasturage

Bullocks and cows

¹ Gazetteer IV., pp. VI. et seqq.

is doubtful. In 1812, when the grazing-grounds were still ample, the collector reports that there are "no cattle in the district fit to draw a treasure tumbril."¹ Bullocks are fed on chaff, brin, and the straw of various cereals. When well-fed a single animal may cost as much as 3 annas daily. Ordinary cows vary in price from Rs. 5 to 20 each, but the best yields perhaps not much more than 2 lbs.² of milk a day. The clarified butter (*ahi*) made from that milk is reserved, as a rule, for medicinal or ceremonial purposes. A few wild kine are found on the banks of the Ku'ina, where that river bounds Domriáganj, but the herds which formerly haunted tappa Atiáwal of Maghir have disappeared with the clearance of the forest.

Male buffaloes, which are little used except as beasts of burden, fetch from Rs. 5 to 15 each, but females, on the other hand, sell from Rs. 9 to 35. The reason of their greater value is their milk, from which are made the curds and clarified butter in ordinary use. Ráputas and Ahirs are the principal owners of buffaloes; but goats and sheep are kept by the lower castes alone, Ahirs, Garariyas, Chamáris, Khutiks and Julahas. Goats are bought by butchers or slaughtered at Hindu sacrifices. They are valued however, chiefly on account of their skins, from which are constructed drums (*dhul*, *tá-sa*) and other articles. Whilst a she-goat is worth Re. 1 and a he-goat Re. 1½, a good goatskin sells from Re. 1 to Rs. 2. Of the castes last-named the Garariyas, as their name shows,³ devote themselves chiefly to the breeding of sheep. The price of these animals has within the last few years risen from Re. 1 to Rs. 2 per head. They are not generally used as an article of food, and themselves therefore obtain no food but grass. Their use is to supply the peasantry with skins, wool, and murre. The skins are sold by butchers to shoemakers at the rate of Rs. 20 to 25 the hundred. Of the wool are made blankets. Between Sawan (July-August) and Kartik (October-November) sheep are allowed to wander about such fields as are reserved for the next spring crop, and in consideration of the manuring thus obtained their owners receive a small payment in kind. Government in 1863 attempted to improve the stock by the importation of two fine rams from Hissár, but one died next year, and the progeny of the other never survived their lambhood. Numerous cattle of all sorts are yearly driven into the Nepálese Taráin for pasture. Departing about Aghin (November-December), they return in Jeth (May-June) or Asádh (June-July).

¹ Letter to Board's records, Jan'y 31st 1812.

² In India milk is measured by weight.

³ Garariya or Gadariya is derived from Hindi *gādir*, a sheep.

In the summer months rinderpest is often epidemic. It bears the same name (*máta*) as human small-pox, to which the natives deem it analogous. It is highly contagious and very fatal, the rate of mortality amounting to about 80 per cent of the cattle attacked. The most prominent symptoms are loss of appetite, constipation of the bowels, excessive thirst, quick respiration, grinding of teeth, and great heat of skin. To these in a day or two succeed profuse mucous discharge from mouth and nostrils, inflammation of mouth and gums, purging, great prostration, and eruptions which from groin and udder extend over the whole body. Foot and mouth disease (*kháng*) appears also in summer, but not in sufficient force to be deemed epidemic. The same remark applies likewise to diarrhoea.

The district is no longer rich in large game. Tigers, leopards, and bears are now unknown. But in Buchanan's time the first named beasts molested the police of Dhuliyábandar¹ and had lately been numerous around Laqtan. The following is a list of the more important wild mammals, both common and uncommon.—Wolf, jackal, fox, boar, buffalo (*arna*, *Bubalus arna*), blue-bull (*nílgáe*, *Portax pictus*), hyæna, spotted-deer (*chital*, *Axis maculatus*), antelope, cat (*banbilár*, *Felis chaus*), porcupine, fox, hare, monkeys of kinds (*langúr*, *Presbytis entellus*, *bandar*, *Inuus hesus*), mungoose (*uawal*, *Herpestes Malaccensis*), otter, and porpoise (*súns*, *Platanista Gangetica*). But some of these are seen very rarely indeed. The wild buffalo, for instance, can only be regarded as a visitor who sometimes loses his way from the Nepálese Taiáí. Much the same may be said of the spotted deer, but wild-pig, the antelope and the blue-bull, wolves and jackals, are common. The wolves are especially numerous in the *mángha*, the tract of tall thick grass along the banks of the Ghágra. For the slaughter of a female wolf Government offers Rs 5; for that of a male wolf, Rs 4, and for that of a male or female cub, annas 8. But, although an occasional attempt is made to pass off the cub of a jackal for that of a wolf, wolves are seldom killed. The jackal is said to suffer from hydrophobia which he sometimes communicates to men. The people imagine that the disease lies dormant until the first thunder after the victim has been bitten, and then makes its appearance. They also distinguish a species of jackal called *murdakhor*, or corpse-eater, who preys on Muhamadan corpses, but such ghoul-like repasts are, when obtainable, relished by all jackals. Another quaint superstition was once entertained with regard to antelopes. In 1813, when those beasts were "the pest of the country" when

¹ Dhuliyábandar was a police jurisdiction lying between the Jamwár and Tilár rivers. Part of it now lies in parganah Bansi, while part has apparently been ceded to Nepál.

the low-caste huntsman, with his poisoned arrows, might sight a thousand head a day, then multitude was thus explained "Formerly, the whole country being covered with long harsh grass swarming with muskitoes, the antelope bled only once in two years, but, since much has been cleared, and the number of muskitoes reduced, they breed every year."¹ From the porpoise is extracted an oil which is medicinally applied to burns and bruises

Like wolves, reptiles are responsible for a good many deaths In kindly-supplying the following list of snakes Mr Thomson makes occasional reference to the pages of Fayer's *Tha-n-tophudia* — *Ajgar* or python,² *atibaran*, *álhsar*, *andhawa*, *basáo*, *bhamani*, *panha*, long *panha*, *chikor*, *dulla*, *dulhiya* cobra (page 7), *doma*, *dundha*, *dhusar*, *dhámin* (page 66), *karait*, blue *karait* (page 11), *latkhor* (page 55), *ghor karait*, *kodari*, *khatkatár*, *sohámín*, *mihar*, *syár*, *maggidwa*, *nágin* (p 6), *sonkátar* (p 8), *sugwa*, *sonlar*, *sushár*, and *phitar* The *panha* and *chakor*, although locally believed to be poisonous, are in reality harmless. So are the long-nosed crocodile (*ghariyál*, *Ganalis Gangeticus*), and the turtle (*kachhua*, *Trionyx Gangeticus*), reptiles of other orders But the ordinary crocodile (*nák* or *nakra*, *Crocodilus biporcatus*) is a voracious and dangerous saurian

Ghariyáls are said to be commonest in the Ghagra, náks in the Rípti and the Bakhira lagoon, but both are more or less numerous in all the larger channels and sheets of water The flesh of the *nák* is sometimes eaten by fishermen, while his oil is used for medicinal purposes or burning How he is captured may be shown by the following extract from the writer last quoted. —

"The fishermen in pursuit of the crocodile look for him in shallow parts where some spots of the land project with channels of water running between In such places they find the crocodile basking on the land On the approach of the canoe he retires into the water, but goes only to a very little distance, and by paddling slowly on and carefully observing the motion of the weeds and air bubbles that escape from his lungs, they soon discover where he is They then fix loosely, on the handle of a long paddle, a strong barbed harpoon iron, which is joined by a rope to the paddle, and putting the harpoon gently down, find where the animal is He is very sluggish, and does not move when they touch his side, so that they draw up the instrument, and thrust it into his back without any dexterity The animal flounces a good deal, but never attacks the canoe, which one stroke of his tail could instantly send to the bottom He often, however, shakes out the harpoon, after which he neither seems to have an increase of ferocity nor shyness, but allows himself, as in the instance I saw, to be struck a second and a third time until he is secured and dragged on shore He then flounces and snaps with his horrid jaws in a violent and dangerous manner, but, a large bamboo being thrust into his mouth, he bites with such violence that he cannot readily disengage his teeth, and gives the people time to secure the gag by tying a rope round his jaws He is then helpless In the one

¹ *Eastern India*, II, 503 504

² *Python molurus*, Linn Sometimes called rock-snake

³ *Supra*, p 316

Fishes of India, often differs greatly from that of remote districts in the North-Western Provinces. In the following supplement to the Gorakhpur list all attempt at scientific terminology has been discarded.—*Argi, badhi, bargasa, bayahi, bakahi, bhaglad, bilangra, bulla, chandsa, chengu, dhansahar, dhaur, dhawi, dhumi, durhi, hansa, janam, kandya, kawa, khaswa, khuntra, kojartu, lita, lapchi, mahas, makhui, malga, masadhar, parchalla, patasi, patra, phansi, photha* or *bhotaka, ragho, saur*, and *sūmaya*.

The phansi is so called because there is a ring or noose (*phansi*) on its neck. Of the masadhar's large scales small playing-cards (*ganjifa*) are sometimes made. Oil is extracted in small quantities from the *rohu, bhakura, moi*, and other fish, but it is merely made to meet the domestic requirements of the fishermen themselves, and no regular oil industry exists. The favourite time for the manufacture is the winter, when the fish are in the best condition. Small sun-dried or smoked fish are exported in a more or less putrescent state to Nepal, where they sell from Rs 2 to 3 per maund, and for a fresh fish the Nepalese are said to pay twice its weight in grain. In the district itself the price of the latter commodity varies from season to season, but, on the whole, may be quoted at from 1 to 2 annas per ser for the choicer, and from $\frac{1}{2}$ to 1 anna for the coarser varieties. Except Bhagats, Sadhus, and others, who are prevented by their religious vows, all classes eat fish. But that food is the staple diet only of low Hindu castes, such as Beldars or Kahars, and of the fishermen themselves. The fishermen are chiefly Mallahs and Chahis, tribes of boatmen, Khewats, Goria Kahars, and Turhas, classes of porters and labourers, and the Siwaras, who, as sellers of grass and wood, may perhaps be called lumberers. Fishing is not, however, confined to these castes. It is the subsidiary occupation of many others. Every cultivator follows more or less, according to his leisure and opportunities, the trade of St Peter.

The methods of capture are most varied. Hardly any form of fishing known in other countries is unknown here. Even poisoning is practised, although practised rarely. A given part of a river or lagoon is enclosed in a framework of bambus, and within the enclosure are scattered pieces of wild fig-bark.¹ This process has the effect of poisoning the fish, who one by one rise dead to the surface. Nets of all sizes and shapes are used. The mesh is often so small as hardly to admit of a finger passing through it. The destruction of small fry may, without exaggeration, therefore, be called vast. But of all creatures fish, perhaps, increase most greatly in excess of means of subsistence. The three principal rivers of

¹ Elsewhere the b

several other trees is employed for this purpose

the district afford a comparatively secure and hitherto inexhaustible nursery. And it would be difficult to put in execution any restrictions as to the closeness of the nets used.

The larger nets are, as a rule, employed during the rainy season and the smaller after its conclusion. The *gánja*, *korhel* or *karikhul*, *ghunguri*, and *tapahu* or *tápa* have been described in the Gorakhpur notice¹. The *chítur* and *batáo* resemble the *tápa*, and the *pelua* the *ghunguri*. The seine is here named *batwan*. Three other nets, called *gághe*, *kachua*, and *túl*, are sometimes used. The rod and line (*haluka*) or line simply (*shusht*) are familiar spectacles on the banks of rivers; but comparatively few fish are caught by these means. The principal fisheries are those of the great rivers and lagoons mentioned in part I, and these are fished all the year round, without thought of a close season. But the bulk of the fishing is done in winter, on the smaller sheets of water left by the yearly rains.

When the water is shallow and expected to dry up soon the process is simple. Across the orifices of the pool or rice-field are thrown mud dams (*bándh*). In the one exit left is fixed a grass or reed screen (*patuka*, *chaundhi*, or *chulwania*), so that while the water escapes, not a fish can escape with it. As that water subsides the work of destruction proceeds. First, the fish are taken in the extinguisher-like *tápa*. Then, as the shallowness increases, men may be seen wading in all directions with cone-shaped baskets. Having thrust the wider ends down into the mud, they can remove at their leisure, through the smaller ends, any fish that have been thus imprisoned. When the water has almost disappeared, what little remains is baled out, and the fish are left flapping helpless in the mud.

Much the same system is adopted even on those lakes which never run dry. These are fed, as a rule, by a flood channel from some river, and at the end of the monsoon that channel is embanked. The dispute which prevents the embankment of the Patlra Tál has been glanced at above. The fishermen of the neighbourhood bitterly complain that at the close of the rains the finest fish now return from the lake to the Rapti. But they can still afford to rent the piscatory rights for some Rs 150 yearly. The *rája* of Bánsi, one of the parties to the dispute just mentioned, duly embanks the outlet of his own preserve at Bánsi. His practice of netting a few fish only when required is an honourable exception to the rule which seeks to destroy yearly all the life in a lake.

¹ *Supra*, p. 320

But the various methods of fishing large sheets of water are most perfectly exemplified on the Bakhira Tál. In the outlets of the dam which embanks its escape channel are fixed screens which entangle many a fish. All round its edges may be seen tãpas, which are ready for use in its shallower parts whenever the cultivators find time to become fishermen. But the form of capture here most extensively adopted is spearing. The bottom is too weedy to be netted with much success, and the shore is in few places so clear as to admit of the drawing of a seine. But the water, being clear and nowhere very deep, is a very favourable field for the harpooner. The spear or harpoon (*bãsa*) is an ordinary bambu staff, split into 15 or 20 pieces, each tipped with iron. These are again bound together, and the central piece being thickened by coils of string, the whole forms a bundle of spears some eight or ten inches in diameter. The harpooners are sufficiently expert to make almost certain of striking a fish some twelve or fifteen feet distant. The water is regularly beaten by a line of five or six canoes, each containing a spearman at the prow and a punter or paddler at the stern.

But enough has been said of the animal, and we pass to the vegetable

Vegetable king- kingdom Though somewhat empirical, the division into
dom. Trees trees and crops will serve our purpose sufficiently well. The following list shows the principal trees of the district:—

Aghá (<i>Dillenia pentagyna</i>)	Kachla (<i>Strychnos nux vomica</i>)
Akol (<i>Alungium Lamarchii</i>)	Kachnár (<i>Bauhinia variegata</i>)
Am, mango (<i>Mangifera Indica</i>)	Kaith (<i>Persea elephantum</i>)
Amrút, guava (<i>Psidium guava</i>)	Kambliar (<i>Gmelina arborea</i>)
Aonla (<i>Phyllanthus emblica</i>)	Kararj (<i>Pongamia glabra</i>)
Arjun (<i>Terminalia arjuna</i>)	Karandá (<i>Carissa carandas</i>)
Asidh (<i>Lagerstrœmia parviflora</i>)	Karma (<i>Stephegyne parvifolia</i>)
Asna (<i>Terminalia tomentosa</i>)	Karri (<i>Sarcopetalum tomentosum</i>)
Asog (<i>Suraca Indica</i>)	Kathal, jack fruit (<i>Artocarpus integrifolia</i>)
Babúl (<i>Acacia Arabica</i>)	Kela, plantain (<i>Musa sapientum</i>)
Bahera (<i>Terminalia bellerica</i>)	Kheir (<i>Acacia catechu</i>)
Bair, jujube (<i>Zizyphus jujuba</i>)	Khāja (<i>Briedelia retusa</i>)
Wild do, jharberi (<i>Zizyphus nummularia</i>)	Khajúr, wild date (<i>Phoenix sylvestris</i>)
Baisa (<i>Salix tetrasperma</i>)	Késum (<i>Schleichera trijuga</i>)
Bakain (<i>Melia azedarach</i>)	Lasora (<i>Cordia myra</i>)
Bans, bambu (<i>Bambusa</i> , several species)	Madár (<i>Calotropis gigantea</i>)
Bar or bargad banyan (<i>Ficus Bengulensis</i>)	Mahua (<i>Bassia latifolia</i>)
Barhal (<i>Artocarpus lakoocha</i>)	Mainphal (<i>Randia dumetorum</i>)
Bel (<i>Aegle marmelos</i>)	Múlsari (<i>Mimusops Elengi</i>)
Bent, rattan (<i>Calamus rotang</i>)	Num (<i>Melia Indica</i>)
Bhurkúr (<i>Hymenodictyon ezeclusum</i>)	Pákar or pilkhan (<i>Picus cordifolia</i>)
Bijásál (<i>Pterocarpus marsupium</i>)	Pánam or sándhan (<i>Dalbergia Ougouensis</i>)
Ganiár (<i>Premna integrifolia</i>)	Pándar or pádal (<i>Stereospermum suaveolens</i>)
Gúlar, wild fig (<i>Ficus glomerata</i>)	Panyár (<i>Barringtonia acutangula</i>)
Harra (<i>Terminalia chebula</i>)	Parás or dhák (<i>Butea frondosa</i>)
Harsingár (<i>Nyctanthes arborescens</i>)	Patja (<i>Putranjiva Roxburghii</i>)
Imli, tamarind (<i>Tamarindus Indica</i>)	Pindár or panár (<i>Randia uliginosa</i>)
Jast (<i>Sesbania Egypciaca</i>)	Pipal (<i>Ficus religiosa</i>)
Jamua or jáman (<i>Eugenia jambolana</i>)	Piyár (<i>Buchanania latifolia</i>)
Jhigana (<i>Odina Wodier</i>)	Rauna or rohna (<i>Mallotus Philippinensis</i>)

Rerr, castor oil plant (*Ricinus communis*).
 Samjan (*Moringa pterigocarpa*).
 Sakhu or sal (*Shorea robusta*)
 Salun or tek (*Pistia grandis*)
 Semal (*Bombax Malabaricum*)
 Shurifa, custard apple (*Anona squamosa*)

Shisham, sissoo (*Dalbergia sissoo*)
 Siris (*Albizia lebbek*)
 Tar, palmyra (*Borassus flabelliformis*)
 Tendu, ebony (*Diospyros ebenum*)
 Tun (*Cedrela toona*)
 Wargu or amaltas (*Cassia fistula*).

As already mentioned, the district is well and almost densely wooded with clumps of mango, bambu, and mahua. The flower of the last-named tree is eaten, or distilled into whiskey-like liquor, and from its seeds (*koendi*) is extracted an oil. Mahuas are common around the district capitals, and in a single tappa of Nagari are numbered at 10,000. The name of this tappa, Pipra, is derived from the sacred and ubiquitous pipal. In valuable timber trees Basti is less rich. Here, as elsewhere in unafforested India, a tree has little chance of surviving to maturity unless it is a fruit tree. The sakhus of the district are few and small. But it is not intended to repeat what has so often been said of these more familiar trees. In the Budaun, Bijnor, and Gorakhpur notices will be found quite enough matter concerning the appearance or uses of the mango, guava, aonla, asma, babul, bakun, bambu, bol, bulul, gannai, gulur, haria, timrand, jamun, kachun, jack-fruit, plantain, khun, phigna or phingan, wild date, kusam, mahur, nim, pakar, panan, pais, pipal, sakhu, semal, custard-apple, shisham, siras, palmyra, ebony, tun, and wargu. The instant elimination of these well-known species will lighten the task of both writer and reader.

The *aghu* has a hard wood not easily worked, but apt to warp and crack.

Aghu

Its leaves are used as plates and laid under grass thatching, while its buds and fruit are eaten. The timber of the

akol, on the other hand, is readily manipulated, and though well adapted for more ornamental purposes, furnishes a material for the stiles of ploughs. The sweet but somewhat astringent

Akol

fruit is edible, and the aromatic root is used in native medicine. Various medicinal

Arjun

uses, too, has the greenish-white bark of the *arjun*. Its wood is in some demand for fuel and coarser carpentry, but is difficult to work. The *asidh*, a biggish tree with ashy bark and white

Asidh

fragrant flower has a tough timber extensively used for rafters, furniture, and agricultural implements. It may be mentioned that of this material are sometimes made the shafts of European buggies. The sweet gum is eaten, while the bark and leaves are largely

Asog

employed in tanning. The red or yellow flowers of the *asog* may be seen in gardens and near Hindu temples, but its timber, when used at all, is used as fuel.

The large *bahera* yields the common myrobalans used in dyeing. From its fruit are made ink and medicinal vinegar, and from the kernels thereof oil. Its wood furnishes scabbards, fishing floats, and other articles whose object is lightness rather than durability. The *gharberi* or wild

Jharberi jujube is here a mere bramble bush, used chiefly for hedging; but its leaves are eaten by cattle, while its rufous and bullet-like berries are in times of scarcity an important food for men. These berries are probably identical with the famous fruit of

Balsa the Lotos-eaters¹. The *baisa* is a kind of willow which grows in watery places and supplies a firewood. Like other willows it has romantic associations. As Majnún and Laila were famous oriental lovers, and as the weeping willow is called after the former, the *baisa* sometimes bears the name of the latter. The thorny *bent*

Bent or rattan is found in small brakes along the edges of shallow streams. The wood of the *bhunkúr* is used for

boxes, toys, scabbards, and the stocks of flocks, its bark as a febrifuge and in tanning, and its leaf as cattle fodder. In Basti the timber

Bhunkúr of the *bijául* or "bastard teak" is more familiar than the tree itself. The scantlings here used are small, and are worked up into drums, furniture, and other pieces of carpentry. The

Bijául *harsingár* is a large shrub or small tree which derives its generic name (*nyctanthes*) from the fact that its fragrant flowers, like evening primroses, open at nightfall to drop at sunrise.

Harsingár From these flowers is sometimes extracted a fine but transient blue or orange cloth-dye; the leaves may be used in polishing wood, but the timber of the tree itself is used only as fuel.

The *jat* is a soft-wooded tree of short stature and short duration. It is chiefly useful as a source of firewood, but rope can be

Jat made of its bark and cattle-fodder of its leaves. It is said that when a widow of low caste is remarried, this tree sometimes represents her in the marriage ceremony. The bridegroom, that is, goes through the form of being wedded to the tree. The *lachla* is a small evergreen with smooth

Kachla ash-coloured bark and berries which in colour and size resemble oranges. In the bark, and to a greater extent in the seeds of the berries, is found a small quantity of the frightful poisons

Kachla strychnine and Brucine (the latter familiar to readers of *Monte Cristo*). The wood of the *lachla* is used in a gre

¹ Herodotus IV, quoted in Sir H. Elliot's *Supplemental Glossary*.

variety of carpentry and as fuel. The acid pulp of its fruit furnishes the people with a kind of jelly or pickle. The bark is medicinal, and the gum contributes with that of other trees to supply the East Indian gum-arabic of commerce.

Kambhár The fruit, root and bark of the *kambhár* are used in native medicine. Its wood is highly esteemed for its durability under water ; but furnishes also a material for furniture, drums, toys and all kinds of ornamental work. The pods (*karanj kalán*) of the *karanj* are familiar to native druggists, but it may be doubted whether the tree itself is at all familiar to other inhabitants of the district. The *karaunda* is a large evergreen shrub whose wood makes an excellent fuel. But it is cultivated on account of its fruit, which when half ripe is made into tarts, jellies, or pickles, and when wholly ripe is eaten raw.

The yellow wood of the *karrí* furnishes good rafters, but is apt to crack in seasoning. The leaves can be used as fodder for cattle.

Khúja So can those of the *khúja*, which affords good timber to the carpenter and builder, an astringent bark to the tanner, and a sweetish fruit to the peasant. Though used for roofing, planks, and boxes, the wood of the *karma* is not very durable. Than the white-bloomed *lasora* few trees could be more variously useful. Its soft

Kirma. timber here serves chiefly as fuel, but can be worked into gun-stocks, well-curbs, and agricultural implements. Of its bark may be made ropes, and with the fibre of that bark boats are sometimes canlked. The leaves are used as plates, and in Pegu as the covering leaf of the Burma cheroots. The fruit is edible, and when young is often pickled. The viscid pulp thereof serves as birdlime, and the juice supplies a transient marking for cotton goods. A large shrub with thick branches, growing in

Lasora. dry places, the *madár* supplies from its juice a medicinal ding and from its inner bark a strong silky flax. The latter was formerly woven into fine cloth, but is now the material of bow-

Madár strings, fishing lures, and nets. The wood of the *manphal* is used for agricultural tools, fences, and fuel. Its bark and fruit are medicinal, and when unripe the latter is sometimes roasted for eating. The leaves are given as food to cattle. The *maulsari* is a large

Manphal evergreen tree which is cultivated chiefly on account of its white, star-shaped and fragrant flowers. Its fruit is eaten, from its seeds is expressed oil, and its bark is used medicinally. But its timber is almost worthless.

Maulsari.

The wood of the *pándar* is burnt and makes excellent charcoal, but when large enough can be used also in building. The root, *Parlar*, and bark find their place in the native pharmacopœia. The *panyár* grows in moist places, such as the edges of swamps, and hence perhaps its name (*páni*, water). *Panár* Though used elsewhere for various kinds of carpentry, the wood is here good enough for fuel only. The *patju* is a middle-sized evergreen tree whose nuts are strung into rosaries and the amulet necklaces of children. From this latter use it derived its original name of *putranjīa*, or "child's life." The wood of the *pindár* or *paniha* is burnt, and its fruit cooked for eating. The kernels (*chiraunji*) of the *pyár's* fruit are edible, and taste something like pistachio nuts. From them is extracted oil. The *Pindár* bark of the tree is used in tanning, while its leaves are a substitute for platters. *Pindár* Of the *rauna* also the bark is not unknown to the tanner. But the most important product of this large shrub is the powder which covers the ripe fruit (*kumala*). Used in dyeing silk, this is also a purgative and anthelmintic. But the *rauna* has other medicinal qualities. Its leaves and fruit are applied externally with honey against the bite of poisonous animals. The seeds too, are elsewhere sold as drugs, but the *Rauna* wood is of service only as fuel. The castor-oil plant or *Ratr* *Palma Christi* is a small soft-wooded tree cultivated in and around villages on account of its oleaginous virtues. Of other virtues it has none. Teaks are sparsely planted in gardens for the sake rather of ornament than of timber, and none indeed of those planted is as yet large enough to furnish valuable scantlings. The *Samjun* *samjua* is sometimes called "the horse-radish tree," because Europeans use the bark of its root as a substitute for horse-radish. But the tree is cultivated mainly on account of its pods, which are eaten as vegetables or pickled, its flowers and leaves are also considered edible. The latter and the twigs are lopped for cattle-fodder; but the wood is fit only for the fire.

And here it may be mentioned that the average price of wood *Price of timber* fuel, when cut and stacked for use, is from Rs. 10 to Rs. 12 per 100 mannds. The timbers chiefly used in construction, in *diua*, *jáman* and mango, fetch when sold in the log about eight annas the cubic foot; and when hewn into scantlings, from 12 annas to Re 1. *Mittur* trees sold for from Rs. 7 to Rs. 15 each, *jáman* trees from Rs. 3 to

Rs 10. and mango trees from Rs 5 to Rs 10. But the woods of all three are much liable to decay through the dampness of the climate and the ravages of the so-called white ants. It is therefore to be regretted that the more durable sal timber is so rare and so expensive. The Chitria forest in tahsíl Bánsi is, perhaps, the only spot where good sal logs may be locally procured. Such timber is usually brought when required from Gorakhpur or Bahám-gbát of Oudh. A tree of moderate size sells for from Rs 20 to Rs. 25, but sal wood is most often bought in beams (*silli*), or in blocks (*latia*) containing four beams each. These beams and blocks are not, however, definite measures, their dimensions vary, and with those dimensions the prices of beams vary from Rs 5 to Rs 20, and of blocks from Rs 20 to Rs 80. When hewn and sold by the cubic foot, sal timber fetches from Rs 3½ to Rs 4. Large bambus may be bought for Rs 20, and small for from Rs 12 to Rs 15 the hundred.

For further information regarding the trees mentioned in the above list the reader is referred to Dr Brandis' *Forest Flora of North-West and Central India*¹. We must now quit the grove for the field. The following statement shows in hundreds of acres the area under the principal cultivated crops, and has been re-arranged from Mr Buck's *Answers to Chapter I of the Famine Commission's Questions*².

CROPS OF THE AUTUMN HARVEST (KURMÍ).			CROPS OF THE SPRING HARVEST (RABÍ).		
Ordinary name	Botanical name.	Area (hundreds of acres)	Ordinary name	Botanical name	Area (hundreds of acres)
Jowar or jondari millet	<i>Holcus sorghum</i>	871	Wheat (<i>gahun</i>)	<i>Triticum vulgare.</i>	1,430
Bajra ditto ...	<i>Pennisetia spicata</i>	3	Mixed wheat and gram (<i>gochna</i>)	...	2
Arhar pulse	<i>Cajanus flavius</i>	298	Mixed wheat and barley (<i>gojári</i>)	...	715
Mixed arhar and jowar	...	8	Barley (<i>jau</i>)	<i>Hordeum hexastichon</i>	750
Mixed arhar and bajra	..	1	Mixed barley and gram (<i>jauchni</i>)		510
Rice (<i>dhán</i> ¹)	<i>Oryza sativa</i> ,	5,832	Gram (<i>chana</i>)	<i>Cicer arietinum</i>	310
Maize or Indian-corn (<i>makka</i>)	<i>Zea mays</i>	234			

¹ London Wm H. Allen and Co, 1874. ² *Answers to Questions put by the Famine Commission in terms of the Resolution of the Government of the North-Western Provinces and Oudh, letter No 1900A of 5th July, 1878 Chapter I, L C Buck, Esq, Member, Local Famine Committee*. ¹ The term *dhán* is here applied also to many small autumn millets, such as *kodon*, *marua*, *sauáa*, and *káhun*.

CROPS OF THE AUTUMN HARVEST (KHARIF)			CROPS OF THE SPRING HARVEST (RABI)		
Ordinary name.	Botanical name.	Area (hundreds of acres)	Ordinary name	Botanical name	Area (hundreds of acres)
Cotton (<i>kapus</i>) ...	<i>Gossypium herbaceum</i> .	1	Peas (<i>kardo</i> and <i>mattar</i>)	<i>Linum sativum</i>	790
Mixed cotton and arhar	"	55	Potatoes (<i>alu</i>)	<i>Solanum tuberosum</i>	3
Indigo (<i>nili</i>)	<i>Indigofera tinctoria</i>	1	Opium (<i>post</i> or <i>afim</i>)	<i>Papaver somniferum</i> .	318
Sugarcane (<i>akh</i>)	<i>Saccharum officinarum</i>	253	Tobacco (<i>tambaku</i>)	<i>Nicotiana glabra</i>	2
Garden crops	"	10	Garden crops	"	10
Miscellaneous do,	"	470	Miscellaneous do,	"	600
Totals {	Food crops,	7,290	Totals {	Food crops	4,650
	Other do,	770		Other do	780
	Grand	8,060		Grand	5,430

The total area of both harvests is then about 1,350,000 acres, whereof 1,195,000 are sown with food-grains and 155,000 with other crops. Priority has been assigned to the autumn crops, because here, as elsewhere, the agricultural year begins on the 1st of July. By that time the rains have usually fallen, the earth awakes from its long summer sleep, and the operations of tillage are renewed with vigour. For the autumn harvest are tilled some three-quarters of the arable area north of the Rāptī, but south of that river the proportion is reversed, and about the same fraction of the total cultivation devoted to the spring harvest.

Though the above are the principal crops of the district, there are many minor growths which have probably fallen under the miscellaneous headings. Such are hemp (*sau* or *sanei*, *Cannabis sativa*), patwa or patsan (*Hibiscus cannabinus*), the millets kodon (*Paspalum fumentaceum*), marua (*Eleusine coracana*), sūwān (*Oplismenus colonus*), kākun (*Panicum Italicum*), and chen (*Panicum miliaceum*), the pulses uid or māsh (*Phaseolus radiatus*), moth (*Phaseolus acontifolius*), and mūng (*Phaseolus mungo*), mūnj grass (*Saccharum munja*), and til or sesamum, called in South Indian reports jingelly (*Sesamum orientale*). These are all products of the autumn harvest. The minor growths of spring and the spring are oats (*jai*, *Avena sativa*), linseed (*tisi* or *alsi*, *Linum usitatissimum*), mustard (*lahi*, *rai*, or *saison*, *Brassica campestris*), masūr pulse or lentils (*Ervum lens*), safflower (*kusūm*, *Carthamus*

factorias), and vegetables. All the ordinary English vegetables can be raised in winter and to them we must add several plants grown at other seasons, such as ginger, melons, and gourd of kinds, coriander, pepper, betel-leaf, turmeric, cowach, and am-see (*apcam*).

But we can here spare space only for a few details concerning the most important crop. Rice is the staple growth of the autumnal harvest, and the autumnal is, as already mentioned, the staple harvest of the north of the district. Rice is therefore the staple crop of the north of the district, but it is also, from the surpassing area which it occupies, the staple crop of the district at large. Here, as in Gorakhpur, *dhán* may be divided into three broad classes, (1) the coarse early rice named *ausam* or *Bhadm*, (2) the finer late rice called *parham* or *Agham*, and (3) the comparatively scarce summer rice styled *boro*.

Ausam or *Bhadm* derives its first name from the Sanskrit root *ash*, to eat,¹ its second from the fact that it sometimes occupies the ground until *Bhadon* (August-September). Its varieties are many, but the difference is in many cases so slight that only the practised eye of the rice-grower himself can detect it. The following list is long enough, but does not pretend to be exhaustive—*Anjanawa*, *parham*, *parham suchh snaya*, *mutri*, *pháhi*, *madansanti*, *Latauncha*, *baqur*, *panthawa mahala*, *adhi*, *sokan*, *gamlarar*, *bánsphúl*, *kapúrchm*, *phúlghend*, *sojan*, *gamlar*, *Ludwa*, *pa* or *para*, *nulu*, *nari*, *garqaur*, *sútha*, *tabrai*, *tenharacha*, *unam*, *dulla*, *rejan-pasu*, *bedi nibua*, *banli*, *rakajra*, and *lesar*. Of these varieties the best and most familiar are perhaps the *bánsphúl*, *kapúrchm*, and *sokan*. Little need be added to the description above² given of the manner in which the *Bhadm* crop is cultivated. The first ploughings seem, however, to take place in February-March, a month later than in Gorakhpur. Towards the close of March they are suspended, the season being deemed unlucky. The crop is here sown chiefly on uplands not subject to inundation. The time of sowing is June-July, and the weight of seed sown about 40 local *seis*³ to the acre. When the weather is wet and likely to continue so, when it is feared that the seed may be chilled and killed by the unusual moisture, that seed is often sown a day or two after germination. To make it germinate it is first steeped in water for twenty-four hours and afterwards placed in a heap covered with grass and blankets. Except when the usual rains fail, no irrigation is required after sowing. But of late years

¹ Hallon's *Hindustani-English Dictionary*, art "aús" ² Page 322. ³ The local *seis* equipoises 100 of the copper coins known as Gorakhpuri pice.

one or two weeding have always been considered necessary¹ The crop is generally reaped in September-October, the average outturn being about 16 *máns*, or 64 maunds per acre Mr. Thomson estimates the cost of production at Rs 6 per acre including rent, Mr Peppé places it as high as Rs 9, leaving a profit of Re. 1 to the cultivator But it has been already² shown how complicated is the problem of forming such estimates

The late Jarhan or Aghani rice is so called because it is reaped in the winter (*jára*) month of November-December (Aghan).

Jarhan

The following are some of its often scarcely distinguishable varieties *Baharu, murcha, satdiya, goghái, parjatta, motísáyar, kúsmá, ránth, karangi, mahájogin, mohanbhog, gola, amma, god, sugápanki, kaitra, hansráj, desi, parjatti, lúdra, rúdwá, rámbhog, ketaki, rás, harbilás, pehín, lángi, pauwa, Barhmaha, rátgol, gauriya, ánandi, chaugendwa, ránu-ká-jar, latera madhúkar, gurdih, rágháns, motíchár, kanaksíra, málda, rámyawain, dosan, bhátin, bagulbáhin, ritya, bílaur, mansár, barwi, panya* and *tíní* Of these the most highly esteemed are the latea, motíchár, and Barhmaha or Burmese varieties Like Bhadui, jarhan is usually sown in June-July, but, unlike Bhadui, it is usually sown on the loamy lowlands surrounding villages (*goenr doras*) From its original field it is commonly transplanted as described in the Gorakhpur notice³, and the places selected for its final home are the flooded hollows called *dábar* or *soi* Plants which cover but one acre in the nursery will cover six in the field of transplantation The quantity of seed sown and the average produce per acre is much the same as that of Bhadui rice But Mr. Peppé fixes the cost at Rs 9½ and the profit at Rs. 3 Aghani rice is sometimes attacked by the *kapti* caterpillar and sometimes by a disease called *toti*, which prevents it from flowering.

The *boro* or summer rice is planted in February-March along the edges of lagoons or ponds In such moist retreats

and Boro.

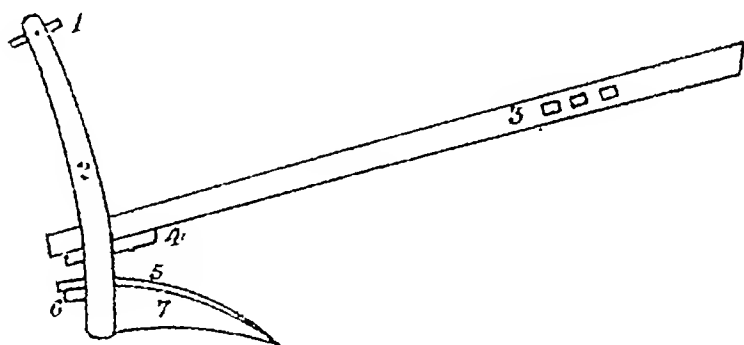
it can scorn the daily increasing ardour of the sun, and presents a fringe of lovely green when the surrounding fields have become a bleak brown playground for the hot-winds. It is reaped in May-June The largest expanse of boro rice may be seen around the edge of the Bakhira Tál. The mill or mortar in which rices of all kinds are husked is called *akhur*, and corresponds to the *okhli* of other districts

¹ "Weeding," writes Mr Peppé, "until a few years ago was never thought of But now, unless the fields are well weeded, the grass comes up and chokes the *dhán*" ² Page 332.

³ Page 323.

but the crop known as *gaur*; but if we may judge by the analogy of other districts the former is intended. The tobacco returns are for tahsil Khalilabad only. The statements from which these figures have been selected relate chiefly to the minor crops, but with these last we have not time to deal. We need prolong our prose georgic only to describe briefly a few of the more important agricultural processes and agricultural terms.

Ploughing is an almost perennial operation. It is perhaps interrupted only by the hot weather and by the ill-omened intervals which at the ends of March and September succeed the equinoxes. Even in the hot weather the land is often broken up by hoo (*kudra*). The auspicious date for beginning these preparations for the autumn crop is the third of the moonlit half of April-May. But in June-July, when the first downpour of rain has loosed the baked earth, every plough may be seen at work. The implement here used (*hal* or *har*) differs slightly from all four of those already pictured in notices on Dúáb districts¹. It is indeed a radical mistake to suppose that the same plough is used all over these provinces. The chief peculiarities of the Basti instrument seem to be that its boot or sole (*lhopi*) is much lighter, and its share (*phár*) much longer, than those used in Farukhabad or Mampurí. A rough diagram will, however, serve our purpose better than any description.—

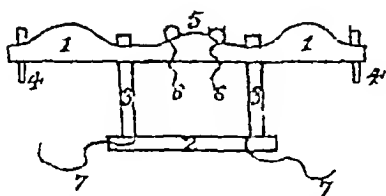


1 The *muthiya* or handle. 2 The *jánga* or stilt. 3 The *háris* or beam. 4 The *ce* and *páthi* pegs fastening the beam to the stilt. 5 The *phár* or share. 6 The *lars* or *chela*, a bolt securing the share in its place. 7. The *lhopi* or sole.

The share is of iron, but all the remaining component parts are wooden. The cost of the whole instrument is about Re 1. The yoke or *júa*, which

¹ See *Gar*, IV, 514 (Mampurí), and VII, 38-39 (Farukhabad).

supports the beam on the necks of the oxen, is composed of just as many pieces. It may be thus shown. —



1 The *landwar* or yoke proper, which rests on the bullock's shoulders 2 The *tarmuchi* or lower piece 3 The two *pachas*, which join 1 and 2 and divide the necks of the bullocks 4 The two *sals* or outer pins, keeping the yoke straight on those necks 5 The *thura* or prominent knob round which 6, the thong (*nálha*), is looped This latter secures the yoke to the beam of the plough 7 The two *jothas* or thongs which fasten the yoke to the bullocks

The two last are of leather and all the rest of wood. A complete yoke may be bought for from 1 to 6 annas. The ploughing apparatus here described is, according to Mr Wynne, "of the most miserably insufficient character, though probably a more efficient instrument could not be drawn by the weak ill-fed bullocks employed."

Whether for the autumn or the spring harvest, every field is ploughed at least once in each direction. If the land, for instance, is first ploughed north and south, it will afterwards be ploughed east and west. Such double or cross-ploughing is called *samra*. Fallow fields prepared for wheat or poppy receive 8 *samras*, those devoted to sugarcane, 6, barley-fields which have already borne an autumn crop, 5, and rice-fields the same. A preliminary ploughing for the purpose of breaking up the clods is called *gora*, and a last ploughing, for the purpose of weeding out the grass, *sohua*. The usual time of ploughing is from early morning to noon, but it is a not uncommon arrangement to plough for three hours in the morning and three in the evening, with a rest at midday. A man possessing but a single pair of plough-bullocks is called an "immature cultivator" (*kacha káshikár*). The "mature cultivator" (*paka káshikár*), who has two pairs, can with ease plough a local *bígha*, or 1,775 square yards, daily. It is probable that in ancient Bactria, as all over the Old World, the unit of land measurement was the vague and varying area which could be tilled within the year by a two-bullock plough. In some parts of Rasulpur and Bánsi the rent is still assessed on the plough, and not on the *bígha* or acre. It is a reasonable inference that the plough-holding was once just as well recognized a measure of surface as either of the two latter standards.

Plough measurements are still common in the wilder parts of Muzápur. We have evidence that till the first half of the seventeenth century they were universal in the Dakkhan. The laws of the Mánavas show that they once prevailed in Northern India. Examples of their occurrence in Europe are afforded by the old English carucate and perhaps by the old English hide. The plough-holding of Horatius Coeles, as mentioned by Livy, is perhaps not quite a case in point, for he received not as much as two oxen could plough within the year, but as much as they could plough within the day¹.

Irrigation After ploughing irrigation is perhaps the most important agricultural process. For the crops of the rainy autumn no irrigation is, except in years of drought, required, but for those of the spring harvest it is needed everywhere. As already noted, no canals supply water to the fields of the district, but an ample stock of that element is procurable from numerous streams, lagoons, reservoirs, and wells. From the first three sources the water is lifted by sling-baskets, as described in the Gorakhpur notice². When shaped like a boat such baskets are called *dogala* or *beri*, when shaped like a round shield, *don* or *dounr*. The ropes or strings by which the basket is swung are termed *dori* and the small wooden instrument used in opening and shutting the apertures of the water channels *húha*. In his *Eastern India* Buchanan calculated that a gang of ten men, working two pairs of baskets, could irrigate some 4,727 square yards, or just under one acre, daily. Whether this estimate includes the men standing in the fields and distributing the water is uncertain. But Mr Wynne reckoned that with eight labourers to lift and two to distribute, one *paka bigha* of 3,973 yards could be watered in the day. Though, as we shall hereafter see, the most expensive, this is the most common and popular method of irrigation. The people believe that the water thus raised contains a fertilizing sediment.

Wells are worked by exactly the same methods as those described in the Budaun notice³. Water being near the surface, the commonest arrangement is the lever and pot⁴. But the small winch-wheel (*charukhi*), with a pot at either end of its rope, is also familiar⁵. The rarest method is that of the bullocks and leathern bucket (*pur* or *moth*). Part I of this notice has already

¹ See the compiler's note on the assessment of pargana Dudhi, p. 46.

² *Supra*, pp. 340-41.

³ *Gazr*, V, 30-31.

⁴ The terminology of the lever-well apparatus is as follows.—The lever is called *dhenkul*, the upright support or fulcrum on which it works, *phamba*, the peg which hinges the first into the second, *pátha*, the rope, *bati*, the earthen pot, *kund*, and the little hollow dug for the reception of the water when first emptied beside the well, *ghula*. From the *ghula* the water finds its way into the fields by little earth-built channels.

⁵ This method of drawing water seems, however, confined to certain limited portions of the three southern tahsils. Of the 21,049 wells in the district, only 149 are worked on the *charukhi* principle.

shown what, in various parganahs, is the distance from the mouth to the water of the well

A masonry (*paka*) well usually costs from Rs 100 to Rs 130, but a great deal of this expenditure is purely unnecessary. It includes the marriage (*jalotsarg*) of the well to an image, and this ceremony may cost up from Rs. 10 to Rs 50 and more. When the wooden frame (*jammal*) of the well is deposited in its place, the carpenter throws over it a sheet. Into this the members of the founder's brotherhood cast from 2 pice to 1 rupee each, according to their means and liberality. The sum squandered by a fealing landlord would hardly fall short of Rs 200. "On account of its expense," writes Mr Wynne, "the ceremony is often delayed one or two years, during which time the family of the builder will make no use of the water." About Rs 20 are spent in providing the village Brahmins with food, money, and raiment. Similar offerings to the workmen employed may of course be considered as wages. But the 100 or 150 men collected and despatched for the work by the proprietors of surrounding villages do not deem that work one for which wages may be rightly demanded. The construction of a masonry well is a holy deed, the porridge, coarse sugar, and spirits given to the labourers are regarded in the light rather of a marriage-feast than of remuneration. The cost of providing fuel for burning the bricks rarely falls upon the founder, for to assist him in his good work his neighbours collect wood. His expenses are further reduced by the fact that for the top courses of the masonry mortar is rarely used. A good masonry well, sunk through firm clay soil, lasts for about a century. Its area of irrigation varies from 10 to 20 acres, but is generally nearer the latter than the former.

A masonry well is often built partly of fire-burnt and partly of sun-dried bricks. In this case it is called *lacha-paka*, and may cost as little as from Rs 50 to Rs 30 only. It should last for 10 or 20 years according to the nature of the soil for a shorter period in sandy, and a longer in clayey earth. But the great majority of wells are mere cylindrical excavations (*choula*) unsupported by bricks of any kind. These may be dug for small sums descending as low as Rs 5 or even Rs 2. They water from 3 to 5 acres, and endure usually for some eight months only. The rains too often reduce them into mere crater-shaped depressions.

The average cost of watering by sling-basket may be fixed at Re. 1½ per acre. Well irrigation with one pair of bullocks and one bucket costs about 10 annas. But in the rare cases

where more than two buckets are used a well ceases to be the cheapest kind of waterer. The cost per acre of working two buckets is Re. 1 $\frac{1}{4}$, but three will raise the expenditure to Re. 1 $\frac{3}{4}$, and four to Rs. 2 $\frac{1}{2}$. It will be remembered, however, that these are averages. The cost varies of course according to the number of waterings which the crop demands. Barley peas, and the minor spring crops are often watered only once, though generally twice, wheat always twice and sometimes oftener, poppy from three to five times; and sugarcane as often as eight. The first watering of the spring crop is called *patik*.

The available statistics touching the area under irrigation are not of the most convincing kind. According to the provincial answer to the Famine Commission (1878), about 600,000 acres, or 48 per cent. of the total cultivated area, are irrigable, while about 380,000 acres, or 28 per cent. are actually watered. But these figures must be received with some caution. The area, 161,000 acres, which they represent as watered for the autumn harvest, seems altogether exorbitant, and irrigation from other sources being commonest,¹ that from wells should hardly have been credited with 254,000 acres. But the settlement reports, which return the watered as exceeding the unwatered area in every parganah except Bansi and Bináyakpur, are perhaps even less satisfactory. If correct, they prove that at the beginning (about 1860) of the assessment term now current, irrigated and unirrigated cultivation measured 762,079 and 333,822 acres respectively. But they serve also to show that since the beginning (about 1810, of the last assessment-term) irrigation had greatly increased. In the five parganahs,² whose statistics for the earlier period existed, it had extended by 35,806 acres. Several causes which formerly impeded its more rapid extension have been recounted in the Gorakhpur notice.³ Irrigation details for separate parganahs will be found in the parganah articles at the end of this notice.

From irrigation we pass to the less savoury subject of manuring. In Basti, as elsewhere in the fertile sub-Himálayan belt of the provinces, this process is comparatively rare. The principal source of manure is the muck-heap; but human excreta and the stalks or other refuse of plants may be mentioned as minor fertilizing agencies. The muck-heap accumulated just outside their premises by every family of cultivators contains about 5 tons of miscellaneous refuse. In it the droppings of cattle form a very small ingredient, for, except during the rains, when they cannot be dried, they are almost always burnt. It has been ascertained that elsewhere,

¹ So writes Mr. Thomson

² Supra, p. 339

³ Rasúlpur, Bansi, Nagar, Basti, and Mahauli.

in the neighbourhood of large towns, far more can be realized from the sale of such droppings as fuel than from the increase of produce which would result from their application to the land. Here, however, there is little doubt that firing could be more cheaply procured from the neighbouring forests and the numerous decayed mango trees. "But as this," writes Mr. Wynne "would involve the necessity of a little enterprise on the part of some, and a little cash expenditure on the part of all, it is considered better that the population should content themselves with the home-made article." But though the dung of cattle is burnt, its manuring virtues are not completely lost in the process. The ashes are added to the manure-heap, and some portion of the ammoniac vapours given out in burning must afterwards descend on the soil. When the weather is too wet for the preparation of fuel cakes, a fair amount of droppings find their way to the manure-heap. But when used as manure they are not used, as in European countries, with any admixture of straw. For straw and grass are generally burnt. No litter is generally placed in stables and cattle-pens, because it attracts snakes and insects. In this warm land, moreover, its fermentation is perhaps injurious to the feet and the general health of the cattle. But owing to its absence, all the liquid manure of those cattle is lost.

The second kind of manure is, like both others, almost monopolized by the fields which immediately surround the village homestead. These are fertilized by the villagers themselves, who in rural India perform certain necessary functions *al fresco*. In Basti and Gorakhpur, where villages have more than the usual number of outlying hamlets, manure of this sort is of course more evenly distributed than elsewhere.

Manuring with the leaves and stalks of plants is comparatively rare. Grain-parchers descend on the fields like locusts, removing all the leaves which will serve as fuel for their ovens. Elsewhere, indigo leaves are largely applied to the indigo crop, but in Basti the indigo crop, always a rarity, is now completely extinct. The stalks of all the commoner crops are used as fodder, roofing, or firing. About 15 inches of the stubble in *jarhan* rice fields is left uncut, with the view of its rotting or being burnt on the field. But the field is seldom enriched in either way. The cattle usually enter and browse down every stalk.

Such are the manures of the district. The small available quantity of the first and third kinds is often claimed for his home farm by the landlord, and surrendered by all but the better and more independent class of tenants. Manure is never bought, and the only cost incurred in manuring is that of

carriage This, however, is slight, for the only fields manured as a rule are those which being nearest the village are known as *gcend* ¹ On these, indeed, are grown all the more paying crops, all the crops which the peasant finds best worth manuring. Such are the wheat, poppy, and vegetables grown for the spring harvest, and the sugarcane which occupies the ground throughout the year Barley is seldom manured, and the autumn crops never. One of the tahsildars thus estimates the cost per acre of manuring the different manured crops — For wheat and poppy, to which are devoted 96 maunds of manure, Re 1½, for vegetables (192 maunds), Rs. 3, and for sugarcane (160 maunds), Rs 2½ Though intended probably to show averages, the estimate seems to err on the side of excess If, however, it related only to sandy soils, it might not perhaps be deemed exorbitant. It goes without saying that such soils require more heavy manuring than loams or clays The fields are manured in the months of September, October and November ² only. The manure then bestowed is considered sufficient for the whole year.

The minor agricultural processes may be passed over very briefly. Other agricultural processes After being ploughed the field is sometimes harrowed or rather smoothed by a heavy board which the plough bullocks drag across it This implement, which in up-country districts is called *patla*, here bears the name of *henga*, and the ropes which attach it to the yoke are known as *barha* or *barari* Weeding (*máona*) is usually practised twice during the growth of the crop, the spud or scraper employed being called *Murpi* Throwing a field into fallow (*banyar dálna*) for any length of time is uncommon. The only case in which it ordinarily happens is that of a rice field wherein for the next spring harvest but one it is intended to sow wheat As autumn returns such fields are left unoccupied, and called *palahár*. The general name for other land tilled during autumn in preparation for a spring crop is *chaunás* ³ So far indeed from fallowing being common, it is lamentably rare, and overcropping is a vice which in some places seriously threatens the productiveness of the soil After remarking in 1864 that the crops of Basti are still markedly superior to those of neighbouring districts, Mr Wynne continues "Yet under the ruinous system of overcropping now practised the land must deteriorate, unless improved methods of ploughing, improved farmyard economy, an improved breed of cattle, and a scientific rotation of crops are speedily introduced."

¹ See above, section on Soils
that they are fallowed or tilled without bearing a crop during the four months (*chau máns*) of the rainy season.

² i. e. in Kuár and Kártik

³ The reason being

To the last clause of this sentence a partial answer may be found in the fact that with the principles of rotation the people are not wholly unacquainted. Their pulse is followed in successive seasons first by barley or wheat, afterwards by a rice crop, and ultimately by gram, peas, mixed wheat and barley, or linseed. Rarely, indeed, are two "white crops" grown successively. Leguminous growths are interposed. The burden of such notoriously exhaustive plants as sugarcane, poppy, and arhar, is never thrown twice running on the same land. When after the reaping of the early rice the soil remains suitably moist, peas, lentils, gram or linseed will be sown. But only when that soil has been well and vigorously tilled will the rice crop be followed by sugarcane or wheat. Wheat is itself sometimes grown year after year in the same field. But it must be remembered that the field lies fallow during the autumn, and that in the long interval between the two crops it is well manured. When it is at length found that the powers of the land have been overtaxed, it is sometimes allowed to lie fallow for a year or so. A year before it is again sown, its clods are broken (*lahua muna*). This happens in August-September. In January-February the ground is once more stirred, this time with a hoe; and in the following June-July it is sown with an autumn crop. The same plan is pursued when cultivation annexes virgin soil, or when old waste is reclaimed.

Fields bear different names according to the crops and harvests for which they are successively tilled. Those prepared for the spring harvest are either *palihár*, *takár*, or *okháon*. *Palihár* lands have been already explained as those which, hitherto reserved for an autumn crop like rice, are during some autumn left fallow and carefully prepared for spring wheat. The wheat is sometimes followed by sugarcane. *Takár* fields are rice lands which after the reaping of their rice are ploughed and manured to bear, for the spring harvest immediately following, a crop of gram, barley, mixed barley and pulses, mixed barley and wheat, or lentils. An *okháon* field is one ploughed in August-September, manured in the following month, and sown with vegetables, poppy, or tobacco. Fields prepared for the autumn harvest may be either *mair*, *janeva*, or *maghar*. A *mair* field is one which after long lying fallow is broken up in August-September and dug again in January-February or May-June. In June-July it is carefully cleared of grass, manured, and sown with a rice crop. *Janeva* lands, which have already borne a spring crop within the year, are sown with an autumn crop in June-July, and *maghar* fields are those which, having borne rice during the preceding

season, are in the same month ploughed, hoed, and weeded for a fresh rice-crop.

Crops, too, bear different names at different stages of their growth. Before their germination, while still imprisoned in the seed, they are known as *bīa*. The husked rice grain (*akum*) which has been steeped in water to cause germination, is called *gharai*. Transplanted rice is during its seedling stage termed *bīhan*, when it has grown to some height, *dūbi*, and when at its full stature, *fasl*. All cereals and millets, when the grain becomes distinguishable in the ear, are called *ekonta*, and when nearly ripe, *reoniā*. Ears of barley and wheat are when half ripe styled *rūni*. Pod-grains whose flower has fallen and pod has formed bear the name of *dudha*. When the crop is half ripe it is termed *gudra* or *gudri*.

Most of the implements which constitute the cultivator's stock-in-trade have now been named. Of those remaining to be mentioned, the most important are the *pharaha* or mattock, the *pama* or ox-goad, the *hasua* or sickle, the *garāsi* or chopper, the *nachtar* or instrument for scraping the opium off the incised poppy-heads, the *tābu* or rope-muzzle for the oxen who tread out the coin, the *pāncha* or rake for collecting the grain on the threshing-floor, and the *ora* and *lohāncha*, baskets. But enough has been written of agriculture. Pass we then to the vegetable products of the wilderness and the water.

In a district where forest has been so extensively cleared as in Basti, what are generally known as the "minor forest products" are of course rare. Chief amongst them are the flowers, fruits, leaves, gum and bark of several trees above enumerated. Such are the *aonla*, *āsīdh*, *babūl*, *bahera*, *bambu*, wild dato, *harra*, wild jujube, *khair*, *mahua*, *mainphal*, *parās*, and *pyār*. The rattan cane is sparsely encountered in moist places. Twigs (*kusraut*) are collected for fuel. Several long grasses are used either for the same purpose or for thatching, matting, sercons, basketwork, and rope. It will here suffice to mention the species known as *khar*, *bankas* (*Spodropogon angustifolium*), and *kūs*, with the flag-like *nār*. Thatching with grass rolls 3 inches thick costs about Re 1 per hundred square feet, and, on the whole, tiling is a cheaper form of roofing. Amongst forest products that are not vegetable let us note honey and lac. Wild honeycombs are occasionally found in trees, whence they are detached by Bhais, Musahars, and other men of low degree. The same classes collect a trifling quantity of lac, sometimes paying a small cess to the landlord from whose trees that commodity is gathered. In places the lac insect (*Coccus lacca*) is regarded less as a boon than as a nuisance. It afflicts the Bráhmans

by frequenting and not unfrequently killing their favourite pipal "The remedy," writes Buchanan, "to which these wiseacres have recourse is to cut a branch on which the insect has fixed, to carry it to Prayág (Allahabad) and to throw it into the sacred stream. On this all the insects on the tree perish." Though a good deal of *tasar* silk is used in the district, and though *ásna* trees on which to rear the silkworm (*Antheraea paphia*) which produces it are common, sericulture is unknown.

Amongst the products of lagoons and ponds the principal are the seeds (*malhána*) of the water-lily, wild-rice (*tin*, *tina* or *tinna*), and the water-nut or water-caltrop. The seeds of the water-lily (*Anneslea spinosa*?) are fried and eaten. The wild-rice, which at the end of the rains springs up along the edges of the shallow water, corresponds apparently to the *pasai* of Rohilkhand. When its grains ripen they drop off into the wisps of grass with which the rice-heads are tied together. But it is in places the custom to sling round the neck of the gatherer a narrow canoe-shaped basket, about three feet long, which as he advances whisks under the ears and collects the falling seed. By a convenient fiction, which denies that this wild-rice is a grain, Hindus permit themselves to eat it on fast-days. The water-nut, being widely and systematically planted, deserves a wider and more systematic description.

The various species of the *trapa* or water-nut are, or have been, a familiar food in many parts of Europe and Asia. Quoting the authority of Pliny, Captain J. F. Pogson¹ affirms that the European species *natans* supplied bread to the ancient Thracians. It is said that specimens of the same variety have been found in a very perfect state of preservation amongst the old lake-dwellings of Switzerland. But in southern Europe such nuts are still ground into meal. They are known in France as water-chestnuts (*marron d'eau*), and at Venice as Jesuit's nuts. In China the "ling" or *trapa bicornis* is an important article of diet. But we are now dealing with the Indian species, *bispinosa*, which Captain Pogson considers far superior to the Chinese. The husks of both Chinese and Indian species are provided with two horns or spines, from which they derive their specific names. It may be added that the vernacular title of the Indian variety is derived from a word (*sing*) meaning horn. This variety seems to be most widely cultivated in Kashmír, where, for great part of the year, it supplies the bulk of the population with a regularly-eaten food. Here it is planted chiefly by Kaháns, in their character of boatmen and fishermen,

¹ In a paper read before the Agri Horticultural Society of Calcutta, 1878.

but the Kánda Bhaibhujas¹ also engage in its cultivation. The time of planting is the earlier half of the rains. Before the end of that season, when the nuts ripen, many a tank is one great floating bed of singhára leaves. The nuts are eatable either raw or cooked, and remain eatable till the end of November. If dried in the sun they will continue edible for years. They can, however, be ground down into a material for sweetmeats, porridge and bannocks (*chapáti*). Captain Pogson is for having the water-nut planted largely by Government on the great Southern Indian tanks and elsewhere. But its fine roots are accused of accumulating mud, and of thereby reducing the depth and value of the reservoirs which bear it. If, moreover, the crop were more nutritious or remunerative, it would be more generally grown by the people themselves. They can well gauge the comparative merits of staples wherewith their fathers were familiar.

From cultivation we pass, as usual, to the droughts which have checked its progress. Some account of those which preceded the separation (1865) of this district from Gorakhpur will be found above.² We need here deal only with those of 1868-69, 1873-74, and 1877-78.

The visitation of 1868-69 deserves no harsher title than that of a scarcity of 1868-69, No relief-works for famished paupers were needed, no poorhouses for the old or weak were opened, no land-tax was remitted or even suspended. Mr. Henvey is right in saying that from the famine of that year "Basti escaped almost entirely."³ The monsoon broke tardily though regularly in the middle of July, but after a few days of rain there succeeded an interval of drought which lasted till near the middle of September. The long absence of moisture had meanwhile wrought considerable damage. In the trans-Rápti part of the district it was reckoned that three-sixteenths⁴ of the rice had perished. But eight-sixteenths were still flourishing, and the remaining five-sixteenths were reported as recoverable in the event of opportune rain. South of the Rápti half of the same crop had been lost, but here, as already shown, rice and other autumn growths supply some quarter only of the whole yearly outturn. To save then rice the people utilized the lift-irrigation which in most years is reserved for the spring crop. But after brief storms in September the rain again ceased. By the beginning of November and in the north of the district half the rice-crop, both *ausani*

¹ Sherring's *Castes and Tribes of Benares* (1872), p. 303, and *infra*, Bais and Bhaibhujas.

² Pp. 342-44.

³ *Narrative of the drought and famine in the North-Western Provinces, 1868-70*, p. 59.

⁴ The rupee containing 16 annas, it is common in Indian reports to imitate the native practice and reckon fractions in sixteenths.

The rains of 1873 began a fortnight later and ended somewhat earlier than usual. While they fell, they fell with less than the average heaviness. At their close the lagoons and other reservoirs of the north-Rápti parganahs were found almost empty. An extensive failure of the later rice was deemed inevitable, and the result justified the expectation. The scanty spring crops of this tract would at best prove a slender staff of life, but even these were unpromising. The twice-cropped fields, on which a vernal crop should have succeeded the rice, were little better than earthenware. The winter rains, which make all the difference between a good and a bad spring harvest, held off. The advances, offered by Government for the construction of wells, offered but a partial remedy. In mid-January a frost of uncommon severity nipped the arhar and other tender pulse crops. But in the first week of February the long-delayed rain fell in moderately heavy showers. At about the same time the exportation of grain to Bengal ceased and prices became less inflated. The starvation which seemed imminent was averted, and in its place was threatened mere hunger. The spring cereals could not, however, be hoped to supply the whole population with food. The fasting poor were invited to labour on road embankments and other public works of a kind which did not demand skilled labour. In March the average daily number of persons thus relieved reached 2,200. The Collector was now authorised to propose, where needful, remissions or suspensions of revenue. In order to meet betimes the demands of the autumn cultivation, advances for the purchase of rice-seed were directed. The seed was procured from Nepal, but of the sanctioned Rs 5,00,000, Rs 43,209 only were disbursed.

Distress reached its highest point early in April, 1874, when the daily muster on the relief-works averaged 28,000. As the harvesting of the spring crops began, as the real deficiency of the outturn became clear, prices once more rose. But a harvest there was, though grain was dear, the depleted market was replenished, and by the end of April dearth was held to be declining. The numbers employed on relief-works continued, nevertheless, to increase, and at the time just noted reached 84,000. Were the labour and discipline sufficient to exclude mere idlers in search of light work and cash wages, The question was decided when the Lieutenant-Governor (Sir John Strachey) visited the Benares province.

His inquiries resulted in the conclusion that there was no distress so severe as to deserve the name of famine. Hosts flocked to the relief-works, not so much because they were hungry as because they there found pleasant employment at a season when agricultural labour is always at a standstill. The

attraction consisted "in the light work, in the liberty of going at night to their houses after attending a sort of vast picnic during the day, and in the wages earned at a time when ordinarily they had no employment in the fields and had to live on their harvest savings"¹ It was found that the labourers were buying not only necessaries but luxuries Orders were therefore passed that a larger tale of work should be exacted, while the wages should be reduced to the lowest sum needed for subsistence The rates hitherto paid had been for a man $1\frac{1}{2}$ anna, for a woman $\frac{4}{5}$, and for a child $\frac{2}{5}$ Men's wages were now reduced to one anna, and those of the younger children to $\frac{1}{2}$ th.

It was in the following month (May) foreseen that with the downpour of the rains some change of system would be needed The congregation of vast multitudes at an unhealthy season and on outdoor work was for sanitary reasons impossible There were issued, therefore, the following prospective rules —First, that able-bodied persons of the labouring class should be employed on *bonâ fide* public works, at the usual rates of pay, second, that for such persons of the same class as were incapable of hard labour easy employment should be found on roads or in poorhouses, third, that for those altogether incapable of labour gratuitous relief should be provided, and fourth, that those who on account of caste or other prejudices refused to accept relief on the above terms should receive exceptional treatment. The poorhouses were to be worked on the principles that relief should be given as a rule in the shape of cooked food, and given only to those in actual want, that everyone should work who could, and that working paupers should remain the whole day within the walls These preliminaries settled, warning was given that the existing relief-works would be closed And poorhouses were opened at Bānsi and Basti

This was the beginning of the end The labourers on the relief-works continued indeed to increase, and in the last week of May numbered 127,000 daily But in the same week fell showers, early in June the regular rains set in, and all apprehensions of further dearth vanished By the end of the month last named the last relief-work was closed The bulk of the able-bodied paupers returned to till their fields The poorhouses for the old and infirm, which had opened with an attendance of about 800, sheltered in August about 1,800 inmates But in September the number fell to 1,200, and at the beginning of October to 550 On the 21st of the latter month all poorhouses were closed The State expenditure on relief-works for the able-bodied had by this time amounted to about Rs. 4,28,560. The expenses of poorhouses and other

¹Administration Report, N.-W P, 1873-74

institutions for infirm paupers were deemed the fitting object of private charity. They amounted to Rs 9,640. But of this sum Government also, in contributing to the Central Charitable Relief Fund, had contributed its share.

The next and last dearth, that of 1877-78, may be called a famine.

Whether many of its victims died of actual starvation and of 1877-78.

is perhaps doubtful, but directly or indirectly it considerably raised the death-rate. A comparison of the mortality during five corresponding months of the affected year and its predecessor will at once put this fact beyond question —

DEATHS IN

November		December.		January.		February.		March	
1876	1877	1876	1877	1877	1878	1877	1878.	1877	1878.
2,385	2,762	2,514	1,694	1,984	6,911	1,722	5,679	4,207	4,411

The story of the calamity opens in the usual way. Not much more than a fifth of the usual rain fell during the monsoon of 1877. While the average fall from June to September inclusive had for five years¹ been 51.9 inches, it was this year 11.3 only. Again, the northern rice-crop almost completely failed. The minor autumn grains yielded but a fourth of their usual outturn. The prices of food climbed high. During the last three months of the year the condition of the poorer classes was considered critical. On the 22nd October a poorhouse was opened at Basti, and in January, 1878, similar establishments at Bánsi and Menhdáwal. The number of inmates was inconsiderable, but, before the end of the famine, relief operations had become far more extensive than in the whole remainder of the Benares division.

Till the end of February distress continued to increase. For some five weeks from the 19th of that month work for a few able-bodied paupers was provided on the Basti and Menhdáwal road. Meanwhile, however, the harvesting of the spring crops had begun to give employment and bring in food. The outturn of wheat and barley was fair, but that of the inferior grains was much below the average. On the 21st March the poorhouses at Bánsi and Menhdáwal were closed. And here perhaps the famine might have been expected to cease. But the spring crops were after all insufficient to satisfy the wants of a district which had already lost, in rice, its principal means of subsistence. In May signs of unusual poverty and hunger appeared. People might be seen

¹ 1871-75 inclusive.

wandering from village to village in search of employment and food. Some crossed the border for Nepal and others for Gonda. On the 28th May and 8th June, respectively, relief-works were opened on the Rudhauri-Bánsi and Bánsi-Kakiahát roads. Towards the end of the latter month distress reached its highest point.

In the beginning of July works on the Belwa dam were opened as a measure for the employment of all fully able-bodied persons requiring relief. But the number of people who patronised this new venture was small, and after a few days the Ghagra, swollen by the fall of the rains, flooded out the few who had attended. The two works named towards the end of the last paragraph were fully manned until towards the close of September. On the 26th of that month employment on the Kakiahát road was closed, for with good rains and the rising of the autumn crop suffering and prices had abated. By the 26th October, when the Rudhauri and Bánsi road-works were closed, the famine was over. But the Basti poorhouse remained open till as late as the 14th of March, 1879.

"The extent of the distress," writes Mr C. A. Daniell,¹ "must be gauged by the number of recipients of relief in various forms. A few were foreigners from neighbouring districts, but their number amongst so many was inconsiderable. In the week ending 14th June the daily average was 28,982, or 1.96 per cent of the district population, in the week ending 21st June, 52,886, or 3.59 per cent; in the nine days ending 30th June, 63,908, or 4.27 per cent, in the week ending 7th July, 46,243, or 3.13 per cent, in the week ending 14th July, 29,685, or 2.01 per cent. Thence each week showed a decline. The 7th September showed 0.98 per cent., and the 14th October 0.19 per cent." It may be added that, of the principal grains and pulses, rice attained its maximum price (8 sers the rupee) in July, 1878, *jowar* millet ($10\frac{1}{8}$ sers) in February of the same year, wheat ($10\frac{3}{4}$ sers) in October, 1877 and July, 1878, gram ($10\frac{3}{4}$ sers) in February, 1878, and barley ($11\frac{1}{2}$ sers) in the preceding November. The total cost to the State of relief-works, poorhouses, and other famine measures was Rs. 1,50,350. In the case of poorhouses the Government grants were supplemented as usual by private subscriptions (Rs. 2,788). In more spontaneous charity a conspicuous lead was taken by the Rájá of Bánsi, who at stated times bestowed a regular dole of food on a certain number of paupers. Dearth as severe as that just described do not often afflict a district where water is so near the surface and river communication so good as in Basti.

¹ Then Officiating Commissioner of the Benares Division. See his No. 41, dated 15th March, 1879.

At times and places the excess of water is almost as mischievous as its want. In Part I. of this notice was said enough of
 Floods and blights inundation from rivers; but such inundation often works much mischief. Untimely rain is a fertile source of blight, whether of the reddish-yellow kind called rust (*garīh*) or of the dirty-black kind called smut (*sāhu, dūwa*). When showers fall before December-January the wheat is almost sure to prove a grand success. But if they descend after that month, when the grain has filled out in the ears, more or less of blight is the consequence. By rain which falls too soon after November-December the poppy plant is said to be killed.

But the crops have also several insect foes. Such is the so-called white-ant (termites), such a worm named *tāngra*, which devours the roots of the rice. Of the *tāba*, the *khavra*, and the *gandhr* nothing is known except that the last attacks grain while in a state of milky unripeness. For all these pests the people can find no better cure than the incantations of Brāhman priests (*guru*) or low-caste magicians (*ojha*). In days when four-footed marauders were still extensively mischievous, they adopted the more practical remedy of daily sprinkling their crops with an infusion of cowdung and water. Even the wild buffalo rejected green food thus treated. It is oddly enough stated that in those times neither wild elephants nor deer ever attacked pulses.

In poverty of minerals Basti resembles most other great alluvial plains. No
 Mineral kingdom building-stone is found within it. The nodular limestone named *kankar* is, however, quarried in several
 Nodular limestone, places. In most of these it is soft, clayey, and fitted less for road-metal than for the manufacture of lime. But along the banks of the Manarāma, in tappa Manwarpāra of Nagar, it is found in hard and excellent knobs. The following varieties of kankar are locally recognized, but the distinctions between them are distinctions of colour rather than composition — *Telia* or dark, *bichhua* or scorpion-shaped, *balua* or *dūsi chva*, so-called, because found in sandy or saline soil, *sufed*, *dudhra* or *chūn*, that is white, milky, or lime-coloured. The price of nodular limestone depends on its solidity, but for well-cleaned knobs amounts to about Re 1-12-0 at the quarry. To this must be added from 8 to 12 annas for cartage. Mr. Thomson calculates that the cost of metalling with six inches of kankar the one metalled road of the district would be Rs 1,426 a mile. But he allows to the metalling a width of 9 feet only.

Lime is made from kankar and shells. Burnt with ordinary refuse, kankar
 Lime lime costs about Rs 10 per hundred cubic feet, but with charcoal or firewood from Rs. 15 to Rs. 16.

Shell lime is prepared as a rule with the latter kinds of fuel. That of lacustine shells (*síp*) is employed for the finer varieties of cement and fetches about Rs 3 per maund. But that made from snail (*ghongli*) and other shells costs about Re 1 only; or if burnt with refuse, as little as 12 annas. The lacustine shells are gathered by saltpetre-workers (Lunia) from the sides of streams and lagoons. The banks of the rivers Ami, Manaiúma, Kuána and Rawái, and of the Bakhira lake, may be mentioned as good localities for their collection. As a material for whitewash and other plasters they sell unburnt at from 5 to 8 annas the maund.

Bricks are manufactured by the potters (Kumhár), who may be found in any village of average population. The sun-dried or *kacha* article is of two sizes, the larger called *gúma*, and the smaller, *gúmi*. The former sells for about 2,000, and the latter for about 4,000 to the rupee. Kiln-baked or *pala* bricks made by native methods are of five different sizes, the *gúmi*, *gúma*, *adhgazi*, *lakhauri*, and *ilmás-sáhi*. The *gúmi*, measuring $9'' \times 4\frac{1}{2}'' \times 5''$, costs when of the best quality Rs 8 per mille, the *gúma*, $12'' \times 6'' \times 3''$, Rs 10, the *adhgazi*, $18'' \times 6'' \times 2''$, Rs 20, the *lakhauri*, $4\frac{1}{2}'' \times 3'' \times 1''$, Rs 100 per lákh,¹ and the *ilmás-sáhi*, $5\frac{1}{2}'' \times 4'' \times 1''$, Rs 115 per lákh. The brick used by the Public Works Department measures $9'' \times 4\frac{1}{2}'' \times 3''$. The price of its first class is from Rs 6 to 9, of its second from Rs. 4 to Rs 5 the thousand.

The wood burnt in the kiln is generally that of the māngo, the tamarind, or the figs called *bargad* and *pákari*. A kiln containing a lákh of bricks would require about 2,000 maunds weight of firewood, 25 maunds, that is, for every 1,000 bricks. Brick-dust or *surkhi*, an ingredient in plaster and other builder's messes, is either ground from brickbats in a kind of circular mill (*chakkri*) or burnt from kiln-earth. Prepared in the former manner it sells from Rs 9 to 12 and even Rs. 16 per 100 cubic feet, according to quality. But when made of kiln-earth burnt with refuse, it has a price of Rs 6 only.

Like bricks, tiles are made by members of the potter caste. As shown in the Gorakhpur notice, flat tiles cost about double the price of round, while in the rains the price of all tiles rises to almost double its usual amount. But when 10'' long, kiln-burnt, and of the best quality, they may be said to fetch on the average Rs 4 per mille. Tiling with such material costs about 8 annas per 100 square feet. The price of building

¹ A lákh = 100,000. It is probably because sold in lots of that quantity that the brick is called *lakhauri*.

Maghar population deducted, the inhabitants of the district numbered 937,771, or about 345 to the statute square mile¹ There were 823,733 Hindūs, of whom but 194,537 followed occupations unconnected with agriculture. Out of 116,038 Musalmāns 81,157 were engaged in cultivation. Of the 15,714 parishes (*mauza*) in the united district, about 7,382 must have belonged to the modern Basti. Of those in Basti, Birdpur² alone is returned as possessing more than 5,000 inhabitants. But being a forest grant, Birdpur is a group of villages rather than a single village. The census of 1847 neglected to record separately the male and the female population.

The next, that of 1853, remedied this defect. It showed for the district as it now stands a total population of about 1,235,720. But for the same reasons as in the last case the figure is merely approximate. The density of the inhabitants was 453 to the square mile. And those inhabitants were thus classified —

	Agriculturists		Non-agriculturists		Total		Grand total
	Male	Female	Male	Female	Agriculturists	Non-agriculturists	
Hindus ..	423,401	385,484	132,793	122,189	808,885	254,982	1,063,867
Musalmāns ..	59,724	56,316	29,100	26,713	116,040	55,813	171,853
Total ..	483,125	441,800	161,893	148,902	924,925	310,795	1,235,720

It will be seen that in six years the population had increased by 295,949 persons. The number of parishes may be reckoned at the same figure as before. But two only (Birdpur with 11,715 and Menhdāwal with 7,273) had more than 5,000 inhabitants.

The penultimate census, that of 1865, showed for the first time details as to castes and occupations, the proportion of children to adults, and other important statistics. The Basti figures were still unsevered from those of Gorakhpur, but after the same deduction as before, the population may be roughly returned as follows —

	AGRI CULTURAL.					NON-AGRICULTURAL					Grand total
	Males		Females		Total	Males		Females		Total	
	Adults	Boys	Adults	Girls		Adults	Boys	Adults	Girls		
Hindus,	292,359	206,325	277,999	168,782	946,065	81,870	56,154	76,906	49,410	264,340	1,210,405
Musal- māns	45,387	32,794	45,349	27,642	151,172	17,432	12,456	18,516	9,861	58,265	209,437
Total	338,346	239,119	323,348	196,424	1,097,237	99,302	68,610	95,422	59,271	322,605	1,419,842

¹ That is, a square mile of 640 acres. Unlike succeeding enumerations, the census of 1847 employs as its standard of area the larger geographical square mile (847.2 acres).
² In the report of 1847 the name is misprinted Tirporc.

The only town which in this district contained more than 5,000 inhabitants was Menhdáwal (7,349) But the Birdpur grant, with its population of 13,671, is again entered as a single parish

The next and last enumeration was that of 1872. As the latest and most perfect yet obtained, its statistics deserve greater and 1872 detail than those of its predecessors, and the following table shows the population for each parganah separately By adding to the totals of that table 41 non-Asiatics (17 females) and three Native Christians (2 females), the census shows a gross result of 1,492,994 inhabitants

Tahsil and parganah.	HINDUS.				MOHAMMADANS AND OTHERS NOT HINDUS				Total.		Density per square mile.
	Aged less than 15		Adults		Aged less than 15		Adults				
	Male	Female	Male	Female	Male	Female.	Male.	Female.	Male.	Female	
<i>Tahsil Domaridganj.</i>											
Rasulpur ..	29,118	22,924	38,048	36,185	8,706	68,71	11,278	10,971	87,150	76,951	495
Bansi West ..	16,484	13,234	21,061	20,273	5,588	4,422	7,049	6,835	50,182	44,764	378
<i>Tahsil Bansi.</i>											
Bansi East ...	50,201	40,341	67,007	63,721	10,227	8,461	13,648	13,049	741,033	125,575	476
Binayakpur ..	4,177	3,251	5,854	5,583	441	380	701	636	11,173	9,850	429
<i>Tahsil Harara</i>											
Amorha ...	36,955	27,678	50,466	47,654	2,754	2,220	3,559	3,428	93,734	80,975	652
Nagar West ...	14,102	10,672	18,427	17,845	1,129	948	1,529	1,458	35,187	30,923	585
Basti West ...	13,615	10,728	17,463	16,904	1,346	1,061	1,653	1,597	34,077	30,290	570
<i>Tahsil Basti</i>											
Nagar East ..	1,149	8,904	15,782	15,283	1,551	1,361	2,140	2,202	30,622	27,750	614
Basti East ...	20,252	15,949	29,004	26,643	2,847	2,110	4,049	3,676	56,112	48,378	611
Mahauli West .	17,835	14,164	26,387	24,974	2,164	1,754	2,979	2,883	49,365	43,775	548
Maghar West ..	10,836	7,985	15,339	14,444	1,980	1,556	2,598	2,579	30,758	26,564	521
<i>Tahsil Khulilabad</i>											
Mahauli East ..	22,248	16,958	32,261	29,935	2,213	1,778	3,158	3,158	59,880	51,829	526
Maghar East .	33,896	25,361	47,580	44,025	10,024	7,987	18,829	13,306	105,329	90,679	571
Total ...	270,868	218,149	384,679	363,469	50,930	43,912	68,170	65,773	784,647	688,333	528

In 1872, then, Hindu males numbered 655,547, or 52.9 per cent of the entire Hindu population, while the number of Hindu females was 581,618, or 47.1 per cent of that population. In the same manner the Musalmán males amounted to 119,102, or 52.0 per cent, and the Musalmán females to 109,685, or 48.0 per cent of the total Musalmán population. Or, taking the whole population, we find that there is a centesimal proportion of 53.2 males to 46.8 females and of 84.7 Hindús to 15.3 Musalmáns. In spite of the suspected murder of girl babies amongst certain clans, the proportion of females is slightly greater than that (46.7 per cent) for the provinces at large. If the figures of this and of the two preceding censuses are to be trusted, from them may be obtained two important but perhaps fortuitous results. The first is that between 1853 and 1872 the proportion of males to females steadily though slightly increased, the second, that the Hindús increased only one-quarter as fast as the Musalmáns. Whether either result is partly or wholly due to the practice of female infanticide amongst certain classes of Hindús must remain to be solved in some work of more speculative character. The calculations of the results themselves will be found in Mr Tupp's *Imperial Gazetteer* of the district.

At the same time as the statistics of infirmities were collected the statistics of age. These latter are, for what they may be worth, shown in the following table. But it must be repeated that Indian rustics rarely know their own ages.—

Age	Hindús				Musalmáns				Total population			
	Males.	Percentage on total Hindu males	Females.	Percentage on total Hindu females	Males.	Percentage on total Musalman males	Females.	Percentage on total Musalman females	Males.	Percentage on total population	Females	Percentage on total population
Up to 1 year ...	27,612	4.1	24,007	4.1	5,039	4.2	4,359	4.0	32,651	4.1	28,366	4.1
Between 1 & 6 years	107,823	16.1	96,143	16.5	20,179	16.2	18,496	17.3	128,002	16.3	114,639	16.6
" 6 & 12 "	114,392	17.1	80,171	13.7	20,715	17.3	14,966	14.0	135,107	17.2	95,137	13.8
" 12 & 20 "	103,637	15.5	69,108	11.8	17,509	14.7	12,762	11.9	121,146	15.4	81,877	11.8
" 20 & 30 "	122,351	18.3	119,588	20.5	21,459	18.0	21,622	20.2	143,841	18.3	141,210	20.5
" 30 & 40 "	94,236	14.1	90,655	15.5	16,829	14.1	15,928	14.9	111,115	14.1	106,584	15.4
" 40 & 50 "	53,735	8.0	51,272	8.8	9,426	7.9	9,148	8.5	63,162	8.0	60,421	8.7
" 50 & 60 "	27,189	4.0	30,550	5.2	5,004	4.2	5,563	5.2	32,193	4.1	36,113	5.2
Above 60 years ...	14,558	2.1	20,124	3.4	2,912	2.4	9,831	3.5	17,471	2.2	23,956	3.4

The percentages on total population are, as a rule, above the average of the provinces. And this fact tends to prove that Basti is not, on the whole, unhealthy.

The facts attaching to the statistics of caste may perhaps prove less revolting to the reader. Distributing the Hindu population into four conventional classes, the census shows 173,056 Bráhmans (81,220 females), 44,274 Rajputs (19,240 females), 44,757 Baniyas (20,827 females), and 985,141 persons belonging to "the other castes" (460,331 females)¹

¹ To avoid overloading our text with statistics, the proportion of each great class to the total Hindu population is shown in a note. And that proportion may be compared with the proportion in the provinces at large, thus —

	Basti	North-Western Provinces at large.
Bráhmans	13.9 per cent	12.2 per cent.
Rajputs	3.5 "	9.0 "
Baniyas	3.6 "	3.9 "
Others	79.0 "	74.9 "
Total	100.0	100.0

Legend divides Bráhmans into two great nations, of which one, the Gaur, colonized Hindustan.¹ Of the five races into which the Gaur nation is again severed four are italicized in the following paragraph

The census classifies the Bráhmans of Basti as "without distinction" (73388), *Sauwarya* (68,211), *Kanaujiyas* (22,150), *Gauris* (2,513), and *Gautams* (585). Under the heading of "miscellaneous" it mentions also the following small tribes — *Saasur*, Singildwipi, Lohmra, Gorakhbansi, Kishimiri, Nawan, Kamal, Sankalin, Balodia, *Muthul*, Maharishtia, Pachgoti, and Samádh. Pachgoti sounds suspiciously like Bichgoti, which is the appellation of a Rajput and not of a Bráhman clan. The names Pande, Shukul, Tiwari, Misra, Sindel, and Vasthit are added. But the first four are mere honorary titles, the last two are names of tribal subdivisions (*gotra*), and all are common to many Bráhman tribes. Such of these miscellaneous or minor clans as have not already been noticed² must await description in notices on districts where they are a little more numerous. Of the major tribes, the Sarwaryas are described in the Gorakhpur, the Kanaujiyas in the Etawa and Panukhtul, and the Gauris in the Aligarh and Meerut Gazetteers.³ Gautam, again, is rather a sublimational title of several tribes than the name of any one tribe. There are, for instance, Gautam gotras of the Khatkul Kanaujiyas, of the Samádhis, of the Bhunhars and of the Sarwaryas. It is probable that the Gautams of Basti belong mostly to the two last-named tribes. Of the Bhunhars something has been said in the Gorakhpur and more remains to be said in the Benares notice. Meanwhile some further account of the Sarwaryas, the principal Bráhman clan of the district, will not be out of place.

The Sarwaryas or Sujápnis derive their name from Sarwar or Sarjúpní, the country "across the Sarju" or Ghágria. This tract included Gorakhpur, Basti, and part, if not all, of Gonda. Though belonging to the great Kanaujiya race, the tribe must not be confused with that portion of the race known as Khatkul Kanaujiyas or Kanaujiyas proper. As Kanaujiyas, the Sujápnis of course claim Kanauj for their earliest home. But like nearly all the Bráhmans of Basti,⁴ they trace a more immediate origin to Ajudhya, just across the Ghágria. Ajudhya was the capital of the deified Solar Rájput Rama, and many families of Sarwaryas still

¹ See preceding volume, p. 576 (Bireilly).

² For some account of the Surisúts see Gazetteer, III, 191 (Muzaffarnagar), of the Muthuls, Gazetteer IV, 540 (Mainpuri), and of the Samádhis, VII, 64 (Varukhtul).

³ See above, p. 352, Gazetteer, IV, 272 VII, 63, and III, 256, 392.

⁴ See note on the castes of the district, Census Report of 1865.

assert that it was he who invited their ancestors to colonize this district. Some say that, on the conclusion of his successful campaign against the giant-king of Ceylon, he specially requested the original Sarwariyas to migrate from Kanaui. Another less flattering account relates that by receiving alms some Kanauiya Bráhmans lost caste in their own country, and that the kindhearted Ráma provided them with the means of forgetting their disgrace in a new land. Certain it is that, except by themselves, the Sarwariya Bráhmans are not regarded as of equal rank with the Kanauiya Bráhmans proper.¹ If, as Buchanan² says, they assert superiority over the Kanauiyas, it is merely because they have an uneasy knowledge that the Kanauiyas are their acknowledged betters.

The Sarwariyas have 16 clans or *gotras*, bearing respectively the names of Garg, Gautam, Sándil, Bháradhwáj, Vasisht, Vatsa, Kasyap, Kásyap, Kausik, Chandráyan, Sávaranya, Parásar, Pulasta, Vrihu, Atri, and Angira. These names are in several cases, such as those of Vasisht, Kasyap, Kásyap, Vrihu, Atri and Angira, derived from the appellations of great Bráhman saints. Though locally recognized, the distinction between Kasyap and Kásyap is doubtful. But St Kasyap's son would have been called Kásyap, and might, like his father, have founded a separate gotra. Each of the various clans has its honorary title or titles. Thus the Gargs are called Shukul and Pande, the Chandráyans, Sávaranyas, Parásars and Kásyaps, Pande, the Bháradhwájes, Dúbo, the Vatsas and Gautams, Dúbe and Misra, the Kasyaps and Kausiks, Misra, and the Sándils, Tripáthi or Tiwári. But it will be at once seen that this list does not account for all the clans; and other titles, such as Ojha, Páthakh, Upádhyá and Chaube might be added. Buchanan asserts that besides these 16 gotras or "pangtis"³ there are three others, which derive their names from places. What those names are he does not tell us, and his statement may be doubted, as opposed to more modern authority. The three clans of the first rank are the Gargs, Gautams, and Sándils.

Amongst the Sarwariyas, but far below the 16 clans just mentioned, are sometimes placed others called Jutaha⁴ or counterfeit. But these, as shown by the Gorakhpur tradition, belong more properly to the class named Sawálakhis.⁵ The line between the Sarwariya and the Sawálakhi is often difficult to draw. But the former is the superior and the latter the inferior. The former will become spiritual adviser (*guru* or *purohit*) to a family of respectable rank, the latter will become a temple-priest (*panda*). But sacerdotal appointments of this kind can be obtained by comparatively few of either

¹ *Supra*, pp. 352-54. Sherring's *Castes and Tribes of Benares* (1872), p. 29.

India (1836), p. 461.

³ *Panthus?*

⁴ In *Eastern India* this name is misprinted Jutaha.

⁵ See p. 353, and for some account of the Sawálakhis, pp. 351-52.

² *Eastern*

class. "Where the number of Bráhmans is so enormous," writes Buchanan, "only a small proportion could live by deceiving the multitude, which is the proper duty of Bráhmans" A great many Saiwariyas have condescended to practise even that agriculture which they formerly so much despised The number of Bráhmans still deserves the epithet of enormous Except Gorakhpur, Cawnpore, and Allahabad, no district in these provinces has so many of that caste as Basti.

The legendary origin of the Rájput tribes has been mentioned elsewhere ¹

Rájputs. On the distinction between the Solar, Lunar, and Fire races it is needless to dwell further But in the following list the names which appear on Tod's roll of the 36 Royal Tribes have been italicised

The Rájputs are returned as *Súryabansi* (9,491), *Bais* (7,212), *Ponwár* (1,058), *Gautam* (4,512), *Parwár* (1,216) *Chauhán* (1,313), *Bháraddhwáj* (4,211), *Raghubansi* (1,895), "without distinction" (1852), and miscellaneous. Under the last heading appear the following sparsely represented tribes — *Konulik*, *Shrubansi*, *Rájkumár*, *Kulhán*, *Jaiswár* (or *Bhatti*), *Gahrwár*, *Bhál*² (or *Bhála-Sultán*), *Pundá*, *Kinwár*, *Dikshit*, *Sakarwár*, *Sainet*, *Bachgoti*, *Bahmangaur*, *Ráthor*, *Bisen*, *Surwár*, *Kharag*, *Nágbansi*, *Orík*, *Gaur*, *Aíal*, *Bíghel*, *Bhuínhár*, *Mahrawár*, *Sarandwipi*, *Chandrabansi*, *Bargújar*, *Bhimla*, *Raikawár*, *Katehriya*, and *Bánsi* *Bháraddhwáj* is a clan-name common to many tribes The *Bhuínhárs*, who are just as often called Bráhmans as Rájputs, have been mentioned under the former heading Many of the miscellaneous tribes have been described elsewhere, and those that have not are too small to enlarge this notice. A sufficient account of the *Bais* and *Ponwárs* will be found in the Gazetteers of Bareilly and Farukhabad respectively.³ The subject of *Chauháns*, genuine and spurious, has been exhausted in the Mainpuri and Bijnor notices ⁴ There remain for description only the *Surajbansis*, *Parwárs*, and *Raghubansis*

All Rájputs of the Solar Race might perhaps be called *Súryabansi*; but *Súryabansi* is here the specific name of a tribe Of the Solar Race the Basti *Súryabansis* of course boast themselves members But their standing amongst Rájputs is not remarkably high, and Mr Sherring suggests that they were at first recruited from the degraded scions of many Solar tribes ⁵ Such men would naturally have fore-

¹ Gazetteer, V, 576
"Balla" of Tod's list.
266-87, and VII, 68-69
p. 225.

² This tribe is, according to Sir H Elliot, identical with the

³ Gazetteer, IV, 545-57 and V, 55-57

⁴ Gazetteer, V, 265-87
⁵ Gazetteer, IV, 545-57, and V, 265-87 Clusters and tribes of Benares.

occasions they rally from all parts of a circle some eighty miles round But of this enough has been said above¹

About the Raghubansis there is less to be said Their eponymous ancestor, Raghu, king of Ajudhya, was the 55th successor of Ikshváku and the great-grandfather of Ráma They therefore claim to be Solar Rájputs, and in this part of the country boast a continuous residence from the reign of Raghu himself It is probable, however, that they crossed the Ghágra and entered Basti at a more-advanced and less mythical date All over the North-Western Provinces, they of course trace their origin to Ajudhya But in Eta and some other districts they are content to forget Raghu and to ascribe their colonization to the leadership of Kusha, son of Ráma In Basti they are fairly numerous, but not of much landed importance Their principal clan or gotra is the Kasyap

The census classes Baniyas as Kasaundhan (9,795), Agarahrí (9,702), Kándu (29,856), Agarwál (2,107), " without distinction " (1,977), and miscellaneous In the last class are included the following small tribes Panwár, Golápurí, Kasarwání, Dasa, Dhúsar, Bandarwár, Jaiswár, Ummar, Bahwar, Sándil, Rajab, and Rastogi. Panwár is perhaps a misprint for Palwár or Paliwál. Some account of the Kasarwánís will be found in the Gazetteers of Cawnpore and Etáwa² The Dasas or half-breeds, as opposed to the Bísas or thorough-breds, are a division of the Agarwáls The Agarwáls themselves receive more or less description in the Saháranpur, Alígarh, Meerut, Muzaffarnagar, Etáwa, and Budaun notices,³ the Dhúsars in those of Saháranpur, Alígarh, and Cawnpore,⁴ the Ummars in those of Cawnpore and Farukhabad,⁵ and the Agarahrís in the latter notice. Sándil or Sándel is a name applied to clans of several Baniya tribes It is noticeable that the Baranwár, Unai, Kamalpurí, Rauniyár, and Baya Baniyás mentioned by Buchanan have disappeared, but his Jaunpurís, though unmentioned in the census, still exist Of the four classes at present most numerous, the Kasaundhans and Kándus alone await notice

The Kasaundhans belong to that upper rank of Baniyas whose widows do not remarry They are in Jaunpur said to be descended from the union of a Kándu and a Sunár woman.⁶ Lucknow is sometimes named as the first home of the tribe. But the names of its two clans, eastern (Purbiya) and western (Pachhayan), point

¹ *Supra*, p. 486

² See Gazetteer, IV, 281, and *supra* p. 64.

³ Gazetteer, II,

182, 395, III, 269, 497, VI, 280 and V., 45

⁴ Gazetteer, II, *ibid.*, *supra*, p. 64

⁵ *Supra*, p. 64; Gazetteer, VII, 72

of 1865

⁶ Note on castes of that district, Census Report

to a more ubiquitous origin, and the Kasaundhans of these provinces are most numerous in the Hamápu district.¹ Though here considered descendants of the ancient Vaisyas, the Kándus are in many and Kándus.

cases mere agriculturists. Allowing the morganatic marriage of widows, they are therefore placed low in the scale of Baniyas. They will eat the flesh of the wild boar, but from intoxicating liquors they, in public at least, abstain. According to Buchanan,² Rájputs have no scruple in accepting water from their hands. About half the tribe are served by Bráhmaṇ priests, but the remainder follow the heretical sects³ which have ever been favoured by Baniyas. They, as a rule, call themselves Madhyádesís or midlanders, after the geographical division in which ancient Hindu writers placed this district. To their other clans are assigned the names of Kanaujiya, Gaur, and Chanchára.

Hitherto we have been dealing with tribes who claim descent from the The "other castes" of "twice-born" races of Manu—with tribes who have the census. some pride of pedigree, and supply the district with its leading families. We now descend to the lower strata of society, to those whom Manu would most probably have classed as Súdras. But though of mixed or aboriginal origin, these "other castes" form by far the most numerous and useful part of the population. Their names are shown in the following compilation from the census. But it should be premised that, though classed with Hindus, several of the tribes here mentioned are for the most part Muhammadan. The Juláha, the Ghosí, and the Tawáif would have found a more appropriate place amongst the Muslim population —

Aghori (religious-sectary) ...	...	...	...	...	44
Aheria ...	...	...	...	...	19
Ahír (cowherd) ...	...	...	...	...	158,184
Arakh (hunter and fowler) ...	...	...	...	...	3,343
Atíth (religious sectary) ...	...	...	...	...	3,214
Bahelhya (hunter and fowler) ...	...	...	...	...	723
Bahrúpía (mimic and buffoon) ...	...	...	...	...	104
Bairágí (religious mendicant) ...	...	...	...	...	2,250
Baiswár " ...	...	...	...	...	474
Báji (musician) .	...	...	...	...	22
Bangáli (native of Bengal) ..	...	...	...	...	6
Banjára ...	...	...	...	...	21
Bánsphor (bambu-worker) ...	...	...	...	...	5,818
Bargáhi ...	...	...	...	...	779
Barhai (carpenter) ...	...	...	...	...	24,577

¹ *Castes and Tribes of Benares*, p. 298.
"Religion"

² *Eastern India*, II, pp. 465-66.

³ *Inf.*

Bári (maker of leaf-platters)	...	...	...	...	4,238
Beldár (navvy) ...	...	...	...	...	4,145
Bharbhunja (grain-parcher)	...	...	...	...	8,194
Bhar... ..	...	...	...	...	17,322
Bhát (minstrel)	...	...	...	...	2,318
Bhuj ..	...	...	...	...	551
Bhuínhár	...	...	...	...	1,734
Bhartia	...	...	...	...	201
Bind ..	...	...	...	...	451
Chái .	...	...	...	...	15,989
Chamár (currier)	...	...	...	...	205,658
Chhipi (chintz-maker)	...	...	...	...	213
Dabgar (maker of leathern vessels)	...	...	...	...	7
Darzi (tailor) ..	...	...	...	...	484
Dhánuk (formerly archers)	...	...	...	...	17
Dhádi, more correctly Dhārhi	...	...	...	...	1,597
Dhobi (washerman)	...	...	...	...	25,360
Dhúná (cotton-cleaner)	...	...	...	...	444
Dom	...	...	...	...	745
Dúsádh	...	...	...	...	425
Fakír (religious mendicant)	...	...	...	...	288
Gadariya (shepherd)	...	...	...	...	9,140
Gadhoniá	...	...	...	...	86
Ghosi (Muslim cowherd)	...	...	...	...	64
Gond	...	...	...	...	777
Gosáin (religious sectary)	...	...	...	...	1,858
Hajjám (barber)	...	...	...	...	19,766
Halwái (confectioner)	...	...	...	...	2,206
Jájak or Jáchak	...	...	...	...	8
Jaiswár	...	...	...	...	400
Ját ...	...	...	...	...	915
Jogí (religious mendicant)	...	...	...	...	173
Jotishu (astrologer)	...	...	...	...	85
Juláhá (Muslim weaver)	...	...	...	...	54
Kahár (litter carrier)	...	...	...	...	34,774
Kalál or Kalwál (distiller) . .	...	...	...	...	10,715
Kamángar (formerly bow-makers)	...	...	...	...	220
Kanjár (string-seller)	...	...	...	...	866
Kánpri	...	...	...	...	68
Karwál or Karil ..	...	...	...	...	39
Kaserá (brazier)	...	...	...	...	514
Kayasth or Káyath (scribe)	...	...	...	...	18,581
Khagár	...	...	...	...	30
Khákrob (sweeper)	...	...	...	...	1,254
Kharwár	...	...	...	...	195
Khatik (pig and poultry breeder)	...	...	...	...	5,302
Khatti	...	...	...	...	102
Kisán (cultivator)	...	...	...	...	6

Kochi (cultivator)	..	..	..	21,574
Kharbheri (Hindu weaver)	...	...	...	9,887
Kharbheri or Kharbheri (potter) ..	..	...	...	28,687
Kharbheri or Kharbheri ..	...	...	..	113,154
Kharbheri (number of ornamental pottery)			...	16
Kharbheri (sugar-cultivator) ..	..	...	..	62
Kharbheri or Kharbheri (cultivator (formerly huntsman) ..	..	...	...	19,080
Kharbheri (cultivator) ..	..	..	..	17,611
Kharbheri (builder) ..	...	...	..	22
Kharbheri (potter) ..	..	..	..	61,973
Kharbheri or Kharbheri (boatman)		...	..	31,176
Kharbheri ..	..	...	..	38
Murari or Murari (math or pader) ..	...	...	...	12,912
Murari ..	..	...	...	630
Nat or Nat (follower of Sikh religion)			...	88
Nat or Nat (acrobat) ..	...	..	...	196
Nannari or Nannari (oil-petre worker)			...	17,602
Other or Other ..	..	...	..	179
Pallari (weaver) ..	..	...	...	15
Pasi (fowler and watchman)	..	...	..	16,277
Pasi (reed-lace maker) ..	...	..	...	201
Pasi ..	..	...	..	17
Paslihar ..	..	..	...	5,614
Paslihar ..	..	..	..	176
Ranwar ..	..	..	..	203
Sankari (religious men) ..	..	..	..	48
Scott ..	...	..	...	340
Sankari ..	..	...	...	2,409
Sankari ..	..	..	...	8,292
Tamoli (betel nut roller) ..	..	...	..	2,106
Talhar ..	...	..	...	191
Tawaf (prostitute) ..	...	...	...	109
Teli (oilman) ..	..	...	...	27,194
Thatheri (brazier) ..	...	..	...	1,218

To these must be added 3,683 persons of unspecified caste or occupation. The Bungalas were probably deemed too few to be distinguished otherwise than by nationality. It will be noticed that no cobblers (Mochi) or water-carriers (Bahshiti) appear on the list. The former have been included in the great army of Chamars, to which by caste they belong; the latter, being mostly Muhammadan, may perhaps be sought in the returns of the Muhammadan Shrafis. For the Kachhis, so numerous in the Durb district, we may search in vain. Their place is here taken by Muraris. An aboriginal race of Bantulas is found in Chitra Nagpur, but the census does not enter the Panchajanya aborigines. If, on the other hand, they are Aryans, we have to say they were not classed as

Máthur clan, parch grain, and are therefore called Bharbhunjas. But with the Bhaibhunja caste they have no connection. From the Halwáis and Kahárs that caste is not so easily distinguished. Some of its members, especially those of the Kándu and Kanauiya clans, make sweetmeats, and they are therefore mistaken for Halwáis not only by Bharbhunjas of other clans, but by the Halwáis themselves. The confusion is increased by the fact that the Halwáis also have a Kanauiya and a Madhesia clan. The various clans of Bharbhunjas, moreover, know little of one another. They neither eat together nor intermarry, and are practically separate castes. Amongst the Kahár clans, again, we find the names of Jaiswára and Kanauiya. But from both Kahárs and Halwáis the Bhaibhunjas are separated by the prohibition of eating or wedding together. The Bhúj caste, which the census returns as existing only in this district,

Bhújes

Gorakhpur, and Jaunpur, is perhaps merely a subdivision of the Bhaibhunja. Bharbhunjas are variously

styled Bhunja, Bhurji, Bhar-bhúja, Bhad-bhúja, Barbhunja, Bhujári, and Bhunjári. The basis of all these names is the Hindi verb *bhúnná*, to parch or fry; and the *bhar*, *bhad* or *bar* sometimes imposed thereon is nothing more than an abbreviation of the Hindi *bhár*, an oven.

Bharti or Bhartiya is the name of both a Kunbi clan and a class of religious mendicants. As the census does not include the Basti Bhartiya amongst the latter, we may hazard the speculation that the former is intended. But no positive statement can be made on the subject. The caste is mentioned in the returns for this district and Saháunpur only, and is not apparently to be confused with the Bharthi or wood-splitting tribe of Mirzápur.

Bhartiyas.

The Chhípis are a separate caste, although their name simply means cloth-printer (*chhapna*, to print). It is almost needless to say that their claim to be considered Ráthoi Rájputs

Chhípis, Dhádís,

is frivolous. But they still inhabit in large numbers what was once the old Ráthor kingdom of Kanauj. They have given their name to parganah Chhibrámau in that neighbourhood, and also, perhaps to Chhapra in Bihár. The origin and nature of the Dhádís or Dhárhís, who are found here, in

and Dhúnas

Gorakhpur and in Etáwa, have hitherto baffled research. The Dhúnas, Dhunyas or Kateras, whom the

bastard official language of the country sometimes prefers to style *naddáf*, card or comb cotton. Musalmáns also engage in this occupation, but the Hindús with whom we are dealing form a distinct caste. "The instrument by which the combing and cleaning are performed," writes Mr. Sherring, ":

simply a bow. Squatting on the ground before a quantity of fresh¹ cotton, which is ordinarily full of dirt, seeds, bits of stick and so forth, the bow being in his left hand and a wooden mallet in his right, the Katera strikes the string of the bow and brings it quivering to the surface of the cotton, portions of which adhering to it in light fibres are at once caught up by the string. The striking being repeated continuously, all the cotton is by degrees beautifully combed. And at the same time its foul particles, becoming separated from the fibres and being weighty, fall away of themselves."

Of the Doms something has been said above². But for a further description of this interesting gypsy tribe, whose name has been plausibly identified with the "Romany" of Europe, no apology is needed. That the Dom is an aboriginal, and that his abject degradation had its origin in his enslavement by Hindu conquerors, is almost beyond doubt. But his present habits amply account for the contempt and disgust with which even the lowest castes regard him. He is personified pollution. He is the public scavenger, the public executioner. He eats the flesh of disease-slaughtered swine, and prepares the pile for the unclean bodies of the dead. He is a wine-bibber, a thief, and a vagabond. From the hour that he pitches his ragged reed tent on some grassy roadside patch near the village, thefts are expected, and expected with justice.

The seven clans into which he of course divides his tribe are by one list³ named Kunwai, Hazáin, Sánwat, Bhagwái, Chauhán, Chaudharí, and Balgáyan. Of these the first is highest, but clan distinctions are less regarded than the division into Maghaya Doms and Doms proper. The former, whose name is commonly derived from a place called Mágh or Magha in the Gaya district, are quite unreclaimable. The latter sometimes adopt an honest life and enter the ranks of the Bánsphors or kindred tribes. For the purposes of thieving and begging, the Doms divide the country into circles (*ráka* or *gol*). The residents of different circles will not, it seems, intermarry. A Dom who committed theft in a foreign circle would quickly find himself surrendered to justice by his brethren of the poached preserve. So strict indeed are these laws of boundary that in some cases the customs of his fraternity would forbid him to leave his own circle. Thus in Gorakhpur a Dom of the Maharájganj tahsíl cannot, under pain of excommunication, pass west of the Rohin river.

The Though they sometimes accompany burglars, Doms seldom if ever consent to ed fr bore the usual hole through the wall of the house attacked. The burglar's they chisel (*sabir*) they never carry. Their specialty in thieving is the use of the enum

¹ i.e., raw
furnished an interesting note on the Doms

² Pp 360-361

³ That of Mr. W. Crooke, C.S., who has kindly fur-

rough knife called *bánk*, with which they cut through the wicker screens sometimes used as doors. This *bánk* is their only weapon. No Dom was ever known to use a gun. But on their raids the gangs sometimes carry earthen pots filled with burning charcoal, and these when hard pressed they use as hand-grenades. On opening a campaign of larceny they often feign themselves Chamárs or other men of low caste, bound on a pilgrimage to Ajudhya. In the connubial season of early summer they are particularly active, joining marriage processions with a view of begging or theft. Stolen property they barter for grain, the receivers being chiefly Chamárs. When the theft is discovered and the Dom imprisoned, his kinswomen tie a cloth or string round their heads in token of mourning. At the same time an obliging friend undertakes the protection of his wife, restoring her only when the convict returns from jail.

In his relations with the fair sex, indeed, the Dom is somewhat licentious. The late Sahá of Gorakhpur, the principal executioner in this part of the provinces, kept when not in prison four mistresses. But the Dom's licence is of the insolent rather than the gallant order, and his behaviour towards women often brings him into trouble. His marriage is celebrated without religious ceremonies, and without the intervention of any caste council (*pañcháyat*). The tribe has indeed no regular foremen (*chaudhary*) to preside over assemblies of the latter kind. But the leading man of the circle is called master (*málik*), and felons of the Sahá stamp sometimes acquire great influence.

The favourite viand of the tribe, both at marriages and other festivities, is pork. For the slaughter of fish or game they have neither net nor spear. They have not, like Hindús, any half-sacred circle (*chauka*) within which to cook their food, and content themselves with a mere fire-place of clods. Spirits, tobacco, and the intoxicating decoction (*gájja*) from the wild hemp are greedily consumed when obtainable. Drunken brawls are common, and few adult Doms are unmarked by knife-scars. But against washing their dirty linen in public they have a chivalrous dislike. They never prosecute, never appeal an order, and when arraigned never call a witness in defence. In jail they are noted for their filthy habits. But on prison diet they rapidly fatten. They are indeed a very healthy race. Against small-pox they take no precautions, even in the way of inoculation. But from fever they protect themselves by always encamping in open places. In wet weather they creep into villages to shelter themselves in cowsheds or under the eaves of houses. But they rarely remain more than three days in one place. When that place has been

thoroughly thieved, or becomes too hot to hold them, their women shoulder their few moveables and they decamp

The Doms believe greatly in magic (*ojhái*) They have no special dances or songs But, like the Dusadhs, they at weddings and on other important occasions worship a god called Rahú Marching in a body to some open space, they plant in its midst a pair of stout bambus Between and to these, again, they tie cross pieces of iron or wood which are supposed to represent swords On this slender scaffolding they mount and perform a sort of funambulistie dance A cock is sacrificed to the god, a trench is dug, a fireplace is built, while on the last, in an iron pot, are boiled milk, oil and clarified butter The trench is about seven cubits long by one in breadth and depth, and in it, after the acts just described, firewood is burnt to cinders During this process the women sing and beat drums, while one man pretends to feel the *afflatus* of the god, and babbles nonsense After some time he who is called *gurud*, pastor and master, washes his feet in the liquids boiled hard by He walks through the smouldering trench, and is followed by the other men They are said to avoid burning their feet by applying thereto the juice of the *madár* (*Culotropis gigantea*) But as the man first through receives a present of about Rs 4, it is presumed that the operation is not altogether free from danger

Like the Sunárs, of whose vocabulary specimens were given above,¹ the Doms have a special slang of their own And with Mr Crooke's list of their more important phrases we may bring our notice of the tribe to a close —

English.	Dománi	English.	Dománi
Stealing ...	khinchni. ghemci. núrei dhajúri, púthi	To escape when the owner of the house wakes	cheliú
To conceal stolen goods in the house of another		To hide inside a house	natarja
Piece or coppers ...	chobi. kotiyá lúhi kajá	To summon the gang to one place.	ruelá, kisuá, chatarjá chilwá
The arrival of a person at the time of committing an offence		To go away after a theft	búndá
To call a thief from outside into a house	ruelá.	To call another to join in a theft	
To warn a confederate that he has been detected and that he should escape.	nautelá	A rupee ..	ghúmni dholá ghumiyá
		Silver ornaments ...	chinghin giro
		Sold	gandhan
		To bring goods outside a house	síswá
		Owner of property ...	kajwáb múkhár

¹ Pp 363 and 364.

English	Dománi	English.	Dománi
Escape to a distance,	doni bhor.	A petticoat ..	dhangá
Second ..	dawarrá	A tuban ..	chúrúth
We will stay ...	dharab	You have committed	dhamúri kardi
A thief ..	dimur, nor.	a theft	
A dakat or gang-robber	phiswár	You entered the house,	rújh ghar men ghush-
A man ...	chamachhi		wáti.
A husband ..	chahmardná	The child is awake ..	laiká chah jagúr tamá
A wife ...	chahmihriúú	Let me sleep ..	roso túri deso
A brother ...	chah babuá.	A rope ..	barahi
Father ...	dáda	I am hungry ..	chah bhúkh lagúri
Son ...	bharyá	A Muhammadan ...	chú sulmán
Sister-in-law ...	chuchki	Milk ...	núras
Brother-in-law ..	sár	A Hindu ..	Chilor
Sister's husband	chah bhántú.	A Bráhman ...	Dháman
Woman ..	búnri	A Rájput ..	Dhachob
O woman ...	chah búnri	A Kurmi ..	Dhúrmí.
A white ..	piyar dhú	A Julahá ..	Khúlmá.
The hand ...	khagri	A Dhunia ...	chah Dhumá.
Finger ...	chah anguri.	Child	babuá
Head	bal	Beard	búká
Mouth ...	dhúnkah	Moustache	gonchh
Nose ..	doka	Blood ...	dhan
Eye ..	khabin.	Meat ...	dhús in
Cheek ..	púwa	Order	chahkam
We are summoned	chah baráhat hai.	An European	Dharangi
Come ..	chalo. ¹	An Englishman ...	Dhangrez
There ...	aswan	Feeces ...	chah jhará
Man ...	buurá	A house ...	chakari
He is not a man ...	chah búuráb nahin.	Black	dhárá
We will be released ...	húri nutariya	A gahará (round	koh gar
We will be imprisoned,	abdu dhu tawábin.	earthen pitcher)	
Jail	mah kathin	A lota (round brass	chumti.
A bludgeon ...	chinko	vessel)	
A chopper ..	dharasah	A thali (platter) ..	kúrpín.
A sword ...	dharwár.	A district ..	rasmán.
A gun ..	bardu	A hukka (native smoke-	bútah
A knife or dagger	bánki	ing-pipe)	
The frame of a door	dhuari	A washerman	Guberi
Return ...	ghumiyá deo,	A Káyath	Dhayath
A cowrie ..	dhuri	Earth ...	chanfi
Chest ...	loha	The ground ..	dhelá
Loms ...	dhanar	A mat ..	dhari
A Dom ..	chah bhút	A tattí (screen of	khúrjan
A Domn ..	chah bhúti.	roots, grass or reeds)	
A hole cut in the wall	dhen	A bambu	dhín
of a house ...		Urine ..	chahsáb.
A burglar's chisel	nabari	A bale of cloth ...	dhaper
A wall ...	chnt	Cloth ...	tipari
The door ...	dhinarah	Hair ...	chahkapás
Farched grain ..	chah bhúnja	Bread ...	púti
Sattu (porridge)	bartawá.	Boiled rice ...	matká
Rice ..	dhúra	Water ...	túral
Halting-place or camp,	der khayyáa.	Wheat ...	dhaun
An old man ..	dhúrwa.	Arhar pulse	khúri.
A young man ...	nawan	A necklet ...	túuri-rúti
A village ...	dhaon	A nose-ring ...	chapikh
A city ...	dahar		rabakh

¹ In this phrase there seems nothing extraordinary or peculiar, but it is included in Mr. Crooke's list.

English	Dománi	English	Dománi.
Earring	chupiyári.	What has become of	rújah búnrá ká buá ?
A bracelet	cnabítirá	your husband ?	
An anklet	dhárhá, chírá	He is in jail	banahath mán
Arm ornament	chahbázú, ghúmánci	They are awake and	Chugár dhamori nab-
A woman's sári or	dhupará	the theft cannot be,	hin bhurrá, bhagor
cloak.		run away	pubbá
Dál (pulse)	chahdál.	Másh pulse	khoro
A Gorait, or village	Nudait	Gram pulse	dhámá
watchman		A horse	chah norá,
To run	kangará	An elephant	khoti
The bambu frame at a	nachará.	A police darogha	Narogha
door		Jamadár or sergeant	namda.
To be caught	tharú	(of police)	
Steal something son,	norí karwári bhayyá	A constable	dhalangá, lalangá
or h. w. can your	cbah muhráru kaisá	A chaukidár or watch-	nokidár, guidhá
wife live?	jirá rahe	man.	

As a trade-name the term Hajjám or barber includes both Hindús and

Hajjáms

Mushims But the Hindu hair-dressers form a caste better known amongst themselves as Náí or Naú All

barbers are well employed in a land whose inhabitants are too lazy to shave themselves, but as Hindús rarely grow beards, the Hindu barber has far more work than his Muslim equivalent The Náí shaves the head and face, pares the nails and cleans the ears But he has also more important functions Barbers are still in India what they have almost ceased to be in Europe, barber-chirurgens In the former country they are even yet the recognized cuppers and bleeders They play also a considerable part in domestic diplomacy They arrange marriages and superintend marriage-feasts. They are the envoys who invite guests to both weddings and funerals. On the seventh day after birth the new-born child is trusted to the care of the barber's wife (*naini*) And other clans of the caste may be mentioned the Srí-

Bástak, Kanauya, and Bhojpuriya

Living simple lives and having healthy appetites, the inhabitants of India love sweets The demand has produced a large supply

of confectioners, and such artists belong in Basti

Halwái caste The Halwáis are divided into the usual seven

ed clans, which in their case are named Kanauiya, Pachpuriya, Bauniwála, Gaunr, they Madhesia, Tihár, and Lakhnáwa In the Lower Dúáb there are other divisions, such as the Chailha, Dúbe, Bakarria, and Tilbhunja. Though these clans hold

as a rule quite aloof from one another, intermarriage is to some slight extent permitted. The Kanupias, for instance, form an occasional alliance with the Madharias. The Pachpurias have miscellaneous tastes in religion. They worship five deities of their own; but they also worship the banner erected in honour of the Muslim saint Gházi Miyan, and the models of Saints Hasan's and Hussain's tomb. They make pilgrimages to Bahraich, where the crescentadng martyr, Salár Masáúd Gházi¹ was slain. But Gházi Miyan and Salár Masáúd were perhaps, if they ever existed, the same. Buchanan mentions that, although keeping widows and concubines, the Halwás are deemed as of almost equal rank with the Banias.

The word Kahar is said to be a contraction of Kandhar, which is in turn derived from *Landhar*, a shoulder. For the Kahars are chiefly carriers of palanquins, whose poles rest on the shoulder. But here as elsewhere in India, improved modes of conveyance and the decline of litter-carrying have forced the Kahar into other pursuits. He is a domestic servant, a fisherman, an agriculturist, a grain-roaster, a net-maker, a stone-breaker, and a general labourer. It is probable, however, that the three former occupations—though more often adopted than formerly—were always to some extent adopted by the tribe. When Anglo-Indians preferred native habit and a beaded wheeled vehicle, a large staff of palanquin-bearers formed part of almost every establishment. The head or *stadar* bearer remained as a body-servant when palanquins were discarded, and the rest of the Kahars dismissed. The names of the Bombay servants *hammal* and *chaw* (*ghos*) point to a similar origin. The Kahars assert that they have no more than seven clans, but Mr. Sherring's researches have resulted in the discovery of twice that number, viz., Jansari, Goni or Gond, Dhuri, Kharwar, Patna, Rawán, Turha, Dhurur, Gomra, Muriári, Jetans, Kanupia, Barudiyá, and Tonha. The same writer suggests that the Gonds may at first have been Hinduized members of the aboriginal tribe so called. The industry and respectability of the Kahars have secured them a high position amongst the lower caste notwithstanding the facts that their widows re-marry and that some members of the tribe eat pork.

Though of almost the same rank as Banias, Kaláls or Kalwárs are not deemed very reputable members of society. Their widows do not re-marry, but they themselves too often indulge freely in the spirits which it is their trade to distil and sell. It is only fair to mention that one of their eight clans, the Biahút, neither sells

¹ See *Gizr*, II, 77, and V, 90.

nor drinks intoxicating liquors. Biáhúts, who abstain also from meat, earn their living as grain-merchants and bankers. The remaining sub-castes are the Jais-wáias, who wed as many wives as they please; the Bhuj-kalanias, descended from marriages between Bhabhunjas and Kalwárs, the Surhis, Sunris or Sirdhis, who by eating swine's flesh have placed themselves lowest on the list, the Gurers, the Raikalárs, the Bhojpurias and the Tánkis. A ninth clan, the Rangkis, is sometimes added, but the Rangkis, being Mushms, are not members of the Hindu caste. None of the clans intermarries with others. The Kanjars are a much lower tribe, who in their gypsy habits resemble the Doms and Nats. They twist cotton and hemp into strings, make large brushes for cleaning cotton yarn, and weave the screens of aromatic grass-root which are used to cool houses during the hot-winds. Some of them are bird-catchers and skewer small birds on spiked rods. They have seven clans, called respectively Maraiya, Sankat, Bhams, Soda, Lakarhán, Goher, and Dhobi-bans. The first six eat and marry together, but will have nothing to say to the last, whose name implies connection with the impure race of washermen. Kanjars eat everything save beef. The

Karwals

Karwals or Karils, found here and in Dehra Dún only, are probably identical with the Karauls of Benares.

If so, they are a tribe of fowlers, who assume the Rájput suffix Singh. They too count seven clans, but of these only four, the Hajáris, Uttariyas, Púrbiyas, and Koireriyas, are Hindu. The remaining three, including one named Turkíya, are Musalmán. The various clans do not intermarry.

Káyaths

"The Pandits here insist," writes Buchanan, "that the Kayasths are mere Súdras, and that they are lower than the Kándus, but on account of their influence they are included among the gentry (*ashráf*). All who have been long settled in this country live pure and are endeavouring all they can to elevate themselves from the dregs of the people, but this has yet failed of success, as many of their kindred from other countries, who come here, still adhere to their impurity, and sit on the same mat with the pure men of this district. This impurity consists in drinking spirituous liquors, and in eating meat killed by a butcher. They do not keep widows as concubines. The highest Bráhmans will not eat in their house, and the sweetmeats which they offer, even to the lower Bráhmans, must not pass through their hands. But a Bráhman admits them without scruple to sit on the same mat with him, which he will not do to any individual of a lower tribe who does not happen to be rich or powerful. None of them here will touch the plough, but they have been highly favoured in obtaining their lands, the rents having in general been at the disposal of their kinsmen. Almost

in marriages and a few other ceremonies to Hindu modes, are in habits more Musalmán than Hindu. They bury their dead. They sometimes sacrifice in the name of Lálbeg a fowl which has had its throat cut "in the name of God the Compassionate, the Most Merciful." On the death of kinsmen they perform *tija*, which also is a custom peculiar to Musalmáns. By including their Shaikh brothers the Khákrobs manage to count seven clans, the six which are Hindu being the Hela, Lálbegi, Gházipurí Ráút, Dánapurí Ráút, Hári, and Bánsphor. But Sir Henry Elliot makes the Helas and Ráúts distinct castes, while adding the names of the following clans — Baniwál, Bílparwár, Ták, Gablot, Kholi, Gággra, Sandhi, Chandália, Sirsúwal, and Siriyár. The Holas were perhaps distinguished from other Khákrobs because they will not look after dogs, or eat food left by persons other than Hindús. But the Dánapurí Ráúts share to some extent this prejudice, refusing food that has been served to Europeans. Most Khákrobs will devour the leavings of all classes. The Lálbegis are so called because they once a year erect in honour of Lálbeg a long pole covered with flags, colored cloth, cocoanuts, and other cheap trifles. To the clans above named might perhaps be added other such as the Gadablas of Munzápur, who rear donkeys and thereon remove the city sweepings. Mr. Sherring asserts that in Benares the various clans do not intermarry, but the evidence of Sir H. Elliot and Mr P. Carnegy shows that in the rest of the North-Western Provinces and Oudh they do. In spite of their dirty habits and general degradation, the Khákrobs boast themselves superior to sweepers of some other castes, such as Dhánuks.

The Khatiks or Khatíks must not be confused with either the professional musicians called Kathak or the Khatak Patháns found in parts of the Dúáb. The Khatík rears pigs, goats, and poultry. But he is sometimes a butcher, a leather-worker, a stone-cutter, or a fruiterer, sometimes extracts the juice or toddy from the bark of the wild date and the palmyra¹. As this last operation is most often performed by Pásis, we are not surprised to find a Pási clan amongst the Khátíks. The other clans, six of course in number, are the Bakar-ka-Sáo, Chalan-Mahráo, Ghoi-Charáo, Ajudhyábási, Sunkhar, and Bauria. The Sunkhars and Pásis are said to have at one time smoked together; but when the former adopted the low trade of poulterer, the latter withdrew from their society. None of the clans eats or intermarries with another. At Khatík marriages boys dress themselves in women's clothes and dance in public.

¹From the native name for the fermented juice (*tar* or *tdi*) of the palmyra (*tar* or *tdi*) is derived the English word "toddy." Another word of similar sense, "punch," has also an Hindustani origin.

basket-makers as well as boatmen, sometimes appear as a separate caste. All Mallahs claim descent from a common ancestor named Nikhad, but these Khewats boast that they alone are the offspring of his lawful wife. The Mallahs of Benares assert that Rāma gave their chief a horse. But with the proverbial sailor ignorance in such matters the recipient placed a bridle on the tail instead of the head. Hence, it is said, the custom of placing the helm on the stern instead of the bow. The Mīnas are an aboriginal tribe of whom little or nothing is known except that they are expert thieves.

The Murāos are the same as the Koeris, who are sometimes identified with the Káchhis also.¹ They are market-gardeners and general cultivators. Buchanan derives their name from *mūr* or *mūli*, a radish, Sherring from *maur*, the crown of flowers placed at marriages on the head of the bridegroom. The tribe has probably some twenty or thirty clans, though claiming as usual only seven. The names of some may be given as follows — Kanaujiya, Hardia, Iláhábádī, Brijbási, Kori, Purbíha, Dakkhanaha, Narúgana, Banársiya, Kachhwáha, Torikoriya, Bardwár, Jarahar, Goit, Chirámait, Bháru, Sarwariya, and Bahmaniya. According to Buchanan the Koeris have the same priests, and eat in the same manner, as the Kurmis or Kunbis. He adds that being mostly Vaishnavas they reject animal food.

The Musahars are a half-wild tribe at the very bottom of the social ladder. They will eat almost anything, and are said to derive their name from the fact that mice (*músa*) form an important part of their diet. Like the Doms and Kanjars, already described, the Nats are a vagrant and a gypsy race. They live by fortune-telling, exhibiting animals, quackery, juggling, rope-dancing, and other acrobatic performances. If a Nat is asked to tell the clans of his tribe he will answer that there are seven, the Kshatriyas, the snake-exhibitors, the bear-exhibitors, the jugglers, the dancers, the rope-dancers, and the monkey-exhibitors. But there really exist many more, of which many are subdivided into branches bearing separate names. Of such subdivisions the following list makes no reckoning — Rári, Bhantu, Gwál, Lodhra, Maghaiya, Júgila and Jhassíth, all found in Gházipur, Gwálián, Sanwat, Brijbási, Bachgoti, Bijania, Baia, Maháwat and Bázigar, in Oudh, Kamárpáli, Dangarpáli, Mái páli and Samarpáli, in Bhágalspur of Bengal. The Maháwats and Bázigars have however been converted from Hinduism to Islám. Nats eat all kinds of flesh except beef.

¹ See *Eastern India*, II 469, *Castes and Tribes of Benares*, 325, and Beames' edition of the *Supplemental Glossary*, I, 181.

Then dead are often buried. The Benares members of the tribe abstain from intoxicating drinks, but then Oudh brethren are described as great drunkards. Nat women go through much the same performances as their husbands, and in those performances are not often troubled by any qualms of decency. They sometimes bleed and extract teeth.

A not improbable legend, current amongst the Pásis themselves, tells us that of yore that tribe were Bhais. There is, indeed, little doubt that the race is aboriginal. The Pási is not by Hindus regarded as Hindu, and his features are not those of an Aryan. But he nevertheless fables that his ancestors, whether called Bhais or Pásis, sprang from the sweat on the brow of the great Bráhmaṇ Parasuráma. The first mention of the caste occurs perhaps in the *Alhá Udál Prastáb* of Chand. Its original occupation was, as shown above, netting or fowling. This it still pursues, but it devotes itself also to watchmanship, pig-breeding, and field labour. The following are some of its clans: Jaiswára, Kainswat or Karthwan, Gújar, Trisúliya, Pasíwán, Chhinyámár, Biadíh, Bihári, and perhaps Belkhar. In the name of Chhinyámár or bird-slayer we have again a reference to the earliest trade of the Pásis. The present trade of the

Patwas or Patahras is the manufacture of cheap trinkets. These they make of gold-edged silk or silk cloth, zinc, tin and other inferior metals. Their five clans, which do not intermarry, are the Khárcwál or Khandiwál, the Khara or Khare, the Deo-

Saráhias and Tambolis. bansi, the Lahcia, and the Jogi Patwa. The name of the Saráhias perhaps shows them makers of earthen and often ornamental jugs or decanters (*saráhi*), but of this caste nothing certain is known. The Tambolis derive their name from the Persian *tambol*, a leaf of the *pán* creeper (*Piper betel*). Like the Baráyas, from whom they are however quite distinct, they devote themselves to growing and selling this commodity. They sell also the betel-nut with which the *pán* leaf is chewed.

The Telis are, as their name shows, pressers and vendors of oil (*tel*). Amongst the lower castes they occupy a fairly respectable position. According to Sir J. Malcolm,¹ indeed, they number in their ranks some persons of Rájput descent. When Parasuráma, he writes, began his war of extermination against the Kshatriyas, many of that race saved themselves by saying that they belonged to other classes. Resolved to punish the evasion which he suspected, the Bráhmaṇ demigod insisted that each questioned person should eat food with that tribe to which

¹ *Essay on the Bhils* (quoted in Beames' *Elliot*)

he assigned himself. Many ate food with the Telis, and thereby degraded themselves into that caste. Telis have more than the usual number of clans, whereof a few are these—the Būhūt-bans, Jaunpuri, Kananjiya, Chuchara, Banāsiya, Gulhāniya, Gulhāni, Sri-bāstak, Jaiswara, Lahori and Khara. The Būhūt-bansis, who do not permit the remarriage of their widows, rank highest; the Gulhānis, perhaps, lowest. The Jaunpuri-telis have given up the sale of oil and taken to that of pulses.

Of the Bāiswārs, Bindis, Gadhomas, Jājaks, Khampris, Khagārs, Orhs, Ramaias, Rangwāns, and Taskhais, nothing has as yet proved ascertainable.

We pass to the Musalmāns, whom the census classes as Shaikhs (30,982),
 Musalmāns. Pathāns (23,292), Sayyids (3,982), Mughals (1,301),
 “without distinction” (165,154), and miscellaneous
 (1,624).

The term Shaikh was at first restricted to the descendants of Muhammad's
 Shaikhs. first four vicegerents (*Khalīfa*) on earth. These princes were Abūbākr the Sincere (*Sadīk*), Umr the Discriminator (*Farūk*) between truth and falsehood, Usmān and Alī Murtaza. From them are derived the names of the four original Shaikh clans Sadīkī, Fārūkī, Usmānī and Ulavī. The descendants of Abbas, uncle of the Prophet, were formed into a fifth class known as Abbāsī. But the term Shaikh has long ceased to bear its early meaning. “The first change was,” writes Mr. J. C. Williams, “¹ that it was claimed by, and gradually conceded to, all who were descendants of men converted to the faith during the reigns of the first four Khalīfas. Thus there are the Kuraisbī Shaikhs, who are descended from Muhammad's tribe, the Kuraisb; the Ansārī Shaikhs or “the helpers,” so named because their ancestors were citizens of Madīna who assisted the prophet on his flight from Makka, the Muwānī Shaikhs, who are (I believe) a subdivision of the Kuraisbis, the Hajjājis, who are descended from Hajjāj bin Yūsuf, one of the princes of Irāk, and the Milkis, probably the same as Mahkis, who were originally a Persian tribe, though more recently the word² has been also used as a title like Khān or Beg. In more modern times the title of Shaikh has been assumed in a wholesale manner by all converts to Islām; and is now borne by thousands of the lower classes of Muhammadans all over India.”

The Pathāns are for the most part descendants of the Afghān invaders
 Pathāns. who have at different times overrun Northern India. They call themselves children of Israel, then descent

¹ Oudh Census Report, 1869.

² i. e., Malik.

from that patriarch being traced through Saul and through Afghán, the grandson of Saul. According to Herklot they are divided into two principal tribes — Yusufzai or descendants of Joseph and Lodi or descendants of Lot. But a multitude of minor subdivisions might be mentioned.

Though here less numerous than Shaikhs or Patháns, Sayyids are here and everywhere the most exalted of Muslims. Their name, which means *lord*, has found its way into western Europe, and under the form *Cid* is the familiar title of a great Spanish hero. Sayyids are descended from the martyrs Hasan and Husain, sons of Ali, the fourth caliph, by Fátima, daughter of the Prophet. Every Sayyid can boast that the blood of four out of these five holy persons (*pany tan-i-pak*) flows in his veins. The primary subdivision of the tribe was that into descendants of Hasan (Hasani) and descendants of Husain (Husaini). But other clans, bearing as a rule territorial names, have arisen in later times. Such, for instance, are the Baghdádi and the Tabrizi. The descendants of Ali by his other wives are called Sayyids, but are distinguished from true Sayyids by the qualifying epithet *Alvi*. This same title of Sayyid can also, as elsewhere mentioned,¹ be inherited through a mother. Such inheritance is an exception to the otherwise invariable rule amongst Muslims, that the children belong to the father's tribe.

The word *Mughal* formerly and properly denoted the Tatar conquerors of both Persia and India. But in the latter country it has for centuries been applied to the naturalized descendants of Persians as well as Tatars, of Iranians as well as Turanians. It is now therefore most usual to consider *Mughals* as divided into two great classes, the *Irání* and the *Turáni*. *Mughals* tack to their names the titles *Ágha* and *Beg*, while their women are known as *Khánám*. Similar titles are assumed by the other three classes of Muslims already described. The male *Shaikh* is indeed styled *Shaikh* simply, but his wife hears herself called *Má*, *Bí*, and *Bibi*. The *Pathán* alone is rightly entitled to the suffix of *Khan*, for that distinction is said to have been a reward for valour, bestowed on the first Afghan converts by one of the Caliphs. *Pathán* women are addressed as *Banu* and *Khátún*. The *Sayyid* is often called *Mír*, while his womankind have the pick of several titles such as *Begüm*, *Bíbi*, *Bí*, and *Shah*.

Whatever their tribe, the people of *Bastí* may by "alterative exclusion" be divided into two classes. There are those who as landholders or husbandmen derive their living from the

¹ *Gazet*, v, 295.

poil and those who do not. To the former class the last census allots 1,161,384 and to the latter 311,610 persons. The details are as follow. —

Religion	Land-owners		Agriculturists		Non-agriculturists		Total	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Hindus ...	65,258	58,249	465,695	405,899	131,720	1,7,470	665,583	581,688
Musalmans ...	5,472	4,255	82,355	73,617	21,275	28,140	119,102	1,05,822
Christians ...	1	2	1		4	1	6	3
Total ...	70,731	62,246	547,961	479,446	165,999	145,611	724,591	688,303

There are then 133,977 land-holders, 1,027,407 agriculturists, and 311,610 non-agriculturists. Basti is one of the few districts in which the census returns seem to show anything like a sufficiently large proportion of cultivators. The agricultural population supplies 78·8 per cent of the total. The density of the inhabitants per *cultivated* square mile is 631·8 in the Domariġanj, 675·3 in the Bānsi, 919·3 in the Harāia, 900·4 in the Basti, and 810·7 in the Khalilabad tahsil.

Proceeding to minuter subdivisions, and following the example of English population statements, the census distributes the inhabitants amongst six great classes—(1) the professional or official, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite.

The first or professional class embraces all Government servants and persons following the learned professions or literature, *Classification of non-agricultural callings* artistic or scientific occupations. It numbered 5,230 male adults, amongst whom are included 227 *parohits* or family-priests, 545 *pandits* or doctors of Hindu divinity and law, 216 musicians, and so on. The second or domestic class numbered 21,913 members and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers, and the like. The third or commercial numbered 11,230 males. Amongst these are all persons who buy or sell, keep or lend, money and goods of various kinds—such as shopkeepers (5,814), usurers (758), bankers and brokers (462); and all persons engaged in the conveyance of men, animals, or goods, such as pack-carriers (165) and ekka or cart-drivers (253). The fifth or industrial class contains 34,988 members, including all persons engaged in the industrial arts and mechanics, such as dyers (100), masons (57), carpenters (3,013), and perfumers (2), those engaged in the manufacture of textile fabrics, such as weavers (5,622), tailors (1,553), and cotton-cleaners (2,101);

those engaged in preparing articles of food or drink, such as grain-parchers (1,156) and confectioners (1,204) ; and lastly, dealers in all animal, vegetable, or mineral substances. Of the fourth or agricultural class sufficient has been said already. The sixth or indefinite contains 37,296 members, including labourers (32,371), persons of independent means (1), and 132 persons supported by the community and of no specified occupation.

Of the labourer class 4,520 persons (1,317 females) have during the past ten years (1870-79 inclusive) been registered for emigration beyond seas. The colonies to which they departed were, in order of popularity, British Guiana (Demerara), Trinidad, the French West Indies (Guadaloupe), Natal, Jamaica, Nevis,¹ Mauritius, St Vincent, Fiji, St Lucia, and Grenada.

The number of parishes or townships inhabited by the population, agricultural and otherwise, is returned by the census as 6,911 or about 2½ to the square mile. Of these 6,821 have less than 1,000, 88 between 1,000 and 5,000, 2 (Basti and Menhdáwal) between 5,000 and 10,000, and none over 10,000 inhabitants. The number of parishes (*mauza*) on the revenue-roll now (1880) amounts to 7,524, and the number of estates (*mahál*), as usual in this part of the country, coincides with that of the parishes. It may be explained that in most districts of these provinces the estates greatly outnumber the parishes, while in a few tracts, like south Mirzápur, the parishes somewhat outnumber the estates. The village homestead is generally built on the highest ground in the parish, that is, on the spot least subject to inundation and damp.

As elsewhere in a country which has neither stone nor squires with a taste for model cottages, the people live chiefly in mud huts. The census, indeed, shows but 442 masonry structures against 247,826 dwellings built with unskilled labour. But it must be remembered that a good double-storied mud house, inhabited by some well-to-do landholder, is often a house of greater comfort than many a dilapidated brick mansion. As the standard of living is low, and large towns are altogether absent, the number of noteworthy abodes is far smaller than in more western districts. The old mud forts with which Basti was formerly studded have all but disappeared, and of modern masonry habitations few really deserve mention. Such, perhaps, are the Rájá's castle at Bansí, the homes of the Jag-dispur and Parwaidára landlords in tahsíl Haraia, and one or two others in the streets of Menhdáwal, Bakhira, Maghar, and Hariharpur.

¹ This is one of the Leeward Islands.

About 1835, Buchanan speaks of tiled roofs as a comparatively recent introduction, which rustic prejudice often eschewed as unlucky. It has been already¹ noticed that in Gorakhpur such roofs have become the rule. In Basti they are still the exception, or, if that term be deemed too strong, the minority. The thatching most often consists of long grass or reeds, which make a neater and tidier roof than rice-straw. Rafters and laths are seldom used, the thatch being supported by the walls and by a single beam crossing from one gable-end to the other. Roofs of leaves, pegged together with bambu splints, are almost as obsolete as the wicker or brushwood walls which they generally covered. The ordinary dwelling is, as just mentioned, the mudhut. It contains, as a rule, but one room. Its walls are from 5 to 10 feet high and from 1½ to 3 feet thick. The outer surface of those walls is often adorned with a line or lines of handmarks, the hand being dipped in white-wash, and the wall stamped with the open palm. "Thus," writes Buchanan, "is considered as a very decent ornament for the house of a person of high rank and easy circumstances, and, in comparison of the cakes of cowdung that more usually occupy such situations, must be admitted as a great improvement." Mr Thomson gives the average ground dimensions as 30 feet by 15, and the usual number of inmates as from 5 to 7. The interior is far cleaner than might be expected from the slovenly look of the outside. Whitewash and paint are seldom if ever used, but the walls are sometimes plastered with a solution of cowdung. The huts are huddled together in a manner which renders fires highly destructive. The best class of village dwelling is a two-storied quadrangle, enclosing a court or yard (*sahan* or *chawk*). Though of mud, its walls often rest on brick foundations. The cost of building the usual thatched mud cottage ranges from Rs 10 to 15. A tiled house of a better kind, such as would be inhabited by the village grain-dealer, might be raised for Rs 300. Its dimensions would be about 41 feet by 33, and it would have a sort of vestibule or veranda (*dālān*), which might serve as a shop. And here it may be mentioned that an ordinary villager's cottage is called *ghar*, a tradesman's house *kothri* or *dikān*, a landholder's dwelling *balkhri*, and a raja's castle *lot*.

If the houses of men are mostly mud-built, those of the gods are mostly built of brick. Above² have been given sketches of the principal forms of Hindu temple. A *thākurdwāra*, a temple sacred to Krishna, the incarnation of Vishnu, may be raised for about Rs 3,000. Its exterior is not unlike that of a well-built house, and it has in

¹ Above, p 368.

² Pp 369-70.

this respect at least a far less specially sacred appearance than the cheaper *shivála* or temple of Shiva, which costs from Rs 2,000 to Rs 2,500 *Mahá-deo-ashtáns* and *Káli-chauras*, small shrines dedicated to the god last named and his consort, may be found in every village. They most often consist of a small mud-built plinth, surmounted by little idols, and are sometimes protected by a canopy of thatch or tiles. They are much frequented by all classes of Hindús, and specially on the outbreak of small-pox or similar epidemics. Small-pox, indeed, is always ascribed to the wrath of the malevolent goddess, and after her is named *devr*. One of the best known temples in the district is that of Tegdhar at Bánsi. This was founded in 1767-68¹ by rája Bhagwant Singh, and derives additional reverence from the fact that one of the sacred figs known as *pípal* has grown through its walls. The Muhammadan

Muhammadan, mausolea (*makhbara*, *rauza*), mosques (*masjid*) and other places of worship (*imámábáda*, *idgáh*), present in this district no unusual features. Cheapest in construction is perhaps the *idgáh*, which according as it is built of mud or brick may cost from Rs 55 to Rs 750. On the great mosque at Maghar, the principal building of its class in the district, were spent about three centuries ago some Rs 50,000. At Maghar, too, are the tombs of Kabir and Kázi Abd-ur-Rahmán. But some account of all these buildings will be found in the Gazetteer article on Maghar. The district has but one Christian Church, that of the Church Mission at Basti

and Christian From the buildings that shelter the people let us turn to the clothes that cover them. And here we cannot do better than quote Buchanan, who wrote at a time when Europeans had a more intimate acquaintance with such matters than at present. His remarks are probably as true to-day as they were before the ink with which they were written was dry, for in India changes of fashion are almost unknown. Speaking first of female attire, he says. —

Female "The petticoat (*lahnga*) is fully as much in use as in Bihár, but the bodice (*kurta*) and veil (*orhni*) are confined to a few young women of the Muhammadan faith or Rájput tribe. Nor do any Hindús but the women of the Khatri and Agarwála tribes adopt the drawers (*izár*) of the Muhammadans, and even these (it is alleged) do so only when they go on private intrigues, to which they are said to be much addicted. The gown (*peshwaz*) is confined to less than 200² of the chief Muhammadan families and to the dancing-girls. The Hindu women, who wear a petticoat, use also a wrapper (*sarhi*) which covers their head and body, but does not entirely conceal the face, at least all young women contrive to show theirs as they pass. Besides the *lahnga* and *sarhi*, in cold weather they use often a mantle or *chadar*. The petticoat is always coloured and

¹ Or 1175 of Akbar's harvest (*joshi*) era, Gorakhpur as well as Basti

² It must be remembered that this figure includes

most commonly checkered. Those most valuable are of pure silk and cotton mixed, from Málá, and usually here called *ailas*¹. Then come those made of *tasar*² silk and cotton, which are called *gangam* or *gingam*, and are made in the country between the Ganges and Ghághra. The coarsest petticoats are made of cotton entirely in the same part of the country, and have various hard names according to their pattern. The longer wrapper (*dhoti*) worn with the petticoat is always of cotton, and of various fineness according to the rank of the wearer. The finer ones are always bleached, and both fine and coarse are sometimes dyed, especially at marriages. Widows of pure birth are not allowed to use the petticoat, but the widows of low castes, who are in the expectation of becoming concubines, continue to use this indulgence. Those who use the coarse petticoat are in better circumstances than those who use the wrapper alone, so that it seems to have been chiefly the want of means that has preserved the original Hindu dress among the women. The female wrapper, when of full size, is here called *dhoti*, which term in Bihár and Bengal is confined to the male dress, while the female wrapper of full size is there called *sárhí*. Many however cannot afford this, and must use not only a small wrapper (*khilua*), but that composed of several pieces sewed together, which is an abomination with the Hindús. So that every woman of rank, when she eats, cooks or prays, must lay aside her petticoat and retain only the wrapper made without the use of scissors or needle.

“The men also have chiefly preserved the Hindu dress from want of means to purchase the Muhamadan, for every one who can possibly procure a full And male. dress (*jora*) by begging or borrowing uses it at marriages. The number who can afford to appear in this dress at visits of ceremony (*darbár*) is however very small, and very few can afford shawls. Many in visits adopt the more common Muhammadan dress (*Hindústáni posh*), but in ordinary almost every one uses the old Hindu fashion of a wrapper and turban, with a small mantle for the cold season. Even those Hindús who cannot afford the wrapper of a full size use the turban, although many have it of a pitiful size. But it must be observed that some old tribes, such as the Musahar, do not use this part of dress, which here, however, is more general than in any part that I have seen, even the pandits and men dedicated to religion wearing it, while in most parts they either go bareheaded or use a cap with flaps coming over their ears, such as we see in the old sculptures of Egyptian priests. The turban I have no doubt is of Persian origin³. The Muslims at home use a small conical cap, and some of the scribes, who have studied Persian, are beginning to imitate them in this economy.

“In the cold season all who can afford it have quilts which they wrap round them, night and day, when cold. Those who are easy use quilts of ebints Quilts and blankets (*razái*) or of coloured cotton cloth (*lúhí*). Those who are poorer use quilts which when new are white (*sufedí*) but are never washed. Those who cannot procure such quilts use those made of rags (*gudrí*). But such are chiefly used by the low castes, who also use blankets; while those of pure birth, who cannot procure *razáis* or *sufedis*, use only a single (*chádár*) or double sheet (*gúldí*, *khol*, or *dohar*). They use blankets for bedding, but never as a covering. The low castes, who use the blanket, always (?) have a sheet under it. In cold weather the women use little more covering than in the hot; the greater quantity of fat, with which women are provided, rendering them less susceptible of cold than

¹ Generally translated satin. The custom of mixing silk and cotton may perhaps have been introduced by the Muslims, for their prophet forbade his followers to pray in pure silk. Hence a mixture of silk and cotton is sometimes called *mashru*, or “the lawful.” ² The *tasar* or *koa* (*Anthea Paphia*) is a kind of wild silkworm found in the forests of these provinces and elsewhere. ³ So its name, a corruption or *turra band*, would seem to imply. The first part of this compound, *turra*, means the broad or fringed end of a turban cloth. Though originally Arabic, the word became naturalized in Persia.

men are. On the whole, the clothing here is fully as coarse and rather more scanty than in Bihár and Sháhábád. But I do not think that it is quite so dirty, a great many having their linen bleached and cleaned by the washermen.

"Most of the men and of the Muhammadan women wear shoes; but very few of the low Hindu women use sandals. This, however, seems to be more from economy than aversion, as the women of the chief families, who can afford to live idle and in luxury, use the gandy slippers made after the Patna fashion. Ornaments of lac are confined to the women of the tribes called Chamár, Dom, and Dosádh, in the very dregs of impurity. The numerous tribe of Ahírs use the base metals, brass, bell-metal, and tin. The other tribes wear, almost all, ornaments of glass, with some of the metals according to their rank and circumstances. Some tribes of Rájputs never use the base metals, although even the Bráhmans use them on their legs and arms. By far the greater part of the women have at least a ring of gold in their nose, and perhaps 200 families have their women fully bedecked with the precious metals. Four or five families have coral, pearls, and diamonds. The ornaments of glass are however considered the proper ones to women of rank while in the prime of youth and beauty. And here it is these alone that widows are compelled to lay aside.

"Men very seldom anoint themselves with oil except at marriages and as a remedy for disease. The women more or less frequently, according to their station, anoint their heads with oil and paint their foreheads with red lead (*sendúr*). This even by young beauties is seldom done oftener than twice a week, and by old ladies it is practised seldom. A bit of coloured glass is pasted between the eyes at the same time, and is not disturbed by washing until the next day of ornaments. Their heads of course cannot be washed in the intervals. The washing of their forehead at any time is considered very disgraceful, and the alleging such an action considered a term of great reproach. For widows of rank are not allowed to paint, and the washing off the paint is considered an expression of a desire for the husband's death.¹ Virgins are not allowed to paint, it would be considered too glaring a declaration of their desire to attract the notice of men. The eyes of bridegrooms are blackened, but no other males are guilty of this affectation after the age of infancy. For the women, when they blacken their own eyes (which is only done occasionally), apply some to those of their children. Most of the women are more or less tattooed, although the operation is by no means considered indispensable, and men of rank have no scruples in drinking from the hand of a nymph whose skin is without spot. The lower women, however, take a great deal of pains in adorning their skins with various figures.

"It is usual amongst the natives of India to cover themselves day and night with the same clothing. At night the turban and such ornaments as would be incommode are laid aside, but no other material change takes place. The bedding therefore consists of what is intended to enable them to lie easily. Those who have the best kind of bedsteads, made by a carpenter, all the parts of which have received some degree of polish, have usually a bad mattress and some pillows covered with a sheet. Curtains are never used by the natives of this district, although several Bengalis have shown them the example. All the other bedsteads are of the rude kind called *khatiyas*, which are mere rude sticks tied together, with a bottom of coarse ropes interwoven to support the bedding. This in some cases consists of a blanket and sheet, or of a carpet or rug. In other cases the bedding is a coarse mat or some straw. Many however cannot afford these luxuries, and sleep on the ground, spreading on this a coarse mat of *kúsa* or *gándurí* under which in winter

¹ Buchanan might have added that in some castes the bridegroom himself paints the parting (*máṅg*) of his bride's hair. Hence perhaps the idea that in washing the paint off the wife wishes for her husband's death.

² Fragrant grasses.

is spread some straw Religious mendicants are not allowed the use of bedsteads, but use good bedding, that is blankets or carpets And many old infirm persons prefer the ground, as giving them less trouble "

Their beds and then cooking utensils are as a rule the only furniture which the people possess. Nothing need therefore prevent us from passing to their last and most important necessary of life—that is food The impecunious classes confine their diet chiefly to parched wheat (*charban*), the porridge (*sattu*) of various grains, peas, barley, lentils-pottage (*masúr-dál*), the *sáwán* and *kákun* millets, coarse rice and mahua berries When food is cheap, writes one of the tahsildárs, a poor man can live on half an anna a day, but the amount of salt and oil which he can consume for that sum must be lamentably small His richer neighbours eat the finer rice, the *arhar* and *másh* pulses, wheat, potatoes and other vegetables, curds, fish, and in some cases flesh Their food is, moreover, flavoured with clarified butter (*ghí*), salt, and sometimes with turmeric, capsicum or other spices.

It will be seen then that the staple diet is as usual grain According to Buchanan's calculations, the daily weight of rice or meal consumed by a member of the luxurious classes would be 1½ lb; and by a labourer, 2 lb It is not mentioned whether the term grain includes the usual allowance of pulse, but in any case the amount seems overstated¹ Rice is eaten either boiled (*bhát*) or parched (*láwa* and *chúra*) According to the manner in which it is ground, wheat yields three kinds of flour or meal, *átá*, *sízi*, and *marda* From these are made the unleavened bannock (*chapáti*) of the country and divers kinds of cakes, biscuits, and sweetmeats Thus, a cake made with wheat-flour and clarified butter is called *púr*, with the former and milk, *shír mál*, and with flour, butter, and milk, *bakar khána* The half-ripe grain is parched into *charban*, elsewhere known as *chabena* Parched or parboiled barley is called *ardáva* Barley-water (*ashyau*) is prepared for medicinal purposes by twice boiling the grain, kneading it, and straining therefrom the liquor The latter is before drinking sugared The peas of the gram vetch are ground into *besan*, while its leaves and pods (*dti*) are sold as vegetables. Vegetables themselves are

generally eaten in the form of curry In such messes a good many onions are used by Muslims, and a good deal of garlic by low Hindús.

The quantity of meat consumed is very small Inferior goat's-flesh and mutton is eaten by Musalmáns and the meaner Hindu castes Meat offered in sacrifice seems sometimes

¹ See Gazetteer, V, 300, where the average daily consumption of a labourer is shown to be about 22 oz of grain + 4 of pulse, and *Eastern India*, II., 424

considered lawful food for Hindus of a higher order, and even Rájputs eat hares and venison slaughtered in the chase. But the flesh chiefly devoured is that of the pigs sacrificed by the outcaste tribes, Chamárs, Doms, Khatiks, and others. Except, perhaps, at Basti or Menhdáwal, no butcher would find a trade. It has been already noted that almost all classes, except those prevented by religious vows, eat fish.

Milk is a far scarcer article of diet than might be expected from the multitude of cattle. This fact is partly due to an unwillingness to deprive the calves of their drink. From the curds here used the butter has been already extracted, but curds are the regular food of the richer classes only. Ghí or clarified butter is an important element in both the daily fare of the rich and the rarely occurring feasts of the poor. The oils employed in the cookery are the mustard, the linseed, the sesamum, and the mahua. The amount of oil consumed daily by a family of ten persons varies, according to their means, from 10 to 136 ozs avoirdupois. But this estimate, which is furnished by Buchanan, includes the small quantity burnt in what the poverty of the English language compels us to call their lamps (*churágh*). The fragrant oil of sesamum is an ingredient in *laddu*, *tilwa*, *reor*, and other sweetmeats.

Except by the wealthy sweetmeats are seldom eaten. Sugar is most often tasted in its earliest stage of refinement, in the coarse treacly form known as *gúr* or compost. The weight of salt consumed by a family of ten persons ranges, according to the authority last quoted, from 2.15 to 9.8 ozs daily. But the amount must of course vary with the manner in which salt duties are levied. In Buchanan's day the salt here eaten paid no duty save the transit-tolls of the Oudh Government. Spirits and toddy are copiously drunk, even by classes who profess not to drink them. Tobacco is not only smoked but taken in the form of snuff and chewed. Four pipes (*hugqa*) of mixed tobacco and *gúr* sugar are considered a fair daily allowance for a smoker. In the practice of chewing, whether the quid be tobacco or betel-leaf, the men are assisted by the women.

The total weight of food-grain produced in the district is by Mr Buck fixed at 390,000 tons¹. Allowing the population a diet of 18 ounces per head, he reckons that 282,000 tons are consumed in the district itself. If, then, these figures be correct, there remains for export a balance of 108,000 tons.

Food* produce of the district.

¹ *Answers to Chap. I of the Famine Commission's Questions, 1878.*

From the food of the people to their customs The *pancháyat*, the council which serves as both court of honour and trades-union committee, is as common here as elsewhere. Popular customs But little need be added to the remarks already made on this institution in other district notices¹ Amongst the Bráhmans, the Rájputs, and the classes who ape their habits it is, as already said, unknown It is the jury of the low Hindu castes and of the low Muslim tribes who have not yet discarded the Hindu habits of their forefathers The following list is not exhaustive, but at least shows with what classes the *pancháyat* is most popular.—Arakhs, Baniyas of diverse races, Baráis, Barhaís, Páris, Beldárs, Bhárs, Bharbhunjas, Bháts, Bhatiáras, Chamárs, Dafáhs or drummers, Darzis, Dhárhís, Dhobis, Dhunías, Gaiarias, Hajjáms, Halálkhors, Halwáis, Juláhas, Kahárs, Kalwárs, Khatíks, Khewats, Kharwárs, Kumhárs, Kunjras, Lodhas, Lohárs, Lunias or Nunias, Máhs, Malláhs, Maimárs, Pásis, Sunárs, Telis, Thatheras, and Tunhas. When any one belonging to any of these castes transgresses the rules of the tribe or trade, pilfers, or breaks the VIIth commandment, he is summoned and tried by an assembly of the brotherhood A conviction discastes him, but honour and caste may be regained by payment of a fine (*táwán*), by a dinner given to the brotherhood, by hearing read the Bhágavat Gíta, by going on a pilgrimage, or by bathing in a holy river The president or *chaudharí* of the *pancháyat* is elected by the members of the caste He is, to some extent, a censor, seeking and receiving reports on the trespasses of his brethren. As an ensign of his office, he wears a peculiar turban Amongst certain trades, or trades which are also castes, there exist hereditary *chaudharis* But these are masters of a guild rather than presidents of a judicial council Thus, the Bakkáls, carters, and Kahárs of different towns have foremen, with whom Government deals in making commissariat or transport arrangements. For their trouble they receive a commission on the earnings or sales of the trade But though, as a matter of convenience, Government makes use of these *chaudharis*, it has long withdrawn from all interference in their appointment

Pancháyats or their foremen are sometimes concerned in the morganatic re-marriage (*sagúri*) of widows or discarded² wives Marriage customs. Though the re-marriage of Hindu widows was legalized by Act XV of 1856, the upper castes have never countenanced the practice But by the low tribes who adopt *pancháyats* such second unions are

¹ See Gazetteer, IV, 285-87 (Etawa), V, 50-81 (Budáun), *supra* p. 77 (Cawnpore), and *supra* 367 (Gorakhpur)

² The word "discarded" has been preferred to the word "divorced" because divorce is unrecognized by Hindu law, and except for persons professing Christianity, by the legislature. But there is no doubt that divorces, under whatever name may be preferred, are decreed by the *pancháyats* of the lower castes

fully recognised. They need be called *morganatic* only because the Hindu law, the customs of the upper castes as explained by themselves, forbids widows to re-marry. In Buchanan's time the children of these despised alliances inherited six-sixteenths of their father's property, and a proportion of ten-sixteenths was considered quite sufficient to show the slight superiority possessed by the offspring of the regular marriage. Nor is it to the re-marriage of women alone that Hindus of the higher classes are opposed. In most of these castes it is neither usual nor respectable for a man to take a second wife if he has had male issue by the first. But "some rich men," writes Buchanan, "indulge themselves, nor is any punishment or atonement thought necessary. The two wives, indeed, in general take care that the sufferings of the man should be adequate to his fault." Unmarried women, he adds, or widows who have not remarried, lose caste by having children. And "although the Hindu law prohibits the capital punishment of women, the custom, from time immemorial until the British Government, permitted the near relations to put to death any female that disgraced them." If a girl be not married before she is physically nubile, it is deemed to disgrace the relations, and the wedding is therefore a mere betrothal. Nuptials take place chiefly in the beginning of the summer, when the harvesting of the crops has left the people free for such festivities. In the cookery of marriage feasts milk is perhaps the principal element, and it is urged as an objection against winter weddings that in the cold weather milk is hard to procure. An eldest son cannot be married in the month of Jeth (May-June), and it may be added that he cannot marry an oldest daughter.

Wedding expenses are as usual heavy, but funeral expenses are light.

Funerals

Except at the last rites of *râjas* and other celebrities, the reading of a funeral service is rare. Unless

the family be rich, it seldom cares to reduce its corpse to ashes. After more or less singeing the body is committed to some river. According as the rank of the mourners is high or low, the mourning lasts from 10 to 30 days, and for at least the former period the family of the deceased is considered unclean. During the ten days of sorrow a pitcher may often be observed hanging from some sacred tree in the neighbourhood of the dead man's house. This contains water, and sometimes other *viaticum*, for his soul's journey. A small saucer bearing a lighted wick is occasionally placed in the same umbrageous position. This is intended to help the poor ghost along the dark road to Hades (*Jampuri*), and the ceremony of its suspension is called the lamp-giving (*dîpdân*). While the mourning lasts ten votive rice-balls (*pinda*) are thrown

into the river which received the corpse or its ashes. When that mourning is over an offering is made to the funeral priests (Mahábráhmaṇ, Mahápátra), and the obsequies known as *śráddh* are performed. If the mourners can afford it, they give a cow to the Bráhmans. If they be poor they give four annas, which the fiction of the occasion deems the price of a cow¹. The commemoration (*tithi*, *sapindi-śráddh*) of deceased parents and grand-parents is observed yearly. On these occasions rice-balls are again offered. The funeral priests are a degraded class who must not be confused with true Bráhmans. A sneering phraseology sometimes styles them crow (Kaiathaba) Bráhmans, because like crows they flock round the carcass. But though their association with corpses keeps them in almost perpetual uncleanness, their nominal status is high. In days of Hindu rule they were exempt from capital punishment, and Hindu sacerdotalism affects to regard them as greater than rajas.

The religion of the people is a subject on which at the first glance nothing would seem left to be said. Its main features are those already noticed in accounts of other districts. Religion Christianity and Muhammadanism. Christianity has as yet proved little more than an exotic. A handful of British inhabitants represents the Church of England, while a few Native Christians of the usual unenquiring type pass their lives under the paternal rule of the Church Mission². How sluggish the zeal of their class may perhaps be proved by the fact that it has never yet produced a fresh sect. Nor, in Basti, is the zeal of Islám much livelier. The fire of early Muslim conquest had burnt low before the Muslims invaded this district. Their temporal hold on Basti was never strong enough to impress the country strongly with their spiritual character. But the remote tract across the Ghágra was not altogether unstirred by the fanatical thrill of the Wahhábi revival. In tappa Ujáir of pargana Maghar, the earliest stronghold of the Muhammadans, lies a block of villages belonging to Muhammadan converts from Hinduism. For their rebellion in 1858, members of this community forfeited to Government land assessed with a revenue of Rs 2,378 yearly; and in the midst of their little Islám, by one of their brother hood, was about the same time founded a school of distinctly Wahhábi character. This seminary at Karrhi may be small, but its reputation is apparently wide. The frequent visits which it received from wandering Musalmán foreigners led, in 1880, to a visit from the magistrate, who, amongst its 18 pupils, found students from Bettiah, Nepal, Balrámpur,

¹ Buchanan says that these 4 annas "are called" the price of a cow. But may he not have mistaken *gaurin* for *gau ka-dam*?
² Some 30 Native Christians inhabit the Nayá Bázár suburb of Basti. But these, writes Mr Powlett, are "temporarily resident only, being without exception employes of the Mission."

and Faizabad For the blessings of gratuitous board, lodging, and instruction these pupils are indebted to the surrounding landlords, who support the school by the willing and regular contribution of one ser in every maund's weight of garnered grain. In a notice of this kind literary perspective cannot be sacrificed by devoting any further space to the minor religions. But, as already shown by census statistics, an overwhelming majority of the inhabitants are Hindus. And of these Hindus much remains to be written.

The Hindu of Basti is not bigoted, and readily reveres any god that is made

Hinduism Vishnu and his incarnations with hands But as might be expected in the neighbourhood of Ajudhya, Rāma and his wife Sita are the principal objects of worship. Just as Rāma was Vishnu incarnate in the Solar race, so was Krishna Rāma incarnate in the Lunar¹. But the Lunar race is not strongly represented in Basti. Krishna is little worshipped and his wife Rādha less. Vishnu himself, that preserving deity of whom Rāma and Krishna were mere emanations, has many votaries, but they belong chiefly to the Rāmānandī sect, described once for all in the Etāwa notice. The idols which represent this god are as a rule named Vasudev or Chatarbhuja, and he is adored also under the form of an ammonite (*sāhgrām*). Such fossils are common enough on the banks of the Great Gandak or Sāhgrām, just before its entry into Gorakhpur, and to reach Basti they have therefore not far to travel.

But though Vishnu as Rāma has the largest number of adorers, Shiva is

Shiva.

the god of the upper castes. It is from Brāhmins, Rājputs, and other wearers of the sacred thread that the destroying deity receives most propitiation. These classes are supposed to be instructed in the meaning of two mysterious texts, which seem, however, to have had no original connection with Shiva. The first is the Gāyatri, the most holy verse of the Vedas². On assuming the sacred thread the youth may learn it from any who can teach him, but by most it is soon forgotten. The second text, from the Tantras, can be taught only by the person adopted as priestly director. It is therefore called the Gurumukhi,³ and when a director is appointed he is vulgarly said to blow into his disciple's ear. As, once appointed, he often proves troublesome, many prefer to postpone learning the Gurumukhi until well advanced in years. The director is often an Atīth, a member that is of the sect which makes the phallic emblem (*linga*) of Shiva its special charge. Without knowing much of his writings, this class professes to follow the

¹ It has not been forgotten that Krishna is sometimes given, on his father's side, a solar pedigree, but it is as member of a lunar dynasty, the Jadons of Mathura, that he is chiefly celebrated.

² Translated by Colebrooke. "Let us meditate the adorable light of the Divine Ruler, may it guide our intellects."

³ From *guru*, a priestly director, and *mukh*, a mouth.

doctrine of a sage named Shankara. The worship of Shiva's consort or *shakti* is said to have been introduced after the introduction of British rule. Her names of Devi and Bhawani were already known, but her sudden popularity was due to the rumour that she was the god whose favour had raised the English to power¹. Of her son Ganesha there are many idols, but except when perched over a door, he appears as a mere attendant on his father Shiva.

The village gods or demons (*grāmyadevata*), here called Dih or Dihwār,² are perhaps as extensively worshipped as any of those already mentioned. But their worship is almost always subsidiary to that of some greater deity. Few put their trust in the village gods alone. Almost every old village can show, on the mound beneath some shady tree, the shrine or *sthān* of one of these divinities. It is said that they were once anonymous, but at the present day it is the fashion to name them after some god or some ancient local hero. Their priests are mostly of mean caste, and as often as not Chamārs or Dosādhs. From these ignoble servants the village-gods receive, at harvest-home, the swine and spirits purchased by the contributions of the villagers. But when the shrine is sacred to a great hero, the priest is often a member of that hero's caste. When it is named after some god who could not with decency receive a public offering of pork, the low-born priest performs the oblation in the privacy of his own hut. From the fact that they are tended chiefly by men of aboriginal race, it may be inferred that the Dihwārs are a survival of the days when the demonolatry of the Mlechhas had not yet yielded to the purer Bráhma-
manism of the early Aryans. Members of the higher castes still avoid the Dihwār, and when the fear of some ghastly epidemic has driven them to his shrine, ascribe the act to the solicitations of their women. In Bengal and southern India the Bráhmans are still said to hold his worship impious. Here, however, no actual objections are raised to his propitiation. At marriages the Bráhma-
n himself sends, through that god's own priest, an offering to the village god. But the wily Bráhma-
n has for many decades been supplanting the old Dihwārs with village-gods of his own creation, with "ghosts vastly more powerful and mischievous than those of the low fellows who had hitherto enjoyed the spoil." These modern deities are called Bráhma Devatas, and are provided with hereditary Bráhma-
n priests. For the lumps of clay which represented the Dihwārs have been substituted the images of popular divinities.

¹ *Eastern India*, II, 477.

² The term Dihwār is more properly applied to the mounds sacred to these gods than to the gods themselves.

Instead of the swine and the spirits, of the rough statuettes of elephants and horses, are offered burnt sacrifices of coarse sugar and clarified butter

The principal religious festivals are the Holi, the Nágpanchamí, the Janam-
 Religious festivals The ashtamí, the Nandashtamí, the Díwálí, and the Dasahra
 Holi

The first falls on the full moon of Phálgun (February-March), when sacrifices of the kind last mentioned are offered to all the gods, with a view of their saving the people from the malevolent demon Dhundha. But for at least 15 days before, and often for eight days after, is held a kind of carnival. Obscene and abusive songs are sung by all, but the rich sometimes lure the singers. Women assemble together in houses, and are said to defile their hips with even greater indecencies than the men. For the former it is the festival of the Bona Dea, for the latter, the Saturnalia. Even sacred names come in for their share of abuse, and in order to vex his followers, the orthodox vilify Kabí. But the principal feature of the Holi is the red dye or powder with which, on the forenoon succeeding the great sacrifice, the people squirt or pelt one another. For weeks afterwards traces of the romp may be noticed on the garments of even those who claim a respectable position. At the close of the festival each prays to his favourite god, while the wealthier householders give a feast to their family and servants.

The Nágpanchamí, or "fifth of the serpents," is the fifth of the bright half of Sáwan (July-August). It is probably a relic of snake-
 and others. worship. Having bathed in the morning, the head of the family paints on the wall of his sleeping-room two rude figures of serpents, makes offerings to Bráhmans, and feasts his household. The Janamashtamí, or "eighth of the nativity," is a sort of Hindu Christmas, commemorating the birth of Krishna. The feast falls on the eighth of the dark half of Bhádon (August-September). In the same month, but on the eighth of the bright half, occurs the Nandashtamí or Dadhíkhanda. This derives its first name from Nanda, the adoptive father of Krishna, who is said to have founded the festival, but that festival would appear to commemorate the destruction of certain demons (*rákshasa*) by the goddess Deví. The people fast, burn lights before the images of Krishna or of Ráma, and make offerings. After this many take a good meal, and the night is passed in singing and music. On the following morning the roads resound with drumming, shouts, and the applause which rewards some vigorous dancing, while the throng is besprinkled with mixed water, curds, and turmeric. The Díwálí is the birthday of Lakshmi, the wife of Vishnu and the goddess of wealth. It falls on the new moon of Káttik (October-November), and is chiefly remarkable for the illuminations, which brighten the streets at night. The agency

employed is simple. Nothing is required save a host of small wicks in small earthen saucers of oil. But the effect, when every storey sparkles with its rows of wee flame, is surprisingly fair, nor is the smell, when a thousand lights expire, less surprisingly foul. To the agriculturist the Dīwālī is a sort of settling-day, on which he must pay back the loans borrowed for his autumn cultivation. The Dasahra, which occurs in the preceding month (Āswīn, Kṛāṣṇa, September-October) on the tenth of the bright half, celebrates the victory of Rāma over Rāvana, the giant king of Ceylon. Its eve, the ninth of the bright half, is known as the Rāmīlī, and commemorates the exile and other events which preceded Rāmā's accession. It should be noted that there is an earlier Dasahra, the tenth of the bright half of Jeth (May-June). Another festival connected with Rāma is his birthday, the Rāmnauamī, or ninth of the bright half of Chait (March-April).

Such are some of the features which most strongly mark the face of popular Hinduism. But amongst the Hindūs there exist sects which, however degenerate, vaunt the guidance of a more refined and refining doctrine. There are others whose professed scorn for worldly pleasures leads them to set at defiance not only the comforts but also the decencies of life. The Rāmānandīs, Kabīrpanthīs, Sikhs, Jains, Sādhs, Jogīs, Bairāgis, and Sanīāsīs have found description in other notices.¹ It remains to devote some brief space to the Atīthīs, Rādhābalabhīs, and Aghorpanthīs.

The Atīthīs or Atītīs are Shaivas who derive their name from the Sanskrit-
Atīta, "passed away," or "freed from worldly cares and feelings." They are nominally a sub-division of the Dasnāmīs, who are again a branch of the ascetic order known as Dandī. It should be explained that the Dandīs or wand-bearers are the only legitimate modern representatives of the fourth or mendicant stage of life prescribed by Manu for all Brāhmans. Those Dandīs who follow the precepts of Nānak or Shankarāchārya are divided into ten branches, and therefore called *dasnāmī* or ten-named. But of these ten branches only three and a half are the purity deemed needful for true Dandīs, and the backsliding of the Vānas, Aranyas, Purīs, Pārvatis, Girīs, Sāgaras, and part of the *dasnāmī* styled Atīthīs. How the Atīthīs have lost their original sanctity is shown by the fact that they often lead luxurious family lives. There is no doubt from trade, and they affect the character of the religious *dasnāmī*.

¹ For Rāmānandīs or Rāmāvatīs, see *Gazr*, IV, 290-92, for Kabīrpanthīs and Sikhs or Nānakshāhīs, *ibid*, 562-65, for Jains, *Gazr*, III, 497-99, for Sādhs or Satyanāmīs, *supra* 73-74, for Jogīs, Bairāgis and Sanīāsīs, *Gazr*, V, 591-92.

such behaviour cannot conceal the blot of their departure from the rugged paths of celibacy and asceticism. The few who remain truly celibate are deemed sure of re-absorption into the divine essence, and are therefore called Nirvāṇi; but the ordinary unmarried Atīthi is too often suspected of sensual indulgence. All places occupied by Atīthīs, whether married or bachelor, are called monasteries (*math*), and if inhabited by a prior (*mahant*) of the order, receive also the name of thrones (*gadi*). To the Atīthīs belong almost all the temples of Shiva and some of those sacred to his consort. Each temple lies within the jurisdiction of some prior, who appoints its priest (*pujāri*). Such priests, and the heads of inferior houses, are chosen from the band of pupils (*chela*) attached to each prior. As pupils they often pass their lives in pilgrimage, and when once beneficed, they are supposed to send the prior all profits not required for their own subsistence. Before death the prior appoints one of his past or present pupils to succeed him, and the installation of the new chief is solemnized by the priors of neighbouring houses. The Atīthīs are in general quite illiterate. Their ranks are, according to Buchanan, recruited chiefly from amongst the Rājputs and the lower castes. Few Brahmans or Baniyas join them.¹

It has been mentioned that Krishna and Rādhā have few votaries, but amongst that select few must be reckoned the Rādhā-ballabhīs. These are of course Vaishnavas. They worship Krishna as lord or lover of Rādhā (*Rādhāvallabha*), but though professedly adorers of the husband, they show the wife or mistress a degree of preference which throws her better half into the shade. The Hindu religion, like most others, feels the need of some woman to worship. Yet the cultus of Rādhā is a most undoubted innovation. The Rādhā of the *Māhabhārata* is a very different personage, the wife of Duryodhan's charioteer. Not even in the *Bhāgavat* is any Rādhā specially mentioned amongst the fair cowherdesses with whom Krishna amused himself at Brīndāban. The chief authority for this Rādhā's pretensions is the comparatively modern Purāṇa known as the *Brahma-Varaṇṭa*. It tells us that in the beginning the Primæval Being cleft himself in twain. His right half became Krishna, his left Rādhā, and by their reunion was begotten the universe. With Krishna Rādhā continued to dwell in Goloka, the heaven of Vishnu. Here she gave origin to the Gopīs, divine cowherdesses, while from her husband's person were in like manner produced their male equivalents, the Gopas. But from the heavens of the Hindūs conjugal infidelity is not excluded. Having had

¹ *Eastern India*, II, 483-84, Wilson's *Essays on the Religion of the Hindūs*, I, 204

drinking-cup the upper half of a skull. Though indifference to worldly objects was the keynote of his creed, he showed no reluctance against cheering himself with animal food and intoxicating drinks. The regular worship of the sect has of course been long suppressed, but a few disgusting wretches still extort arms by the practice of what they are pleased to call its rites. They eat and drink everything, down to ordure and carrion. With the former they smear their bodies or pelt people who refuse to grant their demands. They inflict gashes on their limbs, that the crime of blood may rest on the head of the recusant. Nor are these the only repulsive devices by which they draw cash from the always credulous and often timid Hindu. "One of them at Gorakhpur," writes Buchanan, "shocked the people so much that they complained to Mr. Almoncy, then judge, who drove him out as a nuisance." In the present day a magistrate would probably apply to an Aghori those sections of the Criminal Procedure Code which relate to vagabonds. And it is perhaps the fear of such treatment which prevents the sect from practising its rites under the eye of the police. But in Buchanan's day its chief, who lived at Benares, gave instruction to many respectable persons including Brahmans and Rajputs, while in this district the principal landholders had "a strong hankering after" its doctrine. Derived as it was from the propitiation of Devi, that doctrine is of course Shaiva.¹

A Bānsi divine informed the writer last quoted that the highest known literature and language science was Vedic theology. On this and its attendant studies, grammar, mythology, astrology and law, he mentioned many works. But these were almost all composed in Sanskrit, and it may be doubted whether, of the few Sanskrit scholars in this district, half a dozen ever read them. Who wrote them is often uncertain, but it is at least certain that none of them was written in Basti. The poems most popular with the learned classes were the Rāmāyana of Vālmiki, the Raghu and Kumārī of Kalidasa, and the Naishad of Shri Harsia. Of two works on prosody, one was written in a language called Saṃpabhasha, or the dragon's tongue. This, a gibberish corruption of Sanskrit, was supposed to be spoken in hell, but it had been learnt, perhaps with a view to future use, by several industriously idle *swamis*. The book which is perhaps most favoured of most readers is the Hindi translation of the Rāmāyana by Tulsīdās. But Basti has not, and never had, any literature of its own. Not even a newspaper is published.

On the Bhojpurī patois spoken by the bulk of the people much has been said above.² Specimens already given have shown how much its declensions and conjugations differ from those of book Urdu and book Hindi. But in the

¹ Wilson, I. 233-34; Buchanan, II, 492-93

² Pp. 172-73.

The result of that examination (1877-78) was to show that of these schools all save one were efficient, while three had improved since the preceding year. The halkabandi or village schools teach rural children reading, writing, arithmetic and other elementary learning. Of these 34 only were classed as efficient and 76 as improved, the remainder being stationary or retrograde. The experiment of levying fees from non-agricultural children, which had been unsuccessfully tried in three schools, was abandoned. The Government girls, whose curriculum is much the same as that of the halkabandi schools, are at Bānsī, Old Bānsī, and the adjacent Naya Bāzār. Female education is as yet in the experimental stage, and owing to want of funds, or native apathy, or both, the experiment has as yet met with little success. Of indigenous schools little is known except that they are usually short-lived, and that their discipline is too lax to admit of much progress in those "three R's" which are their only useful teaching. How small an area education has hitherto covered may be judged from the returns of the 1872 census. The sexes, ages, and creeds of the few persons then able to read and write may be summarized thus — Hindu males, 4,623, and females, 29, Musalmān males, 457, and females, 6, Christian males, 4, total of all classes, 5,119, or 312 per cent of the district population. But these figures are confessedly imperfect, and most so in the case of females. The forms distributed to census enumerators contained no column for women and women were often, therefore, excluded from the reckoning. The reluctance of the educated classes to supply information concerning their womankind is well known.

Between 1872 and the present time, if we may judge from postal statistics, education has increased but little. The receipts of the post-office have not been markedly augmented by any augmentation in the number of those who can read or write letters. The following table shows both income and expenditure for two years —

Years	Miscellaneous, savings, fines	Deposits, guarantee fund, family funds	Remittances	Postage	Total receipts	Charges, fixed and contingent, salaries, &c	Remittances	Other charges, refunds, advances, printing	Cash balance	Total charges
	Rs	Rs	Rs	Rs	Rs.	Rs	Rs	Rs	Rs	Rs
1870-71 .	117	94 Advances from treasuries	6,931	1,026	11,168	6,951	4,050	40	123	11,168
1877-78 ..	51	7,245	Opening balance 173	4,482	11,951	7,138	4,484	154	175	11,951

The actual number of letters received during the latter year was 179,296, of papers, 9,776, of packets, 3,442, and of parcels 1,950. The total number of missives which reached Basti by post was therefore 194,464. The district contains 10 imperial and 16 district post-offices. The former are at Basti (*Sadr* or central), Amorha, Bánsi, Basti city, Domariáganj, Haraia, Khalilabad, Mahauli, Menhdáwal, and Uska (branches of central). The district offices are at Bangaon, Biskohar, Buddhábánd, Captainganj, Chhapia, Chhaprághát, Chilia, Dhebarua, Daldalha, Dudhára, Gácgát, Kothila, Lautan, Misraulia, Paikaulia, and Rudhauri. There is as yet no telegraph.

Like education and the post-office, a regular police was the introduction of British rule. According to the latest "allocation statement," Basti contains 29 police-stations, whereof 6 belong to the first, 6 to the second, 14 to the third, and 3 to the fourth class. The first-class stations, which have usually a sub-inspector, two head and a dozen foot constables, are at Bánsi, Basti, Chháoni, Domariáganj, Khalilabad, and Menhdáwal. The complement of the second-class stations, at Chilia, Dudhára, Haraia, Kalwári, Parasrámpur, and Rudhauri, is as a rule one sub-inspector, one head and nine foot constables. The third-class stations, at which are generally quartered two head and six foot constables, lie at Bankata, Bárakuni, Buddhábánd, Captainganj, Chhapia, Dhebarua, Dhanghatta, Lautan, Mahauli, Misraulia, Paikaulia, Sonaha, Tilokpur, and Uska. The fourth-class stations or outposts, whose quota consists of but one head and three foot constables, are at Intwa, Dubaulia, and Belwa bázár. From the *thánas* or stations of higher classes these fourth-class stations are distinguished by the name of *chauri*.

Such is the distribution of police-stations as at present recognized. But considerable changes have been proposed, and may some day be effected. The proposals include the degradation of the Dudhára, Kalwári, and Parasrámpur stations from the second to the third class.¹ If completely carried out, this arrangement will give the district three instead of six second-class, and 17 instead of 14 third-class stations.

All stations, of whatever class, are manned by the regular police, enrolled under Act V. of 1861. This force is assisted by the town police recruited under

¹ Neither Kalwári nor Bárakuni, Captainganj nor Haraia, is at present in the class shown by the allocation statement. But it was deemed sufficient, in the text, to compare the arrangement now recognized by Government with that proposed. The actual classification of stations at the end of 1880 may, if necessary, be shown thus—*First class* Bánsi, Basti, Captainganj, Chháoni, Domariáganj, Khalilabad, Menhdáwal. *Second class* Chilia, Dudhára, *Third class* Bankata, Gácgát, Parasrámpur, Rudhauri, Buddhábánd, Chhapia, Dhanghatta, Dhebarua, Lautan, Mahauli, Misraulia, Paikaulia, Sonaha, Tilokpur, Uska. *Fourth class* Bárakuni, Dubaulia, Haraia, Intwa, Kalwári. The abolition of the Gácgát station has been already sanctioned.

Act XX of 1856 In 1878 the three forces mustered together 425 men of all grades, including eight mounted constables. There was thus one policeman to every 6.55 square miles and 3,465 inhabitants. The cost of the force was Rs. 58,402, of which Rs. 57,340 were debited to provincial revenues and the remainder defrayed from municipal and other funds. The following statement shows for a series of years the principal offences committed and the results of police action thereon —

Year	Cases cognizable by the police					Value of property		Cases			Persons			
	Murder	Gang robbery	Simple robbery	House-breaking	Theft	Stolen	Recovered	Total cognizable	Under inquiry	Prosecuted to conviction	Brought to trial	Convicted and committed to sessions	Acquitted	Percentages of conviction on number tried
						Rs.	Rs.							
1874 ...	11	6	7	801	1,888	28,350	12,930	7,417	2,844	1,253	2,630	2,112	435	80.30
1875 ..	7	1	6	1,036	1,786	30,570	19,918	7,926	3,370	1,076	2,098	1,696	377	80.83
1876 .	4	2	7	997	2,316	26,067	16,314	4,674	2,962	966	2,088	1,729	268	82.93
1877	9	6	11	1,342	3,902	33,767	19,626	10,181	4,208	1,588	2,591	2,512	340	87.92
1878 ...	6	1	7	1,488	6,678	46,869	22,511	11,217	5,416	4,557	4,061	3,549	431	87.39

Besides the regular and Gwn police, there are 2,003 village and road watchmen, organized under Act XVI of 1873. These were in 1878 distributed amongst the 9,620 inhabited villages of the district at the rate of one to every 728 inhabitants. Their sanctioned cost, Rs. 72,228, was met out of the 10 per cent cess.

Measures for repressing the murder of female children here claim a more than usual share of the policeman's attention. A former Assistant Magistrate of the district, Mr. Robert Sincaton,¹ has kindly furnished on this subject a note which deserves to be quoted at length —

"From the earliest times of British rule the Basti district has been notorious for the practice of female infanticide. Long before organized efforts were made by Government to put a stop to the crime, it was known to be prevalent. The earliest instance on record dates back as far as 1802. Writing on the 17th April of that year, not six months after the cession, the Collector-Magistrate of Gorakhpur reported that a female child had been slaughtered by her Rājput parents in parganah Nagar. But the father obtained a certificate from the local registrar (*lámíngo*) to the effect that the act was justified by custom,

¹ Now Junior Secretary to the Government of these Provinces.

that killing of this kind was no murder, and the matter was apparently allowed to drop

"About 1835, Buchanan alludes to the practice as still rife in Gorakhpur-Basti, but he notices that the drastic method of active murder, formerly in vogue, had by this time given place as a rule to the slower but equally sure process of starvation. Despite the evil reputation of the district, however, it was not until 1856 that the Government awoke to the necessity of introducing a policy of interference. In that year Mr Moore, C S, was deputed as a special commissioner to report generally on the prevalence of female infanticide, and a large portion of his elaborate report, which forms a valuable contribution to the records of the North-Western Provinces, was devoted to the Benares division and the Basti district. The appendices afford interesting details of 118 Basti villages, and of these 113 were found by Mr. Moore to be open to suspicion. The limit of age adopted in his enquiry was six years, this having been the standard previously used in Manipur and elsewhere for similar purposes, and the returns brought out in terrible prominence the existence of the crime. Hardly had the results of Mr Moore's investigations been submitted to Government when the Mutiny broke out, and Mr Moore was himself one of its earliest victims¹. What the intention of the Government of the time had been with reference to the reported results is not apparent. But the rebellion of 1857, with its larger interests and more important political issues, left the infanticide question unsolved, and again there ensued a period of inaction. It was not until the figures disclosed by the census of 1865 forced the attention of the Government to the disproportion between the sexes that the matter again came to the surface. So startling were the percentages that it was deemed expedient to institute a special enquiry, and Mr Hobart, C S, who was attached to the staff of the Basti district, was deputed in 1867-68 to undertake the work. An admirable sequel to Mr Moore's recorded enquiry, the report contains in concise form all the leading facts in connection with the practice of female infanticide in Basti, with an elaborate analysis of the Rájput clans believed to be implicated. The returns are given for the 216 villages in which Mr Hobart believed that the practice more or less existed, and the figures collated by him proved beyond the possibility of doubt that the crime still lingered in many Rájput villages and families.

"Although no immediate action was taken on Mr. Hobart's report, the results of his enquiry contributed not a little to the speedy passing of Act VIII of 1870, the first legislative measure on the subject since the

¹He was murdered in the Mirzapur district, of which he was then Joint-Magistrate. His promising life had lasted for little over 24 years.

commencement of British rule in Northern India. The provisions of the Act necessitated a careful house-to-house enumeration in all Rájput villages (the crime is practically restricted to Rájputs in Basti), where, for any reason, suspicion was believed to exist. This work devolved on me, as Assistant Magistrate of the district. Its results are recorded *in extenso* in my report on the subject, dated the 15th June, 1871, and published in the official records of the North-Western Provinces. It will thus be seen that there have been three distinct local enquiries and reports on the subject of female infanticide in Basti, and it may be interesting to show very briefly how the returns at these three periods compare. Taking first the 118 villages referred to by Mr Moore, I found that the figures stood, so far as I could ascertain, as under —

Year.	Under six years		Percentage of girls
	Boys	Girls	
In 1858	1 280	282	18
In 1871	1,176	500	30

“The detailed comparison instituted by me showed that whether the 118 villages were regarded from the standpoint of totals or percentages, *en masse* or in detail, on the basis of territorial sub-divisions or on the simpler principle of clans and families, improvement was everywhere visible. This result was no doubt due partly to the slow growth of public opinion, partly to the greater supervision exercised under an improved system of administration, and partly to the warning which the two official investigations unquestionably conveyed to the suspected clans.

“In his enquiry of 1867-68 Mr Hobart took the great mutiny of 1857 as his starting-point for the enumeration of male and female children, and I adopted the same land-mark in 1871, partly to facilitate comparison of results, and partly because it conduced greatly to the speedy carrying out of the census among people whose computation of time is usually far from accurate. Of the 216 villages I found that in the four years' interval 54 per cent had improved while 16 were stationary, and 30 retrogressive. The totals of the minor population (*i e* of all born since the Mutiny) stood as under —

	Boys	Girls	Percentage of girls
1867-68	2,533	714	22
1871	3,700	1,231	25

“The proportion had thus improved in less than four years by three per cent., and the figures showed that in the interval the boys had increased by 1,167, and the girls by 517, in the ratio of 69 to 31. Here also, therefore, improvement was visible.

"My own enquiry in 1871 extended over a much wider field than that of either of my predecessors, for it embraced practically all the Rájput villages in the district. I adopted a girl percentage of 40 as a basis of operation, and regarded all with a percentage under that limit as *prima facie* open to suspicion. Of the 400 villages visited by me, I found 232 with under 40 per cent., and to these I added 26 villages, which, though able to show in 1871 a girl percentage of 40 or more, had been believed by Mr. Hobart to be open to grave suspicion. My proposal was to bring all the 258 under the operation of Act VII of 1870 at the outset. Of these 258, 26 were over the 40 per cent limit, 107 showed girl percentages varying from 25 to 40, while the remaining 125 had a female proportion of under 25. Of the 125, again, I found 38 villages *unable to produce a single girl born since the mutiny*. As regards totals, the returns showed that in the whole 258 villages which I recommended for proclamation, there were 4,374 boys to 1,531 girls, in the ratio of 74 to 26. The general percentage was of course vitiated by the startling figures of the group of 125 villages under 25 per cent, where there were 2,213 boys to only 369 girls in the proportion of 86 to 14.

"In the final orders on the subject, the Government of the North-Western Provinces exempted 18 of the 258 villages from the operation of the Act, and 240 villages, containing 2,096 families, with a minor population of 4,161 boys and 1,392 girls (in the ratio of 75 to 25) were duly proclaimed. A special police force was sanctioned, paid from rates imposed under the Act on the more guilty villages and clans.

"The practice of female infanticide is restricted in the Basti district to the Rájput caste. Foremost among all the guilty clans stands that of the Súrajbansis. They contributed 130 to the total of 240 proclaimed villages, and their girl percentage, on a minor population of 2,906, was only 23. The Amorha paiganah is their home, and it is here that the sharpest measures and the closest supervision have been found necessary. These Súrajbansi Rájputs, though united by the bond of a common ancestry, and belonging to the common *gotra* of the Bháradhwáj, are divided locally into three classes, known respectively as Kunwars, Bábús, and Thákurs. All three were found to be deeply implicated, but the order of precedence in suspicion and guilt was that here given.

"Next to the Súrajbansis in evil repute come the Gautams, who are chiefly found in paiganah Nagai. They are much less numerous than the Súrajbansi Rájputs, but in the 26 villages which were proclaimed, the minor population of 743 showed a girl percentage of only 19. Of the Bais and Halbans clans—the former scattered over the district, the latter found chiefly in

paigana Basti—28 and 14 villages respectively were placed on the proclaimed list, the aggregate minor populations (of 365 and 634) giving a girl percentage on each case of 30. None other of the other 16 clans which contributed to the total proclaimed number calls for comment, as the number of villages was in every case under 10, and the minor population small.

“Ever since the proclamation of the suspected villages in 1871 an elaborate system of registration and supervision has been maintained. From time to time changes have been introduced. The police rates have been somewhat modified, while here and there exemptions have been allowed both in villages and in families. But the proclaimed population is in the main the same, and it is interesting to note the final girl percentage of the proclaimed villages as given in the successive reports to Government on the subject, and to observe the steady improvement that has resulted. The figures are as under—

						<i>Girl percentage</i>
1874-75	...	...	..	...	...	28.3
1875-76	...	...	...	...	...	32.03
1876-77	..	...	...	...	.	34.3
1877-78	..	...	...	...	...	36.9
1878-79	.	...	...	...	...	38.2

“These figures point conclusively to progress. It is impossible to claim for them absolute accuracy, but they may be safely accepted as approximating closely to the truth (having been verified from time to time by the covenanted staff), and as such they afford the best possible evidence of the good effects of the measures inaugurated by Act VII of 1870.

“Of the causes of the crime, direct or indirect, it is hardly necessary to speak. There is no doubt that the large expenditure incident to the marriage of daughters is, so far as Basti is concerned, the chief. These Rājputs are a proud race, they have an elaborately constructed scale, under which each class finds its appropriate place, and they have a very definite code of rules as to intermarriage. All this means heavy expenditure, and as the class are as thriftless as they are impoverished, the resort to infanticide is not so much a matter of surprise as otherwise it might be. It has been held that to the idea that the terms “sālā” and “sasur,” as disgraceful and dishonouring,¹ is due in part the prevalence of the crime, and I am not prepared to say that this is not the case. But while allowing for this—and for the influence of custom, habit, and example—I am convinced that the real cause is to be found in the desire to escape from a burden of expenditure which traditional usage has

¹ *Sālā* means brother-in-law, *sasur* or *susra*, father-in-law. As terms of abuse they convey the idea that the person using them has been on more than intimate terms with the sister or the daughter of the person addressed.

Parganah	AREA IN ACRES							Total.
	UN-ASSESSABLE		ASSESSABLE					
	Revenue-free	Barren	Cultivable.	Old fallow	Cultivated.			
					Watered	Unwatered	Total cultivated	
Bimwakpur	395	2524	4,517	887	6,703	12,418	19,121	27,415
Maghar	4,642	56831	58,845	Not shown	117,743	51,505	169,248	292,686
Bansi	6,044	45,665	73,233	33,512	120,353	157,230	277,583	436,037
Rasulpur	2,670	22,796	35,225	9,489	105,201	36,196	141,397	211,677
Mahuli	3,668	59,678	32,327	14,794	105,734	9,650	135,984	246,651
Naur	1,921	15,739	28,618	6,906	75,306	11,758	86,364	138,578
Amerha	4,490	22,569	39,182	11,167	89,919	24,687	105,606	183,044
Bisti	2,608	17,515	29,782	5,291	95,773	17,373	113,446	168,342
Total	26,639	243,317	301,759		707,332	311,117	1,048,449	1,704,300

These figures have been taken in the case of Maghar from the settlement Report,¹ and in all other cases from the Board's review of the assessment. But they can be regarded as approximate only. It has been found impossible to reconcile their grand total with that of the late official statement (1878) shown at p. 572. But the difference is more than accounted for by the difference in the total area of parganah Bansi.

The term of the current assessment expires on the 30th June, 1889. Its demand was in some cases progressive, attaining a maximum about 1873-74. How well it has worked may be shown by the following account of collections and balances for ten years —

Year.	Demand	Collections	Balances	PARTICULARS OF BALANCES				Percent- age of balance on de mand
				Real			Nominal.	
				In tram of liqui- dation	Doubt ful	Irrecov- erable.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1868-69	10,21,387	10,15,133	6,251		4,810	1,444	.	61
1869-70	10,20,011	10,14,419	5,592		4,911	681	.	54
1870-71	10,20,777	10,10,796	9,981	4,666			5,315	98
1871-72	10,17,787	10,14,744	3,043	72		2,971	.	31
1872-73	10,14,941	10,16,961	3,980	3,550	218	222	..	39
1873-74	11,20,283	14,76,170	14,113	42,959	899	255		334
1874-75	13,19,915	13,18,486	1,429	406	784	193	46	10
1875-76	13,20,085	13,19,647	538	171		...	367	..
1876-77	13,19,641	13,19,398	243		...	...	243	
1877-78	13,19,514	13,18,261	1,253	1,228			25	02

¹ At assessment Maghar contained 29 tappas, of which 9 (Aurangabad, North Haveli, Satewān, Gohasand, Bhurand, Bhadesari, Suras, Pachauri, and Khajuri) have remained in Gorakhpur. The figures for the other 20, which were included in Basti, have been added together and shown in the above table.

Throughout the district the revenue becomes due in four instalments, payable on dates when the garnering of the various crops has brought rents into the landlord's pocket. The two first or autumn payments are made on the 15ths of November and January respectively, the two last or spring payments on the 1sts of May and June.

The tenures of the proprietors who pay this revenue may be classed under four heads:—(1) the *zomindári*, and (2) the *pattidári*, which having been described before¹ need not be described again, (3) the *birt*, and (4) the *arázi*. Mr Thomson gives the following analysis of the manner in which these forms of possession are distributed amongst the different parganas —

Parganah	Zamín- dárí,	PATTIDARÍ		Birt		Arázi.
		Perfect	Imper- fect			
		Villages.	Villages	Villages	Whole villages		Parts of villages	Parts of villages
Rasúlpur . .	296	129	...	31	...	14
Bánsi	301	1,448	...	} 34	...	40
Binayakpur ..	10	96	..			
Najár . .	166	6	522	101	31	47
Basti ...	334	159	864	222	3	42
Mahaulí ...	172	178	187	176	41	..
Maghar ...	76	280	1,109	...	.	...
Amorha ...	517	..		286	94	
Total ...	2,172	2,595	2,776	850	169	143

From this it will be seen that, while prevailing in the south, imperfect pattidari is in the north absent. "In many of the pattidári villages of the latter tract," adds Mr Thomson, "the lands held in common consist merely of the village-sites, tanks, groves and waste. Bhayáchára tenure is everywhere unknown."

It is usual to contrast the birt tenures with the fiefs of the feudal system; but, as in most cases where European is compared with Indian, the comparison is too general. Some forms of birt no doubt resembled feudal holdings, but others did not. In order to prove this double proposition we need only examine the five forms of birt which once existed in Basti. Of these, four have been described in the Gorakhpur notice²

¹ Gazr, II., 222, and V., 615-16.

² *Supra*, pp. 396-98.

Having briefly described the principal proprietary tenures, we proceed to give some account of the principal proprietary families. By so doing we shall give also some idea of the castes whose acres are broadest.

The rāja of Bánsi represents a family which has not only given rājas to other places, but has also absorbed the possessions of other rājas. Its origin is traced now to the Panjab, now to Garhwāl, now to Bundelkhand, and now to Assam. But traditions as a rule agree that the Śrīnagar from which its ancestor came was some place in the far north-west. This ancestor was named Chandra Sen or Singh. His date ranges according to the best authorities¹ from 1200 to 1350 A.D. He claimed descent from the Solar dynasty of Ajudhya, and there is some reason for supposing that he was a Dikshīt Rājput. But according to other accounts his tribe were Naikumbhī Rājputs, and therefore probably a branch of the Chauhāns. The legend runs that, having incurred the displeasure of the reigning Muslim emperor, he was thrown into prison at Delhi. But, having used his influence in suppressing a revolt, he was released and rewarded with the title of Sarnet. This title, about whose exact origin and meaning accounts differ,² has ever since been borne by his tribe.

Now, while Chandra Sen was in prison, a Tīwārī Brāhman from Chittā in this district had foretold his rise to greatness. On his release, this same Brāhman advised him to push his fortunes in the direction of Gorakhpur. The two came to Basti together, and Chandra Sen had soon conquered or cowed into submission all the local chiefs north of the Kuma. How he extended his possessions into Gorakhpur, overcoming by guile the Domkatārs or military Brāhmans, has been told elsewhere. Marrying a daughter of the Bisen rāja of Majhanhī, he by her left three sons. Of these Jagdhar Sāh became rāja of Satāsī in Gorakhpur, Jai Singh, rāja of Maghar in this district, and Randhīr Singh, rāja of Anaula or Ūnwal in Gorakhpur. The title of Satāsī was forfeited for treason in the great rebellion, and the rāja of Maghar or Bánsi is now the senior titled chief of the house. The junior branch of Anaula is still however in existence. Chandra Sen is said to have left a fourth and perhaps illegitimate son, Bijai Singh. On him his brother Jai of Maghar bestowed a large domain now embracing some 400 or 500 villages in Maghar and Rasūlpur.

¹ Messrs J. B. Thomson and E. B. Alexander. Some account of the family will be found above, pp. 353-54, 401, 481-36 and 410, in Mr. Wynne's *Settlement Report of pargannah Bánsi*, and in the official *Rājas and Nawābs of the N. W. P.* For general notices of the Sarnets here and elsewhere see Sheering's *Castes and Tribes of Benares*, articles "Naikumbhī," "Dikshīt," and "Sarnet", Buchanan's *Eastern India*, II, and Mr. C. A. Elliott's *Chronicles of Oudh*. ² See pp. 353-54.

This tract is known as the Baphera. On it dwell Bap's descendants, the Bhatys, or Babus of Rudhauli. For their rebellion in 1557-58 one branch of this family forfeited land assessed with Rs. 8,808 yearly. But the confiscated estates were afterwards bestowed on Bhāva Kīshnapurshād Singh, the loyal head of the other branch—Kīshnapurshād, who was certainly the most prominent member of the family in recent times, died last year (1879).

The Maghar principality, to which Jai I succeeded on the death of his father, is credited by tradition with a circuit of 42 *kos* or 84 miles. He and his descendants ruled it for about 300 years. A list of those descendants is marginally given. But it should be remarked that a pedigree showing as many as 25 successions in as few as three centuries makes rather large demands on the credulity of the genealogist.

It is the fashion in India to reckon generations as shorter than in Europe, where about three go to the century. But even in India, four successive monarchs of the same line have been known to reign between them 151 years (1516-1707). The last or 25th rājpā on this list, Rām Singh, died childless, but not before he had adopted as his successor his distant cousin, Hari or Sinsar Singh, son of the rājpā of Anand. Hari was succeeded in turn by each of his four sons, Madhu I, Rām I, Udit II, and Bānsdeo or Bādeo.

By the time that Bānsdeo had ascended the cushion, the Muslim armies of the Delhi emperors had begun to invade the district. He, probably, was the rājpā of Maghar who was attacked and forced into tribute about 1570. At the same time Maghar became the quarters of a Muslim garrison. But whether Bānsdeo was then the reigning prince or not, we know that he found Maghar unpleasantly crowded with the imperial soldiery, and that he migrated to a place called the Promontory (Komat). Being surrounded on almost every side by the Rūpti, his new home was deemed a safe refuge. From his name it is said to have derived its modern appellation of Bānsi. In just the same manner, in just the same century, and perhaps with just the same amount of truth, the great town of Bāns Buch is said to have taken its title from two brothers named Bānsdeo and Bāreideo.¹ But Bānsi is as likely to mean the

¹ See Gazette, V, 653

village of bamboos as anything else. A legend which makes St Kabir predict prosperity to Bānsdeo if he left Maghar is probably an anachronism. Kabir seems to have died before 1450.¹

Bānsdeo died childless, leaving, however, his widow pregnant. His prime minister, a Shukul Brahman of Shergaḥ² near Bānsi, seized the opportunity of usurping the cushion. In his successful intrigues he was aided by the Káyaths of Sawáidánd and Chitona. But the ráni fled for life to her father, the Chaubán rája of Mainpurí; and at that place gave birth to a posthumous son, Ratan Singh. As usual in such legends, Ratan on attaining manhood recovered his patrimony. Returning to Basti with a few faithful followers, he enlisted the aid of the Solankhí rája of Katabla. By that prince's advice he settled in a village which he called after his own name, Ratanpur, and for several years occupied himself in the organization of a party. At last his opportunity arrived. Through one of the usurper's mistresses, who was intriguing with one of the usurper's slaves, he procured the assassination not only of that usurper but of that usurper's Káyath allies. He then succeeded to the bulk of his father's power. But the Mushms still remained at Maghar, and in their marches between Faizabad and Gorakhpur continued to overrun the south of the principality.

In the story of Ratan's restoration there is much of the improbable. The commonplace of ancient romance, whereby a single youth survives to revivify a family, is twice employed. The Káyaths of Sawáidánd and Chitona are said to have been perpetuated by an ancestor who as a boy had been the sole remnant of Ratan's massacre. The rája of Katabla was an ancient foe of Bānsi; and in those days such feuds were not lightly forgotten. Ratanpur of tappa Báríkpár is placed in that rája's territory, and an act of dominion such as giving his name to a village would scarcely have been permitted to an adventurer of a hated family. It is probable, however, that Ratanpur was not a part of Katabla. In the *Institutes of Akbar* Ratanpur and Katabla are entered as separate parganas, which in this part of the country generally meant separate principalities. The mention of Ratanpur in the *Domesday Book* shows that Ratan's restoration must have taken place before 106-98. The fact (if it be a fact), that his father left Maghar not earlier than 1070 would leave little time for the events narrated in the legend. But, whether founded Alexander or not have founded Ratanpur at an equally early age.

¹ His followers say he lived 300 years, from 1149 to 1449, as that of his death, H. H. Wilson makes him flourish in the 15th century.

² This castle stood within what is now Sirapáí village.

The *Institutes* had hardly named Katabla as a separate tract before it was absorbed in Ratanpur-Bánsi. The rája who had befriended Ratan died, leaving a widow and an infant son. The brother of the late prince succeeded by usurpation, while the widow and her child fled. But when the Tiwári of Chittia, a descendant of that Tiwári who had brought Chandra Sen to the district, pledged his writing for their safety, both widow and child returned. The latter was shortly afterwards murdered by his uncle, and upbraided by the bereaved mother, the Tiwári died of remorse. But on his deathbed he bade his heir avenge the murder which his negligence had permitted, and when the funeral rites were over that heir sought rája Ratan. Ratan was easily persuaded to turn his arms against his usurping neighbour. Sallying forth on pretence of hunting, he attacked and slew the rája of Katabla, who was fishing with a few friends. And Katabla itself was at once annexed to his own domains.

When Ratan died is uncertain. By one account his death occurred in 1527, by another he is said to have annexed Katabla and of Rasúlpur in 1530¹, but from what has preceded it will be seen

that both dates are probably a long lifetime too early. He was succeeded by his descendants, rásas Tej II, Makrand II or Mukráma, Sakat, Partáb II, Kunj, and Rám II. Before his death in 1716 the last had treacherously slain and seized the lands of Kesari, Kulháns rája of Rasúlpur.

This Rám had two sons. The elder, Bhagwant, was slain in his father's lifetime by the roving Banjáua freebooters who had now begun to harass the north of the district.² The younger, Mádhua II, succeeded, but his rule was constantly disputed by Tej, son of the deceased Bhagwant. Peace was at length restored when Mádhua promised to abdicate after a certain term of years in favour of Tej, but before the expiry of that term the death of his uncle had already put the nephew in possession. After a reign of twenty years Tej II was succeeded by his son Ranjít, but now began another internecine conflict. Ranjít's younger brother Daljít revolted, was defeated and was imprisoned. Escaping after seven years he took service with the Chandel rája of Shíurájpur in Cawnpore,³ who appointed him manager of certain estates in Oudh. Here Daljít had the good fortune to save the wife of the reigning nawáb from the hands of some Rohilla marauders, and the grateful Shujá-ud-daula (1756-75) lent him a force wherewith once more to try his fortunes in Basti.

¹ The first statement is made in Mr Thomsen's notes, the second in the *Rájas and Nawábs*. The chronology of the latter authority is, however, little to be trusted. It brings Chandra Sen to Basti in the reign of Sháhjahán (1628-58), adds 32 generations, and after this addition informs us that Ratan "became rája of Katabla in 1530."

² See above, pp. 444-45 and 447

³ For a long account of the Shíurájpur family see above, pp. 50-57

their assertion that they came from Kumnín is doubtful; but it may be conceded that they were led by two brothers named Alakdeo and Tilakdeo. Slaying Kaulhil the Rájhar, and annexing his lands, these chiefs thereby gained a goodly nucleus for their later acquisitions. From some later emperor of Delhi then descendants obtained the title of Pál, which is still suffixed to the names borne by members of the house. Amongst those descendants is the present rája of Mahauli or Mahson, Bhawáni-Ghulám Pál. Mahauli village was the old and Mahson is the present seat of his family. His estates, lying partly in parganahs Tánda and Akbarpur of Faizabad and partly in parganahs Mahauli and Rasúlpur of Basti, pay Government a land-tax of Rs 22,000. The Mahauli family has extensive ramifications in the south of the district. From this stock spring the Bábús of Siktar and Matauli, of Parsáin, Hariharpur, Jaswal, Bhánpur, Sisáin, and Rámpur. Half the villages of parganah Mahauli are in truth held by members of the rája's clan or by grantees (*bin tuya*) of former rajas.

But besides the Mahauli clan there are other Súrjbanis families who, while claiming the same general origin, invaded the district at other times and from other places. Such are the Súrjbanis of parganah Amorha, whose ancestor Kánhdeo migrated from Faizabad early in the seventeenth century. According to one account he came hither as a follower of his kinswoman, a Jaipur princess who had wedded the emperor of Delhi. But this is merely another version of the story which bestows Amorha on a Káyath favourite of Akbar's Kachhwáhi wife.² The more trustworthy tradition tells how, after assisting a Káyath to expel the Bhars and become rája of Amorha, Kánhdeo claimed some portion of the booty for himself. This was at length conceded to his son Kansnarayan, who by compromise with the Káyath rája obtained the eastern half of the parganah. But with half the Súrjbanis did not rest content. Slowly but surely ousting the Káyaths, they became, what they are still, the dominant landholding body in Amorha.

The rajas of Basti belong to the same stock of Kulháns Rájputs as those Rasúlpur rajas who were extinguished by the house of Bánsi. But of this, to judge from the account supplied to the official *Rajas and Nawabs*, they seem themselves unaware. That account is to the effect that a Rájput named Mádhú Singh had inherited from his ancestor Gardhí certain lands annexed without imperial warrant from the Bhars of parganah Basti. This Mádhú was in 1330 defeated and dispossessed

¹ *Census Report of 1865*, note on castes of Gorakhpur and Basti.

² *Supra*, p. 442

by Udharáj Kulháns of Bhagulam, who by implication must be held to have acted with the sanction of the Dehli emperor. From Udharáj, who before his death had annexed the whole parganah, is descended the present rája.

This statement errs perhaps on the side of modesty. It leaves out of sight the fact that the Basti domain is a remnant of the Kulháns kingdom, which once extended from the heart of Bahraich to the heart of this district. Mr Thomson traces the foundation of that kingdom to one Sej, who with his brother Tej came from a village south-west of Dehli. The *Oudh Gazetteer* brings Sej or Sahaj from Baglána, the western frontier of the Narbada valley, in the time of the Tughlak emperors (1321-1412). In either case the tradition of Sej's treacherous annexation is the same. Ugrasen, the Dom rája of Gonda, demanded his lovely daughter in marriage. Dissembling his rage at the proposed *mésalliance*, the Kulháns made preparations for a wedding, but at the wedding-feast drugged and slaughtered the whole of the bridegroom's party. The story is common enough. It accounts, in Gorakhpur, for the destruction of Domkatárs by Sarnets, and led Buchanan to suppose that it was the Kulháns, and not the Sarnets, by whom the Domkatárs were overreached.¹

But however the Kulháns kingdom was established, we know that it included not only most of Gonda and Bahraich, but parganahs Rasúlpur and Basti of this district. According to Basti tradition Rasúlpur was bestowed on Tej, the brother of Sej, but it not long afterwards reverted to the line of the latter. The remainder of the kingdom was retained by Sej himself, who distributed it in fiefs each seven miles long amongst his principal knights. About tenth² in descent from Sej was Achalnaráyan, who granted parganah Basti to his cousin, the ancestor of the present rája. And here, so far as the rajas of Basti are concerned, the history of the Kulháns tribe might cease. But nothing can be lost by telling briefly the fate of its other branches.

King Achalnaráyan is a villain of local romance. The last act in his career of unbuddled tyranny was to carry off to his castle in Gonda the maiden daughter of a small Bráhman gentleman. The outraged father pleaded as vainly as the father of Chryseis, and his vengeance was more complete. Starving himself to death before the gates of the oppressor, he before death pronounced a curse on that oppressor's dynasty. His ghost sought the Sarju, the faithful friend of Bráhmans, and prevailed on that river to avenge him. The Sarju sent up its bed a lofty wave which washed into nonentity the wicked

¹ *Eastern India*, II, 461, *supra*, 356, 435, *Oudh Gazetteer*, I, 640. ² The pedigrees of the Bhabáipar and Chhedwara families in Gonda show seven and thirteen generations respectively. The Gonda mean is therefore ten; and by Basti tradition also Achalnaráyan was tenth in descent from Sej.

king, his castle and his household. There followed several years of anarchy, during which the kingdom was broken up amongst contending chieftains. But Sakat, the posthumous son of Achalnaráyan, succeeded in retaining a small domain which included Babhnípur in Gonda and Rasúlpur in this district. Babhnípur became the fief of a younger son, and at the death of Kírat, the third descendant of Sakat, Rasúlpur alone remained in the possession of the direct line. Rájpur in that parganah was the capital of the principality. But the fifth successor of Kírat, Kesari Singh, lost, as already seen, both life and lands to the rája of Bánsi.

The luckless Kesari left an infant son named Chhatarpál, who on attaining manhood obtained from Dehli a warrant reinstating him in his father's possessions. But finding himself unable to enforce the warrant, he retired to Babhnípur, where he was recognized as rája, and the present ráni of Babhnípur is his representative. His uncle, the brother of Kesari, submitted to the rája of Bánsi, and left descendants who may still be found in Chaukadda, Sháhpur, and Awamia villages. But of all direct male descendants from the ancient Sej, the Basti rajas are the most important. Their estates in parganahs Haveli and Dhurípár of Gorakhpur, in parganahs Basti, Amorha, Nagar, Mahauli, and Maghar of this district, pay Government a revenue of Rs 33,142. Their seat is at Basti. The present rája is Mahesh Sítlabakhsh Singh.

Besides the three existing houses of rajas, there were within the last quarter century two others which, though extinct in their main or titled branches, have not altogether perished.

Houses of Nagar and

ter century two others which, though extinct in their main or titled branches, have not altogether perished.

These were the Gautams of Nagar and the Káyaths of Amorha. The ancestor of the Gautams, Jagdeo or Jagatjot, is said to have come hither from Southern India, but is more likely to have come from Argal in Fatehpur. Taking possession of a dozen villages which he had received as dowry with his wife, he found the neighbourhood of Nagar ruled by a Domkatár or Bhar rája named Badal. This Badal, otherwise Laila, had named Nagar Lailápár; and his father Rahila had named and fixed his headquarters in a village called Rahilwára. Jagdeo expelled Badal and built a castle on the shore of the Chándu lake. He is said also to have named the principality, which he now founded, Aurangabad Nagar, but the first part of that name was probably given much later, in the reign of Aurangzib (1658-1707). Jagdeo's grandson, raja Bhagwant Ráo, was slain by an Afghan governor, but his son or grandson Chande Ráo expelled the usurper and recovered the principality. Chande's great-great-grandson, rája Gajpati Ráo, fixed his capital at Ganeshpur. The descendants of his brothers, whom he robbed of all their lands,

tial for rebellion in 1858. For that rebellion the title and estates were confiscated, the latter being bestowed, as already noted, on the rája of Bánsi. But Udaipratáp's son Bishnáth is still living.

A Gorakhpur tradition¹ makes the founders of the Nagar and Amorha dynasties allies. But in describing them as contemporaneous with Akbar (1556-1605), it is probably just as mistaken as in connecting Jagdeo Gautam with the Gihlot house of Udaipur. The twenty-three generations with which the Nagar dynasty is locally credited would argue a far higher antiquity than three centuries. According to Basti legend, the founder of the Amorha principality came hither some four hundred years ago. The Tháru aborigines of pargana Amorha, it says, had been expelled by some Bhars, who fixed their capital at Choul-kázi in tappa Ramgarh. The last Bhar chief, Maniáí, sought by force to marry the daughter of a high Bráhmaṇ living at Baihar. And to frustrate his honourable though highly insulting intentions, the Brahman doctor, Bidyádhar of Ajudhiya, summoned from Mirzapur a Sukáí Káyath named Rái Jagat Singh. Jagat hastened to obey the bidding of his spiritual master, and arriving in Basti slew Maniáí. For this act of valour Bidyádhar rewarded the Káyath with the sacred thread, which the Káyaths of Amorha have ever since worn. But this "rewarding with the sacred thread" is probably a mere phrase to express the idea that Bidyádhar consecrated Jagat as rája.² As rája of Amorha, he was recognized by the Delhi emperor. But he was not long afterwards despatched as governor to Gujáráṭ, leaving his son Doderáj behind him as regent.

Doderáj was slain by his father's ally Kánhideo Súrajbansí, who usurped the cushion, but the interloper was expelled by Khemráj, the second son of Jagat. Then the Súrajbansís succeeded in killing Khemráj's son and successor. But the next heir went to Delhi, turned Musalmán, and, like the converted rája of Majhaurí,³ assumed the name of Salím Khan. Having by this apostate device obtained the loan of an imperial force, he returned and ejected the Rajputs. But it has been already shown that he or his representative was at last obliged to surrender half the principality to Kánhideo's son Kansnaráyan. The turncoat Salím was himself dethroned by his unregenerate Hindu cousins, Karan and Ashkaran. But the reunion of church and state was, as we have seen, unable to check the tide of Súrajbansí aggression. The descendants of Karan

¹ *Supra*, p. 442.

² If not a Bráhmaṇ, almost every rája is by courtesy a Rájput, and as a Rájput is entitled to wear the sacred thread. In days and places of Hindu rule the founder of a dynasty was consecrated by some Bráhmaṇ, who invested him with this thread (*janeu*), painted his forehead with the frontal mark (*tilak*), and hailed him as rája. This explanation is given because Mr. White (*Settlement Report*) rewards Jagat with the "Brahmanical thread" for "preserving the purity of the Brahman blood."

³ *Supra*, pp. 440

and Ashkaran live in reduced circumstances at Chauri and Sikandarpur villages. Another branch of the family once held the office of parganah registrar (*láníngó*), which was forfeited for treason in 1857; but still survives in Radhaura village.

The last ríja of Amorha, Jang Bahádur Singh, died in 1855. He was succeeded by his widow ráni Jagatray Kunwari, whose estates and title became forfeit for implication in the great rebellion. The former were, in reward for her loyalty, bestowed on the ráni of Basti.

In relating the vicissitudes of the house of Bánsi mention was twice made of the Chittia Tiwáns. Though neither rich nor titled, these Bráhmans can boast a pedigree as ancient and as noble as that of any family in Basti. When the three sons of ríja Chandia Sen became respectively ríjas of Satási, Maghar, and Anaula, they respectively selected as their prime ministers the three sons of the Chittia Tiwán. The descendants of the officials thus appointed may to this day be met at the capitals of the three principalities—at Gorakhpur, Bánsi, and Anaula. But they still recognize as their chiefs those far distant cousins who still live at Chittia of Bánsi. The cordial understanding between the Bánsi ríjas and their Brahman friends has stood the test of at least half a thousand years. The sons of Bhulánath Tiwán, a late member of the Chittia family, still hold several villages which their father received from ríja Sarabjit. But against itself the house of Chittia is divided. Feuds and litigation between its various branches have been and still are frequent. Yet, though such quarrels and the partition of their ancestral estates amongst many sons have deprived them of that union which gives strength, the Chittia Tiwáns have still great influence. It is doubtful whether the whole family would now acknowledge any one man as their head; but one of their best known representatives is named Achárajnéth. A kindred house, the Tiwáns of Madanpur in Bánsi, are descended from ancestors who migrated from Majhauhi on the invitation of their Chittia cousins.

Basti is not one of those districts in which land changes owners rapidly.

It has no large towns where ancient patrimonies may be squandered, or where the man of commerce may amass means to become a man of acres. True that in 1858, when the district was still a part of Gorakhpur, large areas passed into fresh hands through the rebellion of ancestral landlords. The case of the Bakhna Dábu was above cited. His comrade Ilahi Bakhsh Khán of Nandor was not an ancestral landlord, but lost many villages in the same hazardous speculation of revolt. Hargovind

Singh of Menhidiwal forfeited about 20, and Wah Muhammad Chandhan of Tilja 40 or 50. But a rebellion has occurred only once during British rule and is not likely to occur again.¹ The exact area which since the formation of the district has been transferred by more peaceable methods it would be extremely difficult to estimate. But the following table, compiled and shortened from those in the yearly reports of the Revenue Board, supplies other statistics of a hardly less important nature —

Year	ALIENATIONS					
	BY ORDER OF COURT			BY PRIVATE ARRANGEMENT OR INHIBITANCE.		
	Sold		Number of transfers by sale or otherwise	Sold.		Number of transfers by sale, mortgage, succession, or otherwise
	Aggregate land-tax on property transferred	Price of property transferred		Aggregate land-tax	Price.	
1864-65	795	...	223	1,175	...	279
1865-66	1,065	..	189	1,608	...	409
1866-67	1,515	...	72	3,166	...	575
1867-68	2,214	..	75	1,256	...	682
1868-69	1,380	...	189	5,066	...	1,048
1869-70	...	...	151	12,955	...	1,608
1870-71	...	...	159	4,390	..	816
1871-72	1,167	7,591	68	1,272	1,23,826	1,473
1872-73	2,001	7,988	68	6,929	2,19,116	1,754
1873-74	672	4,291	79	7,185	1,27,294	2,676
1874-75	612	4,972	92	6,168	2,46,623	1,780
1875-76	210	2,513	132	5,624	3,39,211	1,958
1876-77	172	5,127	127	9,817	4,99,792	3,211
1877-78	81	4,085	111	4,092	3,08,659	2,746
1878-79	46	697	91	12,423	4,18,503	4,824
1879-80	...	...	..	11,095	4,18,292	5,171

In descending from landlord to tenant we must not forget that the former is often his own cultivator. The last fifty years have witnessed a great revolution. It has been elsewhere mentioned that Buchanan divided the population into four classes, of which none save the lowest would either plough or reap. The land was owned almost exclusively by the highest, who called themselves *ashraf* or nobles, while the manual drudgeries of tillage were scornfully resigned to men of low degree, such as *Kumis*, *Mimios*, and *Lodhs*. In commenting on this state of affairs Briggs² predicts that the landlords must sooner or later betake themselves as elsewhere to husbandry. And his prophecy has been verified. The

¹ Details showing the revenue on all lands confiscated for rebellion will be found below towards the close of this part of the notice.

² *Land-tax in India*, 219-20.

number of "useless mouths" is probably quite as great now as then. But the increase of population has produced many fresh mouths, which can be filled only by the labour of their owners. Bráhmans and Rájpúts still prefer to let their lands, but in cases where those lands are too narrow to support both a landlord and a tenant, the landlord himself cultivates. Amongst the tillers of the soil almost every caste is now represented. The low cultivating tribes lately mentioned are still, however, the best and most numerous agriculturists. Next perhaps in skill and numbers stand several classes common in the north of the district—the Ahírs, Dhelpúas, and Trukia or Turkia Musalmáns. The last, a fairish race with blue-grey eyes and beards more often brown than black, seem to be sparsely scattered all over the Taráí belt of these provinces. In some lately cleared northern tracts, where cultivators of these agricultural castes are also the landlords, the result is a great gain to the general prosperity. Tappa Ghos or Bindpuri of Bánsi, for instance, is owned chiefly by Kurmis, Muíás, and Trukias. Though populous above the average, it is equally above the average in wealth. It exports grain largely. "Crime," writes Mr. Wynne, "is rare, litigation almost unknown. The proprietary being merged in the cultivating class, the burden of supporting an idle, prodigal, and litigious body of *samúddárs* is not thrown upon the land."

As elsewhere tenants may be divided into two classes—those with rights and tenures of occupancy and those without. Rights of occupancy are heritable by descendants, but can be transferred in no other manner. And native nomenclature—not necessarily the nomenclature adopted in native translations of the statutes—has been shrewdly judicious in calling the possessor of tenant-right an hereditary (*maurási*), the man that lacks it a non-hereditary (*ghair-maurási*) tenant. Neither of these classes has in practice more than one subdivision. Occupancy tenants are distinguished into occupancy tenants proper and ex-proprietary tenants. But the latter, who were created by the Rent Act of 1873, have yet had little time to assert their existence, and speaking broadly, we may say that the rights of both subdivisions are acquired in the same manner. The occupancy tenant proper obtains his by continuous cultivation for twelve years as tenant, the ex-proprietary tenant, who as his name shows was once a proprietor, by continuous cultivation for twelve years as landlord.

Tenants-at-will, again, are sometimes subdivided into tenants of the landlord and sub-tenants of a tenant. But in the rights of these two bodies there is no practical difference, and Mr. Thomson describes the last as rare. Rare, too, are those leasehold tenants who belong to neither of the two classes already

mentioned, who are neither tenants with permanent rights of occupancy nor tenants for one year only. In estimating the numbers and average holdings of cultivators we need therefore show but three great classes—the cultivating landlord, the occupancy tenant, and the tenant-at-will. The following table, collated from the various settlement reports, gives the latest available statistics regarding each of these classes —

Parganah	Area in acres cultivated by				Number of cultivators	Average holding in acres
	The proprietors themselves	Tenants with rights of occupancy	Tenants-at will.	All three classes		
Rasulpur ..	40,667	18,837	80,303	101,397	24,172	4
Bānsi ...	64,625	64,013	418,956	277,563	69,485	3.9 or almost 4
Bināyākpur ..	4,092	4,541	10,488	19,121	5,724	3
Nagar ...	23,083	22,939	40,443	86,465	26,398	3
Basti ..	38,771	15,637	68,743	113,156	23,12	4
Mahauli ...	35,141	25,920	74,333	135,394		...
Maghar ...	72,043	54,649	92,445	219,27	62,783	3
Amorha ..	42,249	24,785	38,642	105,676		...
Total ...	320,561	230,821	544,447	1,057,919	...	...

The third column seems to accuse Mr. Wynne of underrating the strength of tenant right. Writing in 1864, he asserts that to the northern parganahs that boon and the Act (X of 1859) which created it are alike unknown. He had heard on this subject but one opinion, which was that tenancy lasted only so long as the landlord pleased. But Mr. Wynne's statements are confirmed by Mr. Thomson, who adds that, though the existence of occupancy rights has at length dawned on the peasant, the peasant seldom fights for them in court. In case of disputes he prefers to abandon his holding and migrate to some other village. Nor is it the obstacle of leases which prevents the twelve-year tenant from claiming these rights. Leases are next to never granted. The arrangement between landlord and cultivator is generally verbal, the latter remaining as long and only so long as he pays his rent.

Statistics for the two last columns of the lines for parganas Mahauli and Amorha are wanting. But by way of compensation, for three other parganahs, fuller details than those of the last column can be given. Thus in Nagar the average holding of the cultivating *zamīndār* landlord is 5 acres, of the cultivating *butiya* landlord, 6; of the occupancy tenant, 3, and of the tenant-

at-will, 3 In Basti the averages are for zamindárs 9 acres, for birtiyas, 12 for occupancy tenants, 4, and for tenants-at-will, 3. The Maghar figures are for the first class, 10, for the second, 14, for the third, 3, and for the last, 2

For "average holding" some such phrase as "allotment per head" would perhaps be more appropriate. Three or four acres is no doubt the quotient of the cultivated area divided by the cultivators. But in Indian agricultural society partnership of brothers is still the rule. One or two cultivating kinsmen club together, using the same scanty capital, fixed and circulating. And the average holding of such a firm, who may be legally considered as one person, amounts to something over 5 acres. That is about the area which, within the year, can be properly tilled by the common plough and the common pair of bullocks¹. The importance of a cultivator, or in other terms the size of his holding, is still measured by the number of ploughs he uses. Witness the following quatrain —

*"Das hal ráo, áth hal rána,
Chár hal ka bara kúdna
Do hal khetí, ch hal bári,
Ek hal se bhált kudári"*

Ten ploughs, that is, make a knight, eight ploughs a squire, and four ploughs a substantial yeoman. For ordinary field-work two are enough, but one shall suffice you for a garden only. Than one, indeed, a hoe is better. Though this proverb speaks somewhat slightly of the one-plough fraternity, it is certainly right in calling the cultivator with four ploughs, or over 20 acres, a substantial yeoman. From such large husbandmen were taken in former days the headmen of the village, and to them is still and therefore applied, in the present day, the title of *mukaddam* or *mahto*.

His ploughs in some cases indicate not only the amount of the rustic's substance, but the amount of the rustic's rent. In the *Halbandi* or plough tenures northern parganahs are found holdings which, because their rental is assessed per plough and not per *bigha*, are known as "ploughly" (*halbandi*). The accomplished pen of the late Mr Wynne has left us the following description of this tenure — "Where it prevails there is no separate description of the different fields, but each plough in the village is taxed by the lord and sub-tenant from Rs 16 to Rs 22 annually. It generally happens, then, that no practical difference is made between 5 acres as the area which can be easily cultivated by a single plough. Mr Act of Gonda, writes the Oudh Gazetteer (I, 526), the ordinary plough are those leasehold tenures of between 5 and 6 acres. Hence our own estimate.

the cultivators form themselves into petty joint-stock companies, with so many ploughs allotted to each, every individual claiming his share of the profits according to the number of ploughs contributed by him to the joint-stock. For instance, if there are 36 ploughs in a village, the lessee will perhaps keep six in his *sh*,¹ and the remainder will probably be divided into five *thols*² of 6 ploughs each. In one of them there may be two and in another a dozen shareholders, who cultivate all the fields of the *thol* in common, and divide the profits according to the number of ploughs they possess, whether one or two or even half a plough." Half a plough here as elsewhere means a plough with a single bullock. The tenne thus described is met with in Bharauli, Ruthaula, Biddhan, Manoharpur, and other villages belonging to tappa Awamîn of Rasulpur. But in Bânsi it is still more familiar. Universal in tappa Kôp of that parganah, it is common in tappas Khinkot and Dewanchpûr, occasional in tappas Dhebruna, Khajahnî, and Budhî.

Rents are paid chiefly, however, by a rate per bigha, or by a lump sum on the holding. Cash rents are the rule, but, especially in the northern or rice-growing parganahs, rents in kind are by no means uncommon. They are general, for instance, in tappas Dhebruna and Khajahnî just mentioned. On many holdings in the same locality it is the fashion to pay partly in money and partly in crops. In such cases the kind rents are paid on the late rice-fields, and the cash rents on the rest of the holding. Thus in some villages of tappa Banjara Mr. Wynne found the land divided into plots of 10 bighas each, half that area being rented in money and half in crops. The cultivators had distributed themselves into small clubs or companies whereof each tilled one or more of these plots. Rents in kind are paid chiefly by the system known as *bata*, that is by dividing the garnered grain between landlord and tenant. The threshed and winnowed crop is arranged in heaps (*râs*, of which both parties take a certain number. In the north the heaps are five. The first is appropriated by the tenant, "to cover the expenses of cultivation." Of the remaining four half are received by the landlord and half by the cultivator. Here, therefore, the rent is $\frac{2}{5}$ ths of the produce. But in the south six heaps are usual. The tenant gets, as before, choice of the first, and as before, at the autumn harvest, the rest are equally divided. But at the spring harvest the landlord obtains two only of the five heaps remaining. Thus the rent for an autumn crop is $\frac{2}{5}$ ths, and for a spring crop $\frac{1}{3}$ rd of the produce. The landlord has often, however, by the

¹ i.e., or his own personal cultivation.

² i.e., shares

advance of Rs 16 for the expenses of cultivation, forestalled the tenant's right to the choice of the first heap, and in this case his rent rises at harvest to $\frac{2}{3}$ ths, $\frac{7}{12}$ ths, or $\frac{1}{2}$, according to the circumstances aforesaid. The advance is sometimes made in seed, but the *baig* or *bisár* customs, which regulate such seed-loans, are described elsewhere¹

With suits for the enhancement of rent the courts are rarely troubled and enhancements of Debt owed to the landlord, or traditions of subordination, render the tenantry submissive to his will. This yielding temper and the prevailing ignorance form, of course, strong temptations to exaction. But in the north a host of rival owners, who would welcome fresh settlers to their wide waste-lands, prevent the cautious squire from too greatly or suddenly increasing the rents of his estate. It seems, nevertheless, admitted that after the opening of the expired assessment landlords recouped themselves for enhanced land-tax by a proportionate enhancement in their demands on the tenantry. The practice thus introduced was again observed when the term of the current assessment opened. But Mr Thomson believes that since then rents have been almost stationary. And this belief is to a great extent borne out by the statistics of enhancement cases. During 1874-75 there were but 17 such cases for disposal, during 1875-76 but 5, during 1876-77 but 4; during 1877-78 but 4, and during 1878-79 but 22.

In most cases the proprietor seeks to raise his income, not so much by an addition to rents as by an addition to those petty manorial cesses (*abwáb*) which in every half-civilized society are a common feature of the relations between landlord and tenant. Of such irregular exactions a list has been elsewhere² given. Some few of them may not, perhaps, offend European notions of equity. In the small ground-rent (*parjot*, *behr* or *gharḍwári*), for instance, taken from non-agricultural occupants of houses in the village, there seems nothing unusual or oppressive. But the bulk of these cesses are open to grave objections. Thus a domestic occurrence in the landlord's family, or the indulgence of his private taste for bricks and mortar, are seized as occasions for levying an aid or fine from the tenantry. In two cases Mr Wynne ascertained that the income-tax imposed on the proprietor was collected rateably and without a murmur from the villagers. But such exactions are borne only up to a certain limit, and when overdone result in the flight of the cultivators. The villages owned by Gosáins, whose monastic vows withhold them from

¹ *Gazr* V, 635 (Bareilly), and VII, 125 (Farukhabad)

² *Supra*, p 406

this kind of extortion, are always the most densely inhabited in the neighbourhood.

The imposts just mentioned are one of the causes which tend to maintain the tenants' present poverty. Another is the rarity of tenant-right, for resistance to exaction can hardly be expected where revenged by ejectment at the end of the year. A third obstacle to agricultural progress is the uncertain demand for agricultural produce. The enterprise of the country has not reached that point at which traders anticipate years of scarcity by buying in plentiful seasons, and at ordinary times, therefore, export is little encouraged. But these are not the principal causes of poverty. Marriage expenses, the support of poor relations, the religious necessity amongst Hindûs of begetting children, and the reluctance to emigration, are more valid reasons for the general impecuniosity. In quitting her father's house the daughter leaves behind her a substantial conveyance of debt. The comparatively modern introduction of the principle that the state should in times of dearth support the hungry is perhaps a step towards a regular poor law. But the absence of any such statute has hitherto thrown a multitude of needy kinsmen on the hands of the well-to-do. It has been said that famine is the horizon of the Indian villager, insufficient food his foreground. From the account already given of such visitations it will be seen that the Basti peasant has had little to bemoan in the way of famines. But insufficient food is the certain fate of those who must almost all become fathers, who will almost none quit the ancestral village for some less crowded field of labour elsewhere.

It is not for a moment admitted, however, that the peasant is as wretched as a fashionable pessimism represents him. Poor and indebted from his birth, he knows not better things, ignorant and unambitious, he does not seek them. "Oh, too happy the husbandmen," cries Virgil, "if they only knew their own blessings." The Basti husbandman is not too unhappy, because he does not know his own evils. Of the leisure and pleasures of life he no doubt enjoys but little. Except through the weary heats of summer, when agriculture is suspended, his life is one of almost unceasing toil. In the sweat of his face he truly indeed eats his bread. But he has so few appliances for otherwise killing time that his labour perhaps serves to keep him happy. Cultivation, moreover, is not the most unpleasant form of toil. The cultivator may not take an amateur gardener's loving interest in the growth of his plants. But his money-

grubbing in, and is gratified as he sees his crop become worth daily so many more pieces of silver.

Over the peasantry of other countries the Indian agriculturist can indeed boast many advantages. In British India the security of life and property is greater than in most parts of Southern Europe. Though the months are many, food and tobacco are cheap. At most seasons little clothing is required. The cold of winter nights is no doubt uncomfortably felt by the few who do not possess blankets, but it is never sufficiently severe to cause actual pain. People who spend most of their lives out of doors need little furniture. A roof to shelter them from rain is all they require in the way of housing. Of the peasant's character, as apart from his condition, it is beside our purpose to speak. But family affection is strong within him, his good temper and politeness are innate, and who shall say that these gifts cannot do something to increase the general happiness? It is elsewhere¹ urged, as evidence against the existence of any general misery, that the proportion of suicides to population is less in the agricultural North-Western Provinces than in the commercial England and Wales. But this argument need not be further pressed. If orientals fear death less than Europeans, they also perhaps fear less the ills of life.

If indebtedness is the lot of the tenant, it is none the less the lot of the landlord. By both it is regarded as an immemorial custom, almost as a necessary accident of existence. It probably causes its victims less uneasiness than does a cough or a cold. By both proprietor and peasant it is incurred in much the same manner. If the lower classes are averse from emigration, the upper are averse from labour. But common to both is the duty of maintaining their poor relations, common to both an excessive expenditure on weddings and a reckless improvidence in most other matters. Common to both, it may be added, are a great lack of education and a small ideal of comfort. But in bearing and social rank there is a marked difference between landlord and tenant. The former is descended as a rule from a conquering, the latter from a conquered race. Until the beginning of the British rule (1801) the latter was rather a villen than a freeman. Above the abject humility which was inherited from ages of ill-usage and oppression he has as yet lacked the vigour to raise himself. Traces of serfdom may even yet be found in the status of the professional ploughman (*haricahar*). The lately published Oudh Gazetteer does not indeed hesitate to apply to this person, in all its nakedness, the term of slave.

¹ *Gazette* VII, 115 (Farquhar's ed.)

His proper name is *Sāvaka*, a corruption of the Sanskrit *Srāvaka*, a pupil or votary. It is therefore identical with the title of *Saraogi*, now bestowed on the Jains of the district.

Serf ploughmen

But it is here applied rather to the lien by which the servile status is acquired than to the serf himself, and the latter generally passes by the name of *Sāvaki*, an adjective formed from *Sāvaka*. The servitude of the Basti *Sāvaki* is less permanent and therefore less real than that of his fellows in the neighbouring district of Gouda. These men in urgent need of money execute a deed by which, in consideration of a loan, they bind themselves and their posterity for ever to serve the lender. The sum for which he sells himself and his children's children varies with the necessities of the borrower; but seldom exceeds 200 or falls short of 100 rupees. It is in fact about the price of a good pony. Here, however, the serf ploughman no longer sells his services for longer than one year. The term is generally less, as will be seen from the following description of the three kinds of *Sāvaki* found in the district.

The *tihara* ploughman is a tenant with a small holding, but no plough-cattle of his own. He works for two days in the fields of another man, and in return gets on the third day the use of that man's cattle and plough for his own fields. But even when his employer is also his landlord, his services do not absolve him from the payment of rent on his holding.

The *darmādhār* is the serf of two masters. Half the day he works for one, and the remaining half for the other. His employment lasts for six months, from May-June to October-November. He receives between Re 1¼ and Re 1½ monthly from each employer, but is liable to have his pay cut for every day on which the rain stops his plough.

The *sāvakdār* or *chhatān* works throughout the year one plough for one master. Ploughing therefore for both harvests, he gets at each a sixth of the garnered and winnowed grain; while once in the year he receives also a cheap blanket. Eastwards, however, his payment often consists in the privilege of tilling, with his master's plough and cattle, 15 *biswās* of rent-free land. The small but variable sum¹ known as his *Sāvaka* or bondage-money is everywhere paid in advance. It bears no interest and is repayable only when the serf repudiates his yoke. But this he seldom does. Mr P J White describes the possession of the money as a strong moral bond which prevents as a rule any breach of the contract. And no doubt it is felt as such by a class who, though they deem it a duty to perjure themselves in court on behalf of their friends, are on the whole by no means dishonest.

¹ From Rs 10 to Rs 25 generally, but in a few exceptional cases more

Such is the not unsightly outline of the terms on which the plough-bondsman serves. But the colouring added by Mr. Wynne's *Sahāranpur Settlement Report* is less pleasant. There he calls the Gorakhpur-Basti Dawakis "veritable serfs, bought with their own consent, it is true by the loan of a lump sum; which, and the sum advanced monthly for subsistence, they are supposed to work out by their labour; and which, it is needless to say, is never shown in the *zamindars'* books as quite paid off" "These men," he adds, "live in the utmost squalor, with often not a sufficiency of even the most miserable food. A more wretched proletariat it would be difficult to find in any country." The actual slaves, described by Buchanan as introduced from the east, were never probably found so far west as this district. They were chiefly Kurmis. Their thralldom was hereditary, they lived in their master's house, and were not suffered to intermarry with free persons. Concubines who are virtually slaves are now perhaps, as then, imported from the hills for the harems of wealthy Musalmāns. The beauty of the fair mountaineers is not unjustly prized by dwellers in districts adjoining the foot of the Himālaya.

In 1863 Mr. Wynne drew up several elaborate and not uninteresting statements showing the income and outgoings of three different classes of cultivators. His calculations, now somewhat out of date, are too lengthy for detailed reproduction here. They will be found in his *Rasūlpur Settlement Report* (pp 41 to 47), and we need merely give their general results. His first statement shows us the cultivator in easy circumstances, tilling 30 bighas with 5 ploughs, but saddled with a family of nine persons. Here the receipts were Rs 476, the expenditure Rs 461, and the balance at the close of the year Rs 15. The next picture is that of a small cultivator with a family of 5 persons, a holding of 6 bighas and one plough: the receipts in this case being Rs 98-8-0, the expenditure Rs 95, and the balance Rs 3-8-0. We are finally introduced to a professional ploughman whose holding and family are the same as in the second example. His earnings are Rs 59-6-0, his spendings Rs 49-2-0, and his surplus at the end of the year Rs 10-4-0. The two last classes of cultivators, when not occupied by their own fields, seek labour elsewhere.

In considering the condition of the agriculturist we must not indeed forget that he can often eke out the profits of his scanty holding by some non-agricultural pursuit. He is often a fisherman or a currier as well as a husbandman. While his autumn crop is growing, watched by his old mother or his little boy, he can work on the roads. The wages which he earns in this fashion, as

well as those which repay more skilled labour, are shown in the following table. In it the present rates are compared with those of the Rebellion and another more recent year.—

Class of artisan or labourer	Average daily wages in		
	1857	1867.	1879
	Annas.	Annas	Annas
Potter or common labourer	1	2	1 to 2 according to age
Mason	2½ and 3	4	3 to 5
Carpenter	2½ and 3	4 and 5	3 to 5
Blacksmith	2½ and 3	4	3 to 5
Scullion and torch bearer (<i>mash'alchi</i>)	4	5 and 6	4 to 5
Litter-carrier	4 and 5	6	4 to 6
Saltpetre-worker	2	2½	2½ to 3
Potter	2	3	2½ to 4
Dyer ¹	2	2½	see note.
Tailor	3	4	3 to 5
Sawyer	2	3	3 ²
Confectioner	3	3½	8 per maund of sweetmeats
Metal polisher	2	2½	3 to 4
Saddle maker	2	2½	3 to 4
Cotton-cleaner	2	2½	1 per ser cleaned
Metallurgist	4	4½	4 to 5

But in the cases of day-labourers and perhaps of some few others these wages vary according to sex and age. Women get usually a quarter and boys a half less than men. In the wages of some workmen are included what are really the profits of their fixed capital. Thus the ploughman who uses his own plough and cattle receives from four to six annas daily, while his ploughless brother of the same craft receives but from 1½ to two rupees monthly. The remuneration of the *Sāvaki* ploughman, who gets a sort of retaining fee, is of course even less. But agricultural labourers of all sorts are as often paid in kind as in cash. And whether paid in cash or in kind, their wages vary according to the process which they perform. The rate for watching, for instance, varies slightly from that for reaping. Reapers sometimes receive, instead of a daily wage, a sixth share (*bhāta*) of the grain, but from this share is of course deducted the amount of the advance which they have generally succeeded in getting.

¹ Dyers are now described as paid by the yard, the rate varying according to the colour of the dye. ²But the more usual remuneration is a rate of 6 annas per foot *sawd*, and not a daily wage.

No excuse is needed for passing from wages to the kindred subject of food and prices. The following table shows, for the same years as the last, the prices of the principal cereals, millets and pulses :—

Grain	Average weight purchasable for one rupee in		
	1857	1867	1879 ¹
	Sers	Sers	Sers
Barley	28	14	25 to 22½
Small purple peas (<i>kirāo</i>) .. .	22	20	20
Arhar pulse .. .	24	7	14½
Jodr millet	28	17	23½ to 26½
Marua do	30	20	24 to 29½
Coarse rice	15	10	13½ to 20

In an almost purely agricultural district like Basti grain-dealing and grain-lending, money-grain-lending are common forms of investment for lending, and interest. capital Cultivators borrow seed from the village landlord or corn-chandler, repaying it in kind at harvest. The interest charged is nominally 25 per cent, but is really much more. Why it is so can be best explained by a quotation from the Farukhabad notice. "The lender takes advantage of the natural fall in prices between the time of sowing, when they are highest, and of reaping, when they are lowest. The terms of the account are astutely shifted from kind to cash when grain is dear, and from cash to kind when it is cheap. Thus, if 10 sers of seed are borrowed for the spring sowings in Karttik (October-November), when the price is Rs. 4 per maund of 40 sers, the lender's books debit the borrower with Re. 1. At the reapings in Baisākh (April-May), when the market-rate has fallen to (let us say) Rs. 2 the maund, the cash-figure is reconverted to grain, and the debt appears as 20 sers. Interest is now added at the rate of 25 per cent, which raises the sum to 25 sers. As a matter of fact much more than 1½ times the loan is repaid. In the extreme case just taken the debtor returns 2½fold." But for further details concerning the sharp practice of grain-lenders the reader is referred to the Farukhabad notice itself, to the Bareilly notice, and to Mr. Beames' note on *Bisār* in his edition of Sir Henry Elliot's *Glossary* ²

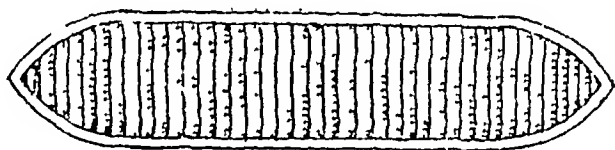
¹ As during the early part of 1879 prices had not altogether recovered from the influence of famine in 1877-78, it has been thought advisable to show those rates only which were prevalent from the beginning of June to the end of the year. To the prices here given may be added those of wheat, 15 to 16 sers, gram, 16 to 13½, and *kodon* millet, 18½ to 24. On the last-named grain, which if taken in sufficient quantity has intoxicating or poisonous effects, the half-famished population of 1878 are said to have recovered their strength. For in the autumn of that year the *kodon* crop was unusually abundant.

² See *Gazr*, VII, 121-26, V, 634-36, and Beames' *Elliot*, I, 230-32.

The classes who lend money are much the same as those who lend grain ; but amongst landlord usurers Bráhmans are especially conspicuous. Of large houses which confine their business solely to banking and money-lending there are few. When cheap ornaments are offered as security but half their value is lent, and if interest is charged, the rate varies from 12 to 18 per cent. yearly, according to the magnitude or pettiness of the transaction. When merely personal security is given, the interest rises from 16 to 37 per cent., but if the borrower be a banker, with whom the lender has frequent dealings, as little as from 6 to 9 per cent. is charged. Here as everywhere, however, money is easily obtained only by those who want it least. Except to a wealthy firm, it is never lent on purely personal security. By others valuable jewels must be pledged or their lands mortgaged. In the former case from 6 to 18 per cent interest is charged, in the latter from 9 to 18 per cent. As received by the borrower, the loan is often less than its nominal amount. When large sums are lent, the usurer first deducts 5 per cent., by virtue of what is called his *hakk pahráwa*, that is, perhaps, his preliminary right. Similarly, when small ornaments are pawned, one anna in the rupee is retained by the pawnee as *hakk chhota* or "little right." Little right, indeed ! the reader may exclaim. But it is only fair to mention that when such deductions are made the interest charged is less.

When not invested in grain-dealing or usury, money seeks to multiply itself in land. Thus laid out it is expected to yield from 6 to 12 per cent yearly. But it is from the safety rather than the profit of such investments that estates are purchased.

which to supply the local demand are concocted in cloying profusion. The manufacture of salt is as elsewhere prohibited, but considerable quantities of saltpetre are prepared by the Luniā, Nuniā, or Nonera caste. Coarse cloth, coarse pottery, and neat though simple vessels of the baser metals are made in the few small towns and the larger villages. If charcoal-burning and hide-curing rise to the dignity of manufactures, both must be mentioned. In Basti and Northern India generally the carpenter is still what his name once implied, a cartwright¹. The principal products of his craft are wagons, ploughs and other agricultural apparatus. On the banks of the Rāpti and Ghāgra are constructed a few clinker-built boats and barges. The method of building is perhaps peculiar to India. The prow and stern are exactly similar, and shall therefore be called the two ends. These ends and the bottom of the vessel are put together on the ground, in one flat piece, thus.—



The ends are then bent up like those of a bow, being kept in that position by props; while the bottom is retained in its original flatness by weights. Next the sides are added, and our bow being now permanently strung, the props are removed. A few ribs are afterwards inserted for the sake of strength, but the vessel has no keel.

It is probable that, with the exception of sugar, few of the manufactures just mentioned are exported. The exports of Basti are limited chiefly to agricultural raw produce, a term in which unrefined sugar is included, and unrefined sugar, it should be explained, is sugar whose treacle has not been removed by pressing or straining. These agricultural exports find their way down-country by river to the marts of Gorakhpur and Bengal. The principal imports are the raw-cotton, cotton-stuffs, and salt sent by road from Cawnpore through Faizabad, the metal vessels and stone shipped by river from Benares and Mirzāpur, and the spices, drugs, iron and timber of Nepāl, which travel by both road and river. Proceeding from this general statement to details, we may classify the

¹ Lat. *carpentarius*, from *carpentum*, a cart or chariot

commerce of Basti as external and internal, as trade with places outside the district and trade within the district itself.

The external trade, again, divides itself into trade with places outside British territory and trade with British territory itself. Let us
 External commerce (a) foreign
 begin with the foreign commerce. Until 1856 Basti was bounded on three of its four sides by native states, and the result was no slight check on trade. The cotton and other merchandise of western districts found the direct route to Basti and Nepal practically closed. To avoid the exactions of Oudh, a wide detour through Jaunpur and Azamgarh was inevitable. Nor could river traffic attain its present development. The Oudh landholders levied harassing tolls on vessels passing up and down the Ghágra. The annexation of Oudh introduced free-trade on the southern and western frontiers. But on the northern Nepal still imposes certain restrictions on the natural course of commerce.

These restrictions are both direct and indirect. There are orders forbidding the passage of merchandise except by specified routes, and there is an objectionable system of taxing traders. The bulk of the traffic wending to and from Basti must pass through certain Nepálese marts lying between our frontier and the foot of the hills. These are Susewa, Bahadurganj, and Captainganj, all in that Shúrj district which once formed a part of Gorakhpur-Basti. The two last are certainly modern foundations, being named respectively after the late Sir Jung Bahádur and one of those captains who in the Nepálese army commanded battalions. At Bahadurganj is quartered during the trading season a military force, and from this place probably are detached the patrols that watch the Basti border. An old mart further to the east, in what was once Gorakhpur, is Butwal. Through these towns is forced every form of Nepálese export except fragrant resins (*dhúp*),¹ *bankas* grass, rough wood, grain, and clarified butter. But the tariff of exempted articles varies from place to place, and even for exempted articles a customs pass is required. The patrols prevent other commodities from passing the frontier except through the favoured depôts. If a British subject is caught crossing the border with prohibited goods, those goods are confiscated. A Nepálese trader stopped under similar circumstances not only loses his wares but is turned back. Hence perhaps the common belief that Nepálese subjects are forbidden to enter our territory.

The trade of the privileged towns is almost wholly in the hands of a few British subjects who have settled there as shopkeepers. They buy goods which

¹ The term *dhup* is applied also to the wood, imported in small quantities, of the *Juniperus excelaa*, or pencil cedar. *Dhup* simply means, in fact, any fragrant fumigant used as incense, and to this use the wood just mentioned is sometimes applied.

itinerant hucksters (*baipāni*) bring from British India, and sell these again to the hillmen. Conversely, they buy from the hillmen and sell to hucksters who are returning to this district. To take shops in the Nepālese marts these British subjects are practically forced by the fact that, if they do not, their merchandise is taxed at a rate about 25 per cent higher. The Biskohar traders, most of them engaged in the Nepal business, are said to complain bitterly of this regulation. "If we may believe report," writes Mr. Fuller,¹ "the residence of the richer traders is rather enforced by official pressure than tempted by benefits." The so-called residents retire to British territory during the rains, when the malarious marts of the Nepālese Tarāi are deserted. It may be urged that they need not return to Nepal unless they please. But if they went not thither their occupation would be gone.

The prime object of these vexatious restrictions would seem to be the enrichment of the Nepālese depôts at the expense of the British frontier towns. The latter, the natural and perennial centres of trade, have undoubtedly suffered. Though larger than when the Nepāl marts were first established, and all exports from them to British dominions forbidden under pain of death,² the business of Biskohar has greatly declined. But these Nepāl marts, which are uninhabitable for a third of the year, cannot hope for any really corresponding gain. A second reason which perhaps forces traffic through them is, perhaps, the easier collection of the customs dues. In the same manner, it may be urged, and in a British municipality, imports must pass certain octroi outposts. In these Nepālese towns customs dues are certainly levied; and it is a matter of regret that they are not levied by less uncertain methods. They are assessed in some cases on the load, in others on the weight, now on number and then on the value. The rate of taxation per maund, so far as can be gathered from Basti traders, is for the salt, sugar, potatoes, and tobacco imported into Nepal, annas 4, 4, 10, and 4 respectively, for the exported cardamums and turmeric Rs 5 and Re 1½. But the taxes are farmed out to contractors and differ on the frontiers of different districts. All that is certain about them is their uncertainty; and their very arbitrary nature must have a rather discouraging effect on trade. Besides customs duties an octroi is sometimes levied on imports, while another impost known as *lhunt* is taken from non-resident traders.

"A British trader," reckons Mr. Fuller, "taking 100 maunds of coarse sugar (*gun*) to the Captangany bazar will have to pay the following taxes.

¹ From whose able report on the *Foreign trade of these provinces (1877-78)* most of the information here given has been gathered.

² *Gorakhpur-Basti Settlement Report*, II, 76

The value of a munda of gnr is assumed to be Rs 7, and the 160 munda is presumed to be laden on 50 bullocks:—

	R s p		R s p
On transit ...	0 0 0	per munda of value ...	.. 32 17 0
Laden at ..	0 2 0	per bullock ..	.. 6 4 0
Proportional (at 1/31) at 1/31 of total value ...			.. 26 14 9
		Total ..	.. 66 15 9

"On his entry to a municipality in the North-Western Provinces he will not, as a rule, be taxed more than Rs 12½, at the rate of 2 annas a munda. But it is not so much the *amount* levied by Nepál that appears to be complained of as the *manner* in which it is levied. It is much to be wished that a fixed tariff of duties were published which would enable a trader to calculate with some certainty the profits of a venture, and give some basis on which illegal exactions could be complained of."

From the restrictions on the Nepál trade to the Nepál trade itself. The routes to and from Nepal are two principal road-routes by which this enters Bashahr:— (1) from Sirsewa, Bahádurganj, and Cauranganj, via Marni in the north-west corner of the district or of Kakrahghát on the Banganga, above that river's junction with the Rapti; (2) from Bítwal, via Lautan or Uska. But most of the roads are little better than cart-tracks, and degenerate into such after crossing the Nepál border. The produce of the Nepál Tirai enters the district by numberless by-paths or by no path at all. River-routes are provided by the Banganga and Dhumla, but also, though not directly with this district, by the Rapti and other affluents of the Ghágra.

and registration of traffic. Five posts of the Agriculture and Commerce Department register the traffic passing to or from Nepál by road.

One, at Marni, watches the trade with Bahádurganj and Sirsewa; a second at Kakrahghát, that wending across the Banganga and Rapti; the third at Uska, the fourth at Sohás on the Kurna near Uska, and the fifth at Lautan, that which by several converging roads leaves or seeks Bítwal. The value of the traffic which during the financial year 1878-79 passed these posts may be thus shown:—

Post.					Value in rupees of traffic, 1878-79		
					Imports	Exports	Total
					Rs	Rs	Rs
Marni	..	..	.	..	1,00,818	2,32,362	3,33,170
Kakrahghát	.	..	...	.	17,089	37,719	80,338
Uska	..	..	.	.	1,64,670	34,387	4,98,057
Sohás	...	.	...	.	20,048	7,386	27,434
Lautan	..	...	...	..	2,94,417	2,10,058	5,04,475
Total					9,26,912	5,17,432	14,44,374

These returns are perhaps somewhat vitiated by the want of supervision and the unfitness, moral or mental, of the registering clerks. But "whatever percentage of error they may contain, they do succeed in showing in broad lines of light and shade both the volume and the direction of exports and imports"¹ The great excess of imports over exports will at once be noticed. The balance against Basti seems to consist chiefly in the value of the imported grain and timber. The cash paid for these articles is apparently retained in Nepál, and not exchanged for British Indian commodities.

The imports from Nepál are of two classes: those which are allowed to enter the district direct from the Tarái, and those which traverse or proceed from the submontane marts. The Nepálese hills are not near enough to maintain any *direct* trade with Basti, or rather their exports are unnaturally intercepted by the marts in question. The commodities supplied by the Tarái are chiefly confined to unhusked rice and wheat, but barley and millets, gram and other pulses, are imported in more sparing quantities. The food thus introduced is collected at Lautan, Uska, and Menhdáwal. Hence it is sent, if intended for Calcutta, down the Rapti and the Ghágra; or if intended for consumption in these provinces, across the Ghágra to Tándá and Faizabad. Clarified butter, also, is of course largely imported from so well known a cattle-breeding tract as the Tarái.

But with the exception of this grain and this clarified butter almost all the Nepálese imports reach our border through the towns lying between that border and the hills. The principal articles thus received are drugs, fibres and fibre manufactures, hides, iron, oilseeds, spices, and timber, but to this list likewise should be added clarified butter and grain. Some opium also is imported, but as this must be contraband, the less said about it the better. The drugs, of which a large weight finds its way to Lautan, are nearly all non-intoxicating. They consist of *ghurbach*, the root of a flag (*Acorus calamus*) found in swampy places, *lodh*, the bark of a forest-tree (*Symplocos racemosa*), *laiphal*, also the bark of a forest-tree (*Myrica sapida*), *lattha* or terra japonica, the resin of the kbair (*Acacia Catechu*), *lobán*, *bahroza* or benzoin, the turpentine of the chír pine (*Pinus longifolia*), *karáyál*,² the gum of the sál (*Shorea robusta*), *majlíth* or Indian madder, the root of the small plant known as *Rubia cordifolia*, *dál hard*, the yellow wood of the hill berberry (*Berberis Lycium*), *chúib*, the berries of creeping plants of different species and the *Piper* genus, *lakra singi*, the horn (*sing*) like galls of the wild shrub called *Rhus*

¹ The quotation is from a letter (1880) by Mr. Back, the Director of Agriculture and Commerce. ² Called also *ráh*, i. e. the gum *par excellence*, and dhúp or dhúna, i. e. the fumigant.

surcedanea; *kumkum*, the young leaves of a genus named *Dudymocarpus*; *chiranta*, the well-known liver medicine decocted from various species of *Ophelia*; *pakhānbēd*, the rhizome of *Saxifraga ligulata*, *nurbisi* or *jadwā*, and *atts*, the roots of different species of *Aconitum*, with *bikhman* and *singra*, whose aconite origin is less certain. These drugs are used chiefly for medicinal and veterinary purposes, but we cannot linger further to describe their exact uses. An interesting note on the subject was contributed by Mr J Hooper, C S, to the Agriculture and Commerce report for 1878-79. Mr Hooper adds some half dozen other drugs whose botanical species he was unable to identify. The demand for such articles, chiefly spontaneous forest produce, surprises the inhabitants of the wild and wooded Nepālese hills. "The Biskohar traders," they exclaim, "are a strange folk, who give silver in exchange for sticks and leaves." One curious fact connected with the import of catechu and some other resins is that, in places where they are taxed at all, women and children are allowed to carry them across the frontier untaxed.

The fibres are those of the plant known as *laria san* (*Crotolaria juncea*) and of the grasses *bhanj* and *bankas* (*Spodiopogon angustifolium*).¹ The fibre manufactures are coarse jute sacks and coarse hemp cloth or matting (*bhangra*, *bhangela*).² The alternative terms "cloth or matting" rightly express the great differences in the texture of this fabric. It is sometimes a coarse loose sacking, sometimes a compact wearing material, but in both cases of great strength and durability. Another stuff bearing the same name, with *pua* or *allo* prefixed, is made from the fibre of a plant called "*chahu shushan*" (*Maoutia puya*). This *pua bhangra* is finer, softer to the touch, and of a rather darker colour than the ordinary *bhangra*. The chief Basti mart for these fibre manufactures is Uska.

Nepālese hides and horns are imported in small quantities only. The iron is introduced in the form of either pig-iron or manufactured tools, such as pick-axe heads. But the import is decreasing in favour of the cheaper and better European article. The import of uncoined copper, though allowed in Buchanan's time, is now forbidden, being punished by the confiscation of the contraband metal. It is the not unreasonable conclusion of the Nepāl Government that the less raw copper is exported, the more coined copper will find its way into Hindustān. The coppers known throughout these provinces as "*Gorakhpuri pice*" are largely coined at Tānsen in the Pālpa district, and largely imported into British India. The oilseeds are

¹ This identification was made at Kow.

² From *bhāng*, the intoxicating wild hemp.

chiefly linseed, rape (*sarson*), mustard (*rai*), and sesamum (*til*). The linseed seems as a rule to seek Lautan, the mustard Uska. A large quantity of these oilseeds finds its way down the Rápti and the Ghágra to Calcutta.

The principal spice is turmeric, used in cookery as well as dyeing. The Nepálese plant has a shorter, rounder, and yellower root than the variety known to the market-gardeners of the plains. Next to turmeric stand *tejpal* the leaf of the cinnamon tree (*Cinnamomum tamala*), and *timur*, the aromatic berry of a shrub (*Zanthoxylum alatum*) found in the hills. The other spices are cinnamon itself, chilnes, cardamums, ginger, black-pepper, comander-seed, the hill betel-nut, and tree-hehens of kinds (*burhna*). But the latter are used as a perfume rather than a spice.

The timber which is the principal export of Nepál is for the most part floated in logs down rivers such as the Rápti and the Dhamela. But a little of it passes also by road, in the shape of axles, cart-wheels, and other carpentry. The chief varieties are the woods of the *sál* and *ásna* trees, both above mentioned as indigenous in this district also. *Sál* forests are the only plantations which the Nepál Government takes any pains to preserve. But even *sál* trees are rather recklessly felled, and unless some restraint is put upon this practice, the timber imports must surely decrease. *Sál* logs are so heavy that, to keep them afloat on their way down-stream, they must be lashed to "dug-out" canoes.

Exports from this district to Nepál must in most, if not all, cases pass through the Nepálese submontane towns. Chief amongst such exports are cotton-twist, cotton-stuffs, cocoanuts, hardware, salt, sugar, and tobacco. Probably on account of its heavy transport expenses, raw-cotton is little exported. Being both forced through the towns just mentioned, the cotton manufactures and the spices from Nepál practically pay for one another. The former consist of a little country-spun yarn, a good deal of European piece-goods, and a far larger amount of native cotton. The European stuffs come chiefly *via* Gorakhpur from Gházipur; the little raw cotton and the country cloth from Faizabad or Tanda. The cocoanuts leave the district mainly by way of Kakrahghát. Hardly needful, perhaps, to note that they are a mere re-exportation, which cannot be produced in a country so far from the salt sea as Basti. The export of salt is increasing. But the Nepálese prefer the Tibetan to the Indian chloride, and except in times of mourning, when the former is forbidden, rarely use the latter. Very little refined sugar finds its way into Nepál. The exports, which adopt as

rule the Kakrahíghát route, consist chiefly of unrefined varieties like molasses (*shíra*).

The external trade with British territory may be trade with other districts of these provinces; or with districts of other Indian provinces, or even, through those other provinces, with England itself. The commerce with other districts of these provinces is of course the most important, but for the purposes of this notice need not be discussed as apart from the other two trades just mentioned. Materials, indeed, for any such separate treatment are wanting. In Basti the Department of Agriculture and Commerce registers Nepáleso traffic only.¹ It may, however, be noted that the commodities exchanged between district and district in these provinces are chiefly limited to raw-produce—cotton, unrefined sugar, grain, oilseeds, and timber. Exchanged also are salt, iron, and tobacco; but the two former come wholly, and the last partly, from other provinces or native states. The reason why imports and exports are chiefly unmanufactured is that the conditions and requirements of society are almost purely agricultural. There are no great manufacturing centres. On entering a district raw produce finds a limited manufacture in some small country town, whence the manufactured article is distributed to the immediate neighbourhood only.

The articles which Basti chiefly imports from British territory are raw cotton, cotton-goods, and salt. Next, after a long interval, come metal vessels, stone, and the timber of Gorakhpur or Gonda; but these need not be further mentioned. Cotton, which prefers a dry soil and climate, cannot here be grown in sufficient quantities for home consumption. It must, therefore, be imported. Produced in Bundelkhand and the Dúáb, it is collected in the great emporium of Cawnpore. Hence in a raw or manufactured form it is sent across the Ganges to Faizabad or Tándá, and from these marts passes over to Basti. It travels mostly by road, eschewing as a rule the Oudh and Rohilkhand Railway. Of European cotton-goods much comes from Calcutta and little from Bombay. The imports of piece-goods are ten or a dozen times as great as those of cotton-yarn. The principal distributing centre is Gházipur, near the railway from Calcutta; and from Gházipur these manufactures travel to Basti by way of

¹ A since closed post at the Kuána-bridge near Basti registered in 1878-79 the traffic passing along the Faizabad and Tándá roads—that is a certain amount of the traffic with Oudh. The value of the imports from Faizabad was returned as Rs. 3,24,838, and from Tándá as Rs. 2,16,578, total Rs. 5,41,411. The corresponding figures for the exports were, towards Faizabad, Rs. 3,90,469, towards Tándá, Rs. 3,21,621; and total Rs. 7,12,090.

Azamgarh or Gorakhpur or both. Here as elsewhere in the North-Western Provinces the manufacture of salt is forbidden, and that necessary is imported chiefly from Jodhpur and Jaipur in Rájputana. But rather more English salt, from Liverpool *via* Calcutta, is used in the Benares division than elsewhere. Though in British India Tibetan salt is untaxed and Indian salt taxed, little or none of the former ever reaches the plains. Difficulties of transport raise its price even in the hills to that of taxed salt; and to bring it further would not pay.

The principal exports to British dominions are rice, wheat and other grains, sugar and oilseeds. Amongst minor exports may be mentioned opium, indigo, and clarified butter. Lac is collected in small quantities from the pípál and other trees, but in quantity so small that its import is more likely than its export. Owing to accidents of season the grain trade is liable to greater fluctuations than that of the exported sugar or the imported cotton. But as a rule Basti produces far more grain than it requires, and exports largely. Its surplus stocks pass across the Ghágra to the entrepôts of Jaunpur and Benares, or down the Ghágra and its tributaries to Calcutta. How large the grain traffic on the Ghágra is has been shown above.¹ If uninfluenced by abnormal causes, the traffic in spring grains lasts from about the middle of April to about the middle of August, and of these vernal products wheat is of course the most important. The large wheat export from these provinces to England through Calcutta promised for a small time great prosperity to India. The famine prices of 1877-78 nipped it in the bud, and whether it will live to flourish remains to be seen. But at present rates it pays better to keep corn in the country than to export it. The margin of profit, after sale in England, was never great. As compared with those of rice and wheat, the other grain or pulse exports of Basti are small. They include joár millet, peas and gram.

In the requirements of its growth sugar is the opposite of cotton. Flourishing in the damp soil and climate of Basti, where cotton pines, it is thence exported to the cotton districts. To Bengal, too, much finds its way. The exports consist chiefly of unrefined varieties like compost (*gur*), *putri*, *ráb* and molasses (*shhá*), but refined sugar leaves the district in no contemptible abundance. The same causes which render the district a productive field for sugar adapt it also to the growth of linseed. For its linseed, and not for its fibre, flax is widely cultivated. The export of other oilseeds—mustard (*rái*), rape (*carson*), and mahua berry (*koendi*), is comparatively small. Oilseeds are, as a

rule, sent down the rivers to Calcutta. The minor exports need not detain us long. A Government monopoly, opium is exported only to the Government factory at Gházipur. A small quantity of safflower and other dyes is transmitted to other districts of these provinces or Calcutta. The clarified butter exported from Basti is probably produced in the Nepál Taráin and re-exported. The principal producers of this commodity are, not the districts of the Benares division, but the Agra districts bordering the Jamna. The quantity produced in Basti itself is by reason of defective pasturage small.

We now come to the second great class of trade, the internal commerce between places within Basti itself. This may be briefly defined as the exchange of agricultural raw produce for coarse and primitive manufactures. The rustic brings his crops to the nearest market village or small town, bringing back cloth, metal vessels, or other simple necessaries. But his requirements are neither extensive nor expensive. His demand for manufactures falls short of his supply of grain, and he should therefore return with a cash balance. What becomes of this balance is an intricate question on which the village usurer could probably throw some light.

In every parganah are several places where markets are held once weekly or oftener. More about these rural centres of commerce will be found in the town and parganah articles. Suffice it here to mention that the only mart with any real pretensions to a large business is Menhdáwal. But a considerable trade is carried on at Búghnagar in Maghar, Bánsi, Basti, Belwa of Amorha, Bhunpur, Biskohar, Chilla, Dubaula, Domauanganj, Gáoghát, Ganeshpur of Nagai, Harau, Hanumanganj of Maghar, Lantau, Mukhlispur of Mahauli, Nagai, and Uska. At many places holy festivals become the excuse for fairs which are really commercial rather than religious. Chief of such gatherings are those held in the end of October-November and the beginning of March-April at Sítarámpur in Amorha. The first, called the *Kámki lá Nihán*, has for its ostensible object ceremonial bathing in the Ghágia, and is attended by about 100,000 persons. The second, which takes place on the Rámnauamí festival, is attended by about 10,000. To the *Ashnán Bharat-bhári* fair, held in the end of October-November at Bháin of Rasúlpur, are assigned 50,000 visitors. At Jignán of Bánsi, in the following month (November-December), some 35,000 holiday-makers celebrated the betrothal and marriage of Ráma (*Dhánukjag* and *Rambryáh*). Attendances of 12,000, 11,000, and 10,000 respectively are ascribed to the gatherings assembled in March-April at Lálganj of Mahauli (the *Muhána*), at Amorha (the *Rámrekha*); and at Súsí of Amorha (the

Makhaura) The *Shiúrātrī* fair held in February-March at Tama of Maghar has about 9,000; the *Bhadesarnāth* held in the same month at Bhadesar of Basti, about 6,000 visitors. The same figure represents the numbers who assemble to celebrate the "full-moon bathing" (*Ashnān Pūranmāshī*) at Kakrahāhat of Bánsī in October-November; while about a thousand less meet at the "pond-bathing" (*Ashnān Pokhīa*) held in the following month at Amaulipur of Amorha.

The minor gatherings are those held thrice yearly at Menhdāwal and twice yearly at Bánsī, the *Shiúrātrī* at Katesarnāth in Rasūlpur (February-March); the bathing-assemblages at Pachos and Pandol in Amorha (December-January and March-April); the fête of Kabīr at Maghar (December-January), and the *Paltādevī* at Alidāpur of Bánsī (March-April). Some further account of the principal fairs will be given in the articles on the towns, villages, and parganas where they take place. It will be seen that they are chiefly of Hindu origin; but many are held also in honour of the rather mythical Muslim martyr Sayyid Sālār, *alias* Balā Pīr,¹ *alias* Ghāzī Miyān. None is deemed of sufficient size or turbulence to require the attendance of an additional police force. There is much sameness about the articles, often articles of luxury, exposed for sale at all. The commonest wares are cotton and woollen cloth, metal utensils, cutlery, rice and other grains, salt, spices, sugar cane, sweetmeats, toys, shoes, ornamental caps and cheap female ornaments.

A corollary to the subject of commerce is that of weights and measures.

These are in many respects peculiar. The Government *ser* of 80 *tolas* or $2\frac{2}{3}$ lb avoirdupois is not in general use. The unit of weight is the copper coin called the Gorakhpuri or Būtwal pice, of which that *ser* contains $22\frac{1}{2}$. Four of these pice = 1 *ganda*. Seven or eight *gandas* = 1 local *ser* "crude" (*kacha*), 40 *gandas* = 1 *panserī*, which equipoises 150 rupees; and 25 *gandas* = 1 local *ser* "mature" (*paka*). The weight known as the *ser* varies in practice from $22\frac{1}{2}$ to $31\frac{1}{2}$ *gandas*, according to the locality and the nature of the grain sold. But the *ser par excellence*, the *ser* by which the variations of other *seis* are measured, is a *ser* of white rice, and this equals one local *ser* mature. Sixteen of these true *seis* = 1 *māni* and 16 *mānis* = 1 *gon*. But paddy or unhusked rice weighs about twice as much as husked or white rice, and in measuring the former 8 *seis* only go to the *māni*. In this paddy weight 5 *mānis* = 1 *manī*; and this *man* = 48 Government *seis*. Neither *man* nor *māni* must be confused with the smaller

¹ The title of Balā Pīr or High Saint is bestowed also on other persons, such as Shaikh Kabīr of Kanauj. The latter is not, however, to be confused with the greater Kabīr whose shrine may be seen at Maghar.

and rarer weight known as *mána*. The *mána* equals $6\frac{1}{4}$ gandas only, or, in other words, 4 *mánas* = 1 local ser mature

So greatly do the customary standards differ from mart to mart that the above remarks must be taken as general only. In the present backward commercial state of the district and the provinces, the want of uniformity matters perhaps but little. So long as the people prefer this confusion of weights, the interference of the legislature would be undesirable, and before such interference becomes urgent, the extension of trade and communications will probably have rendered local measures almost as extinct as they are in England¹. Meanwhile it is needless to ask the question whether the State should not assert the exclusive right of making weights as it does of coining money. It is always open to a purchaser to claim measurement by Government weight, just as it is always open to the seller to claim payment in legal tender instead of Nepálese pice. Government weights are kept at all tahsildars' offices, and to these offices weights professing to represent Government standards can always be brought for verification and stamping.

The crude ser is prevalent chiefly in the southern parganas, where the ser is not used. But, as might be expected from its rice origin, the latter weight is universal in the rice-bearing north-country. The mature ser is in vogue all over the district. When collected into heaps on the threshing-floor, grain is sometimes measured by a standard of capacity called *páthi*. The weight of a *páthi* varies in different villages from about 1 to about $1\frac{1}{2}$ Government maunds. Like the *máni*, the *páthi* is familiar in the hill-country south of the Ganges plain². Ordinary scales are called *tarázu*, goldsmiths' scales, *hánta*, giant scales for weighing sacks, *rátul*, and balances for weighing wood, *tak*. Weights, made as elsewhere of iron or stone, are named *bánt* and *batkara*.

For measures of length and area an unit is supplied by the *hátth* or cubit.

Measures of length and area The values of this standard differ in different parganas; but were sanctioned by the old Oudh Government and have been adopted by our own. They are as follows.—In Bánsi, Rasúlpur, and Bináyakpur, 22·7 inches; in Amorha, 20·6, in Nagar and Basti, 20·9; in Magbar, 21·4, and in Mahauh, 21·3. From the cubit upwards, the table is everywhere uniform. Five cubits = 1 *latta* and 20 *lattas* = 1 *jarib*. The square of the *latta* is called *dhur* or *biswánsi*, that of the *jarib* a *bigha*; and every-

¹ The death-blow to purely local standards was in that country given by the Imperial Weights and Measures Act, which, passed in 1824, came into force on the 1st January, 1826. ² The *máni* in Bundelkhand and the Central Provinces, the *páthi* or *páhi* in Chutia Nágpur and South Mirzápur.

where 20 dhúrs = 1 *dhái* or *biswa*, while a bigha contains 20 dháis. But as the cubit varies, the uniformity of all these other measures is of course an uniformity in name only. The relative values of the bigha and the acre differ from pargana to pargana thus —

Pargana	Measure of Government bigha in square yards	Number of bighas to the acre	Bigha what decimal fraction of the acre
Bánsi, Rasúlpur, and Bináyápur	3,976	1 2173 +	8214
Nagar and Basti	3,403	1 4222 +	7031
Amorha	1,179	4 1051 +	2436
Maghar	3,533	1 3700	7300
Mahauli	3,600	1 3828 +	7231

But besides these official or mature (*paka*) standards, there are many others known as crude (*kacha*). The average value of the crude *háth* is about 20 inches. Three *háths* = 1 *rassi* or *latta* of 5 feet. The square of 5 *rassis* is called a *mandi*, while 24 *mandis* make a *bigha* of about 1,666 5 yards English. The native yard or *gaz* varies everywhere. In the south it is a few inches shorter, in the north about 4 inches longer than the English yard, while at Bánsi it attains the monstrous length of 3 feet 7½ inches. But a table showing all these crude measures would probably fill volumes. Mr. Wynne mentions that almost every landholder in Rasúlpur has his own *mandi*; while at the fairs at Bháti and Katesarnáth every trader has his own *gaz*. The term *mandi* is in navy's work sometimes applied to the Government *biswa*.

In the coinage of Basti there is nothing peculiar, for the wide currency of District receipts and expenditure. Nepálese coppers can hardly be called a peculiarity. A letter in the Board's Records for 1802 shows that there were then current seven different kinds of rupces. Taking the Lucknow coin and the figure 100 as its standard, it places the value of the Benares rupee somewhat above that par, those of the Moti Sháhí, Gauhar Sháhí, and Muhammad Sháhí between 96 and 97, and that of the Rikábí above 91. The Moti Sháhí is said to derive its name from the same Scotch officer (Mr. Almuty) as Motiganj of Allahabad. The seventh rupee mentioned is the Gopál Sháhí; and Buchanan notes in 1813 the occasional use of others from the Calcutta, Murshidabad, and Farukhabad mints. But it may be doubted whether the keenest numismatist could now collect many specimens of these coins in Basti. The only rupces in general circulation are those of the modern British Government. And in British Government rupces the district

income and expenditure for two out of the past ten years may be shown thus —

Receipts	1872-73	1879-80	Expenditure	1872-73	1879-80
	Rs	Rs		Rs	Rs
Land revenue ..	13,37,653	13,35,671	Revenue charges	60,464	1,76,810
Stamps ..	50,840	81,851	Excise (including opium) ..	1,842	1,373
Medical receipts (law and justice) ...	7,682	11,179	Assessed taxes ...	144	47
Police ...	373	6,823	Stamps ..	1,235	1,050
Public works ..	15,023	26,552	Judicial charges ..	35,778	26,539
Income and license taxes ...	16,750	16,711	Police, district and rural ..	1,15,654	1,33,195
Local funds ..	2,38,880	7,048	Public works	76,304	28,860
Post-office ...	7,207	23,794	Provincial and local funds ...	4,32,646	10,525
Medical ...	...	92	Post-office ..	7,679	15,417
Educational ...	262	137	Medical ...	4,150	12,647
Excise ...	23,592	39,006	Educational ..	3,100	18,693
Cash transfer remittances, ..	34,280	1,41,900	Cash and transfer remittances, ..	7,46,716	8,25,000
Transfer receipts ..	22,517	6,419	Transfer receipts and money orders	2,869	9,133
Money orders ..	26,479	44,477	Municipal funds ..	6,600	1,595
Municipal funds ...	4,140	1,975	Advances recoverable ..	225	659
Recoveries ...	404	1,057	Pensions	1,213	1,641
Rates and taxes	Included in Local Funds	2,50,086	Ledger and savings-bank deposits	...	2,033
Ledger and savings-bank deposits ...	..	10,492	Miscellaneous ..	1,110	2,742
Miscellaneous ..	4,580	6,857	Jail ..	15,482	17,507
Jail ..	..	4,324	Registration ..	3,372	2,772
Registration ..	8,041	9,914	Deposits ..	62,558	1,53,017
Deposits ...	65,752	1,45,663	Malikāna ¹ ..	1,476	11,417
			Military ..	1,700	558
			Interest and refund, Form ...	...	...
			Relief works (famine charges) ..	...	5,523
Total ..	18,64,455	21,71,928	Total ..	18,77,157	24,54,977

Several items of this account will be none the worse for explanation.

House tax towns. There is no municipality in Basti. For the so-called municipal funds are collected and disbursed chiefly on police, public works and conservancy, in the towns of Munkhaur and Biskohar. Here, under Act XX of 1856 a ¹house-tax is levied on non-residents. Though superintended by the Magistrate, the assessment is in the first instance effected by a committee composed of the townspeople. Until a few years ago there were as many as a dozen house-tax towns in Basti. The income and outlay of the towns have been detailed in their Gazetteer articles.

under the Act of 1870, the tax was assessed at the rate of six pies in the rupee on all profits exceeding Rs 500 yearly. The actual assessment amounted, for the whole district, to Rs 59,496. There were 844 incomes of between Rs 500 and 750 per annum; 267 of between Rs 750 and 1,000, 184 of between Rs 1,000 and 1,500, 65 of between Rs 1,500 and 2,000, 108 of between Rs 2,000 and 10,000, and 9 of between 10,000 and 100,000. The total number of persons assessed was therefore 1,477. The license-tax, imposed by Act VIII of 1877, yielded in 1878-79 and 1879-80 returns of Rs 17,198 and Rs. 16,711 respectively.

Excise is levied under Act X of 1871. At the close of the year 1879-80 the district contained 147 shops for the sale of native liquor, but none for the sale of English spirituous drinks. There were working 5 licensed stills; and 18,566 gallons of liquor were issued. The following table will show that the receipts of late years have, though liable to great fluctuations, been on the whole progressive.—

Year.	Still- head duty	Dis- tillery fees	Fees for license to sell English liquor	Drugs	Madak and chandu	Tar	Opium	Fines and miscel- laneous	Gross receipts	Gross charges	Net re- ceipts
	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs
1872-73	10,602	14	3,898	4,500	100	5,969	123		52,213	1,274	23,039
1873-74	5,496	12	3,223	4,600	150	3,807	96	56	16,900	1,538	15,367
1874-75	6,891	13	3,914	2,528	361	4,632	114	2	18,455	2,745	15,710
1875-76	14,726	17	6,079	2,344	208	4,775	158	..	48,707	2,054	26,259
1876-77	14,841	12	5,338	3,603	160	4,699	96	1	28,137	1,945	26,192

Struck on these five years, therefore, the average of the net receipts is about Rs 21,492 yearly.

Stamp duties are collected under the Stamp Act (I of 1879),¹ and Court-fees Act (VII. of 1870). The following table shows, for the same period as the last, the revenue and charges under this head.—

Year	Hand and adhesive stamps	Blue and- black document stamps	Court-fee stamps	Duties and penalties realized	Total receipts	Gross charges	Net receipts.
	Rs	Rs	Rs.	Rs	Rs	Rs	Rs
1872-73	..	412	21,250	29,009	54	50,705	48,737
1873-74	..	371	22,651	38,351	75	61,618	59,833
1874-75	..	466	20,687	35,806	50	57,409	56,056
1875-76	...	609	18,695	38,279	291	57,674	56,171
1876-77	..	724	20,145	40,460	29	61,358	59,701

¹ This Act has lately superseded that (XVII.) of 1862.

forests and increased cultivation have done much towards ameliorating the prevalence of disease.

"There has been a yearly epidemic of cholera for some time past Cholera invariably appears at the commencement of the hot season and disappears soon after the setting-in of the rains Its character is that of Asiatic cholera. Malaria, insufficient food and clothing, are amongst the chief causes to which its presence may be attributed. It attacks the poorer classes in large numbers. It is impossible to give any idea of the *rate* of mortality The deaths reported as from cholera are not to be depended upon. Little attention is, in my opinion, paid to the cause of death by *gorauts* (village-watchmen, whose duty it is to report deaths) My native doctors have frequently visited villages where cholera was reported, and on arrival were shown cases of fevers, simple diarrhoea, and dysentery

"Small-pox also is annually epidemic, and is likely to remain so until Small-pox and vaccination natives entertain less aversion to vaccination. The mortality under this disease is, I believe, small, but I can give no data. It is not reported like cholera, nor will the inhabitants, as a rule, accept of any treatment for it. It is most prevalent in March, April, and May, but it is also present in the winter months"

Vaccination is, however, increasing In Buchanan's time it was unknown. But in 1874-75 as many as 4,815 out of 5,778 operations performed by the Government vaccinators were successful, in 1875-76 as many as 28,787 out of 29,264, 9,455 out of 10,564 in 1876-77, 10,170 out of 10,985 in 1877-78, and in 1878-79, 11,014 out of 11,672 Inoculation is less common than elsewhere owing, according to Buchanan, to the extreme views which the Muslim inhabitants entertain on the subject of predestination

After Dr Kelly's remarks the following figures, showing for five years the principal causes of mortality, must be taken *cum grano* —

Year	Fever	Small-pox	Bowel complaint	Cholera.	Other causes	Total	Proportion of deaths to 1,000 of population.
1874 ...	13,737	2,132	575	964	2,063	1	
1875 ...	12,978	418	672	4,028	1,932	20,	
1876 ..	20, 22	1 004	706	2,338	2,744	27 2,	
1877 ...	25,145	39	196	5,236	5,827	37,00.	
1878 ..	51,865	311	1,151	568	8,520	62,415	
Average ..	24,828	780	760	2,6 8	4,217	33,235	2.

The treatment adopted by private native practitioners (*Jabirī*) is allopathic

Native medicines

But, though thus far in accord with the bulk of European opinion these gentlemen hold somewhat singular beliefs as to the origin of disease. All maladies are assigned to one or more of four predisposing causes, viz, excess of air (*bāth*), bile or heat (*put*) mucus (*Japhi*) and cold (*sit*). All save perhaps a dozen of the native drugs mentioned in the Larwa, Cawnpore, and Gorakhpur notices¹ are procurable also in this district. But Dr. Kelly adds the following. Remain to be added in some cases then uses, in all then scientific name. —

Plant	Part used, or use to which put, or both	Plant	Part used, or use to which put, or both
<i>Ajith</i>		<i>Bichitra</i> ..	Root decocted into purgative
<i>Albathra</i> (white flowers)	Decoction from root used as febrifuge	<i>Bilbitra</i> (guinea- root)	Purgative
<i>Alkal</i> (kaur)	Leaves an astringent	<i>Bilbani</i> ..	Demulcent
<i>Alch</i>	Decoction from both a purgative	<i>Bilbani</i> ..	Demulcent
<i>Amal</i> (ja. h)	Apparently a purgative, used in powder for rheuma- tism	<i>Bilbani</i> ..	Decoction from root mixed with salt, as a sto- machic
<i>Amal</i>		<i>Chabir</i> ..	Expectorant
<i>Amal</i>		<i>Chabir</i> ..	Seeds, mixed with borax and curle, applied as a cure for ringworm
<i>Amal</i>		<i>Chabir</i> (kind of jasmine)	Leaves and oil used as an injected unguent
<i>Amal</i>	Anticholeric	<i>Chabir</i>	Purgative
<i>Bachar</i> (vib)	Root decocted into febrifuge	<i>Chabir</i>	Astringent root used in menorrhagia
<i>Bachar</i>	Stomachic	<i>Chabir</i>	Demulcent
<i>Bachar</i>	Fruit an ingredient in ointment for itch	<i>Chabir</i>	Stomachic
<i>Bachar</i> ("forest oil")	Expectorant and febrifuge	<i>Chabir</i>	Hepatic
<i>Bachar</i>	Lime	<i>Chabir</i>	
<i>Bachar</i> ("forest turmeric")		<i>Chabir</i> (China root or Smilax)	
<i>Bachar</i>	Seeds a demulcent	<i>Dachar</i> (cinna- mon)	
<i>Bachar</i>	Juice, mixed with honey, used in mania	<i>Dachar</i> ..	Seed mixed with salt as a purgative
<i>Bachar</i>	Decoction from bark used as astringent in dys- entery	<i>Dachar</i> (hill ce- dar).	Decoction from wood used as febrifuge
<i>Bachar</i> (rattan)	Root decocted into a rheu- matic medicine.	<i>Dachar</i> ..	Stomachic in cases of colic
<i>Bachar</i>	Expectorant	<i>Dachar</i>	Demulcent.
<i>Bachar</i>	Decoction from root used in rheumatism		

¹ Gazz., IV, 403-04, *supra*, pp. 161, 426-28

² *Supra*, "Imports from Nepal."

Plant	Part used, or use to which put, or both	Plant.	Part used, or use to which put, or both
<i>Gadapurna</i> ...	Decoction from root used in dropsy.	<i>Khākasāna</i> ..	Powdered, mixed with ginger, and used in cases of lumbago
<i>Ganda bahroza</i> (pine resin or turpentine)		<i>Khambhūr</i> ..	Purgative, used also for congestion of brain in fever
<i>Gantma</i> ...	Febrifuge	<i>Kholśa</i> .	Root an ingredient in poultices for abscesses
<i>Ghekuār</i> ...	Tonic	<i>Khurāsani ajwān</i>	
<i>Gobli</i> ..	Applied as a paste in ophthalmia	<i>Kishmish</i> (raisins)	
<i>Gogul</i> ...	Demulcent	<i>Koni</i> ...	Root and flower are febrifuges.
<i>Golkatha</i> ...	Demulcent.	<i>Koriya</i> ...	Bark.
<i>Golndr</i> ...	Bark used as an astringent in menorrhagia	<i>Kulanjan</i> ...	Leaves and root ingredients in an astringent for menorrhagia
<i>Golshahori</i> ...	Febrifuge and astringent	<i>Kulfa</i> ...	Root decocted into a febrifuge
<i>Gular</i> (wild fig)	Bark used in poultices for rheumatic pains	<i>Kundran</i> ...	Ingredient in an ointment externally applied for stranguary
<i>Gurch</i> ..	Powdered, mixed with honey, and used in similar cases	<i>Kusim</i> or <i>lesar</i> (safflower, saffron)	Root a diuretic
<i>Hais</i> ..		<i>Lachmana</i> ...	Astringent
<i>Har...</i> .		<i>Lajar</i> ...	
<i>Hing</i> (assafoetida)		<i>Lodhi</i> ...	
<i>Ildechi</i> (cardamum)		<i>Long</i> (cloves)	
<i>Jaeplal</i> (nutmeg)		<i>Lubān</i> (benzoin)	
<i>Janet</i> ...		<i>Malkahan</i> ...	
<i>Jādmāsi</i> ...		<i>Maugrel</i> ...	
<i>Jovatri</i> (maec)		<i>Mayith</i> (madder)	
<i>Kababchi</i> (cubeb)		<i>Mayēphal</i> ...	
<i>Kachndr</i> ...		<i>Meru</i> ...	
<i>Kachur</i> ...	Decoction from bark used as a gargle	<i>Mīda</i> ...	Leaves rubefacient applied in rheumatism
<i>Kāddm</i> ...	Mixed with black salt as a stomachic	<i>Mochras</i> ..	Bark a tonic and demulcent
<i>Kāephal</i> ...	Root a demulcent.	<i>Muktapurni</i> ..	Demulcent
<i>Kafur</i> (camphor)		<i>Murra</i> ...	Used in cases of rheumatism
<i>Kagchangha</i> ..	Stomachic.	<i>Mushk</i> (musk)	
<i>Kakrasangi</i> ..	Used with rice-water as an astringent in menorrhagia	<i>Mūsi</i> , black and white	
<i>Kakraundha</i> ..		<i>Nāgar mothā</i> ...	Mixed with sugar and used as astringent in dysentery
<i>Kali kuthi</i> ..	Root a febrifuge.	<i>Naglesar</i> ...	
<i>Kamraj</i> ...		<i>Nīkandra</i> ...	
<i>Karaunda</i> ..	Demulcent	<i>Padam</i> ...	Oil applied in rheumatism
<i>Karel</i> (karacn, šal resin)		<i>Pākar</i> ..	
<i>Kari dwan</i> ..	Poultice in rheumatism	<i>Pālūmār</i> ...	Root an astringent in cases of dysentery
<i>Karwat</i> ...	Decoction from root used in rheumatism	<i>Palwal</i> ...	Root and bark, astringent and sedative
<i>Karyāri</i> ...			Root, fruit and leaf, febrifuge, stomachic, and refrigerant
<i>Kasarya</i> ...			
<i>Kavalgatta</i> ..			
<i>Keuli</i> ..			

¹ *Sapra*, "Imports from Nepal"² *Ibid*

Plant	Part used, or use to which put, or both.	Plant.	Part used, or use to which put, or both.
<i>Panrand</i> ...	Root and bark, febrifuge and sedative	<i>Samandsokh</i> ..	Root decocted into a demulcent
<i>Papita</i>		<i>Sana</i> (senna)	
<i>Parhi</i> ...	Astringent	<i>Sandal</i> , red (<i>ra-kat chandan</i>) and white	
<i>Patul nim</i> ...	Juice used in cases of mura	<i>Sanopasti</i> .	Styptic
<i>Ptlu...</i> ...	Alterative, powder used in cases of leprosy	<i>Sarphonka</i> ...	Mixed with black pepper becomes a medicine for splenitis.
<i>Pipal</i> ...	Root decocted into a gargle		Diuretic
<i>Pitappra</i> ...	Febrifuge	<i>Sarūja kachā</i> ("unripe lotus")	
<i>Pithuān</i> ...	Decoction from root, a febrifuge.	<i>Sarvan</i> .	Febrifuge
<i>Piyāz janglā</i> (garlic)		<i>Schaur</i>	Alterative in cases of leprosy. Oil of leaves an unguent in rheumatism
<i>Pokharbhed</i> ...	Powdered, mixed with honey, and used in cases of vesical calculus		Demulcent
<i>Pokharmār</i>		<i>Sevān</i> ..	
<i>Rājgur</i>		<i>Singia</i> ¹	
<i>Rāmsar</i> ...	Root a diuretic.	<i>Sirsaka</i> ...	Root decocted into febrifuge.
<i>Rāmīturāi or bhundi</i>		<i>Sufed dub</i> ...	Styptic
<i>Rasin</i> ...	Decoction a lotion in rheumatic cases.	<i>Sukhdarshan</i>	
<i>Rasrat</i> ...	Ointment of root	<i>Supāri</i> (betelnut)	
<i>Ratanjot</i>		<i>Suranjān</i> .	
<i>Revand chēti</i> (rhubarb)	Leaves used in splenitis.	<i>Tabāshir</i> (bambusugar)	
<i>Rinka</i> .	Stomachic, used in colic.	<i>Taj</i> (kind of cinnamon)	
<i>Sagmuna</i> .		<i>Tār</i> (palmyra) ...	Astringent root decocted into medicine for diabetes
<i>Salājit</i> (storax)			
<i>Sālpurni</i>	Root decocted into a febrifuge		

But the native pharmacopœia is not altogether vegetable. It includes many minerals, such as lime, nitre, alkaline earths (*sajji* and *khāri mitti*), potter's clay (*labās*) salt, sulphur, borax, arsenic (*sankhija*), yellow arsenic or orpiment (*hantāl*), cinabai or red sulphuret of mercury (*shangarf*), copperas or sulphate of iron (*hīrālasts*), sal ammoniac (*naushādar*), corrosive sublimate (*ashapūr*), white-lead (*sufeda*), lead, pewter, tin, iron, brass, silver and gold filings

Like its predecessors this notice shall be closed with some account of the distinct history. But we must content ourselves with the merest sketch. The materials, never very ample, have been almost exhausted in describing that Gorakhpur of which, till 1865, Basti formed a part.

¹ *Supra*, "Imports from Nepāl"

The two districts probably supplied its north-eastern corner to the ancient Puranic kingdom of great Koshlā. This extended along the foot of the Himālaya from the Sārda to the Gandak, and from the foot of the Himālaya southwards to the Ganges.¹ Its capital was Ajudhya, the court of the heroic Rāma. The mass of legends which surrounds his name must not obscure his claims to be considered a real and historic personage. According to the calculations of Buchanan, he must have flourished about 775 years before Christ. Had he been a Western potentate he would have been deified; and from a mortal emperor would have become an immortal god. But being an eastern ruler, he has been declared an incarnation of an already existing deity. As the earthly embodiment of the saviour Vishnu, he is still, as already shown, the favourite god of Basti.

It is unlikely, however, that Basti was at this time much more than a forest interspersed with swamps and pasture-glades. There is a legend that, during a season of drought at Ajudhya, Rāma drove his cattle across the Ghāgra to graze. But that there were some clearings occupied by villages is probable. Buddha, who lived about the middle of the sixth century B C, was probably born in the district.² The birth-place of the great faith-founder is however a name and nothing else. Kapila-vastu or Kapila-nagara has never been conclusively identified with any existing village. The forms *vastu*³ and *basti* are of course cognate and synonymous, but it must not be supposed that the comparatively modern Basti is the same as the ancient Kapila-vastu. *Nagara*, again, is merely the later *nagar* writ large, and General Cunningham⁴ seems to identify Kapila-nagara with the existing parganah capital of Nagar. Mr. Beal⁵ locates the city on the Rāpti, about 60 miles above Gorakhpur, and thereby places it well within this district. Our knowledge about the position of Kapila may however be reduced to this — that it lay on the route from the Buddhist cities of eastern Gorakhpur to the Buddhist Srāvasti of Gonda, and that that route probably passed between the Ghāgra and Rāpti rivers.

But long before the time of Buddha the kingdom of Great Koshlā had become divided. On Rāma's death and the partition of Rāma's empire, the paternal domains north of the

Prasenājīt

¹ *Sakti Sanggam Tantra*, quoted in *Eastern India*, (II 325) to this honour is not altogether undisputed. The Singhalese accounts say that Buddha was born at Benares, and Fa Hian mentions a place called Ladwa (*To war*), about 8½ miles east of Kapila, as a pretender to the same distinction. ² But the claim of Kapila ³ It may interest the reader to remind him that *vastu* is merely the *astu* of his Greek-grammar days with a digamma super-added. ⁴ See his map showing the travels of Chinese pilgrims (plate I of volume I, *Archæological Survey Reports*) ⁵ *Travels of Fa Hian and Sung-yun*, translated from the Chinese by the Rev. Samuel Beal, B A., chaplain in H M's Fleet, London (Trübner's), 1869.

Ghāgīa had fallen to the share of his son Lava. Being bounded on the south by Saketa or Ajudhya, and on the east by Vaishālī or Bihār, the new kingdom must have included Basti. Its capital was sometimes Srāvastī and sometimes Kapilā. The king who ruled the tract in Buddha's day was Piasenājī. The Vishnu Purāna, which fables him the fiftieth in descent from Lava, adds also that he was the great-grandson of Buddha himself. At any rate he was the contemporary of Buddha and one of the earliest converts to Buddhism.¹

For about seven centuries after Piasenājī's death the kingdom flourished under his successors. Whether those successors were Bikramājī or Vikramāditya, about 150 A. D. all Buddhists it is impossible to say, but it is certain that Vikramāditya, who conquered this part of India about 150 A. D., was a bigoted Hindu. The sacred Hindu buildings at Ajudhya being overthrown and overgrown by forest, he restored them. This Vikramāditya, who was the most powerful monarch of Northern India, must not be confused with that earlier namesake who in 57 B. C. founded an era. To Buchanan must be ascribed the credit of first suggesting the distinction. While mentioning that the legends collected by Wilford required the existence of eight Vikramādityas, Elphinstone seems to recognize the existence of one only.²

The Ajudhya traditions relate that after a glorious reign of eighty years Vikramāditya was in an evil hour visited by the ascetic Samudra Gupta. This Samudra beguiled him to allow his royal spirit to be transported by magic into a corpse. The king's body was no sooner vacant than Samudra re-occupied it with his own spirit, and refused to quit it. By this impious trick the man of piety acquired the throne of Srāvastī, which his descendants retained for seventeen generations. The fact imbedded in this legend is that the Buddhist Samudra Gupta, who reigned for the first forty years of the third century A. D., overthrew the local dynasty and ruled in their stead. His success was perhaps merely the termination of civil wars excited by the diastolic religious policy of Vikramāditya. The eighty years assigned to the latter's reign will hardly surprise those who know that in ancient history a single name often stands for a whole dynasty. It is remarkable that from Samudra Gupta to Gayāditya, the last Aditya monarch of Kanauj, there are exactly seventeen names on the list of the great Bais³ emperors who governed Northern India.

¹ See Oudh Gazetteer, I, 539, and III, 281-82. Elphinstone's *History*, Bk. IV. chapter 1.

² *Ibid*, *Eastern India*, II, 334-36, and

³ The correct transliteration of Hwen Tsang's *Fei-she* is Vaisya. But as pointed out by General Cunningham, Vaisa or Bais Kshatriya was probably intended.

The Guptas were themselves of lowly origin, and, as already shown, their predominance coincided with the uprising of those aboriginal tribes who all along the Sub-Himalayan tract, in Rohilkhand and Oudh, in Gorakhpur and Bihār, sooner or later supplanted the war-enfeebled Aryans. The accession of the new dynasty was in fact not only a triumph of Buddhist over Hindu, but of race over race¹. In the democratic bosom of Buddhism, which renounces caste, the despised autochthones had found a solace for the contumelies of the proud invaders who had lorded it over them so long. Of the many centuries of aboriginal rule which followed next to nothing is known. But there are aborigines and aborigines; and the legends collected by Buchanan seem to prove that the Bhai or the Cheru had at times to dispute the realm with the Thāru or the hillman. If we use the "or" instead of the "and," it is because Bhar and Chera, Thāru and hillman, are by some deemed convertible terms. The Thārus are said to have ruled with exceptional splendour, and to have left their brick strongholds scattered all over the north-Ghāgra country. But their advent was elsewhere and perhaps here followed by the encroachments of forest and the decay of ancient towns.² In the beginning of the fifth century the district was traversed by the Chinese Buddhist pilgrim Fa Hian, who passed across it from Gonda to Gorakhpur. Srāvastī was then inhabited by but 200 poor families. In Kapila, the capital of Kosala (*Ku-sa-lo*), "there is no government or people, it is just like a great desert. There are simply a congregation of priests and about 10 families of lay people * * * The country of Kapilavastu (*Ka-weilo-wei*)³ is now a vast wilderness. You seldom meet any people on the roads, for they are much in dread of the white elephants and lions (wild elephants and tigers?) which frequent the neighbourhood and render it impossible to travel fearlessly." The palace of Suddhodana, where Buddha was born, was in ruins. But about a dozen towers (*stupas* or *relic-temples*), which marked the localities of great events in Buddha's life, were "still existing." Fa Hian mentions also the spring called the Arrow Fountain; the place where king Virudhaka slew the offspring of the Sākya, and the spot where Buddha hurled a dead elephant outside the city walls.⁴

Fa Hian's visit in the beginning of the fifth century.

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¹ North-Western Provinces Gazr, V., 647, Oudh Gazr, I, 111; and *Supra*, pp. 429-32.

² *Eastern India*, II, 341, Oudh Gazr, I, 539. Buchanan mentions a race called *Sivira* as "succeeding" the Cherús. He perhaps means the *Seoria* or *Soeria*, a tribe sometimes deemed akin to the Cherús, but the identity of his *Sivira*s was considered too uncertain to justify their mention in the text. ³Said by Mr. Beal to be a mistake for *Kapil-lo-wei*, i.e., city of Kapila. ⁴ Beal, pp. 85-89.

But all these localities and buildings are described with much greater fullness by Hwen Thsang, who visited Kapila about 635 A.D. "The kingdom of *Kic-pi-lo-fa-sou-tou* (Kapilavastu)," writes the latter, "has a circuit of about 4,000 *li* (660 miles). It has ten deserted towns, which present a dreary aspect. The royal city is in ruins, and one no longer knows what was the extent of its circumference. The palace which stood within the capital was from 14 to 15 *li* (about two miles) in circuit. It was entirely built of brick. Its remains are still high and solid, but it has been deserted for ages. The villages are fairly peopled. There is no king, but each town has its own chief. The land is fat and fertile, the sowings and the reapings take place at regular periods, the seasons never deceive themselves, the manners of the inhabitants are sweet and affable. There were once nearly a thousand Buddhist convents whose ruins still exist." The relic-temples were even more numerous. "To the north-west of the town one counts stupas by hundreds and thousands. It was in this place that the race of Sākya was massacred. After king Virudhaka had conquered the Sākyas, he led them and their families prisoners to the number of 99,900,000 souls, and had them all slaughtered. Their corpses accumulated like heaps of straw, and their blood, which had flowed in waves, formed a large lake. Secretly prompted by the gods, men gathered up their bones and gave them sepulchre." Virudhaka was the son of the Prasenajit aforesaid, and effected this butchery because the Sākyas had taunted him with the fact that his mother was a slave-girl.

But Hwen Thsang does not content himself with mere general statements as to the number of the buildings he visited. The position of the various convents and shrines he describes with much careful detail. All seem to have been monumental, marking spots associated with the adventures of Buddha or others. Thus at the place where Buddha was born stood a monastery (*vihāra*); at the place where he displayed his strength by "putting" the elephant, temple. The ditch which the fall of the huge beast dented in the ground may still be seen beside the southern gate of the city, and was called the elephant's fosse (*Paṣṭagaṇṭa*). Outside the eastern gate was the Hindu temple of Ishvaradeva, a stone idol of imposing size. When Buddha was still a babe, his nurse bore him into the temple. On his entrance the idol rose, and continued standing before him until his departure. Near the city were a stupa and a column, both reared about 250 B.C. by the emperor Asoka. The column was surmounted by the figure of a horse.

Several incidental details serve to give the Chinaman's account a little local colour. The neighbourhood seems to have been fairly wooded. Just outside

the town on the south was a wood of fig-trees (*gular* ?) ; while at some distance in another direction might be seen some ancient asogs. Nearly five miles to the south-east, and flanked by a temple, lay the Arrow Fount, so called because it sprang from a hole pierced in the ground by Buddha's arrow. South-eastwards past Kapila itself flowed a little burn. This was perhaps the Manaráma, but was then called the River of Oil. Of oil indeed its stream had once consisted. But when Maya, the mother of Buddha, wished to bathe in it after her confinement, the oil was turned into water, which it had ever since, though "sweet and unctuous," remained.¹

Though noticing the religious buildings of the past, Hwen Thsang is altogether silent as to the religious beliefs which he found existing at the time of his visit. Whether, therefore, in the first half of the seventh century Basti was chiefly Hindu or Buddhist must ever remain uncertain. Buddhism had in places perhaps faded before the sister faith of Jainism. We know that about 1000 A D the neighbouring Gonda was ruled by a Jain dynasty whose race is diversely described as Tharu or Rájput. It was perhaps a mixture of both, for Aryan invaders did not in that age altogether despise intermarriage with the aborigines. The contemporary kings of Gerakhpur are in just the same manner called sometimes Thárús, sometimes Ráthors. But before the end of the twelfth century the dynasties of both Gorakhpur and Gonda were crushed by the Domkatárs or Domwars. These are variously styled either Rájputs or military Bráhmins. But there is no doubt that they had wedded the daughters of both Doms and Bhars, deriving from the former tribe the first part of their own name. The realm of the new rulers extended from the west of Gorakhpur to the east of Gonda, and included of course the bulk of Basti.²

But the supremacy of the Domkatárs did not long remain unchallenged.

Their struggle with the Bhars Buchanan asserts that they were from the very first forced to dispute possession with the Bhars, who at length gained the upper hand. That these Bhars now or afterwards obtained great power is undoubted. They were for many centuries later the dominant race in the southern parganahs Amorha and Mahauli, while by some accounts they about this time obtained possession of Katabla, a tract extending from the hills to the Parási brook near Bánsi. But the rulers of Katabla were according to other traditions Solaukhi Rájputs.

¹ *Mémoires sur les Contrées Occidentales*, par Hwen Thsang, traduits du Chinois en Français par Stanislas Julien (Paris, 1857), Vol I, pp 309-25. This volume owed its publication the munificence of the Third Empire. ² *Oudh Gazet*, I, 539, and III, 283-84. See also above, 432-33. The *Oudh Gazetteer* is probably wrong in calling the Domkatars Doms tout court.

For towards the close of the thirteenth century, when the Muslim empire had become firmly and more firmly established at Delhi, its encroachments began driving the Rājputs to seek fresh homes down-country. The first Rājput invasion which in this district assumed any great importance was that of the Senas, expelled from the Sena. Above has been told how their chief, Chandra Sena, expelled the Domkatās from Gorakhpur and eastern Basti in 1275. After his death, on Chandra Sena's death, his son, a Sena, proceeded to the pargana of Maghar in this district. That pargana probably included all Pargana north of the Rāpi. But Basti north of Pargana, I believe, was not entered by the ruler of Katikla.

At the same time, moreover, as Jaiswara led to his heritage, another race of Rājputs seized some part of the north-Rāpi country. These were the Chauhāns, founders of the Patwari and Patwari parganas. But if it is true that their chief Makhund fled from Chaur after his sack in 1303, they should rather be called Sisodiyas or Gadhwas, and if their tradition is somewhat uncertain it is because they never cared to maintain an unimpaired Rājput lineage. They intermarried freely with the Hittas who lived in the north-eastern corner of the district they annexed. But their annexations lay chiefly in what are now Nepāl and Gorakhpur. In Basti their domains were limited to Bināyāpur and Bāsi, west of the Jaiswar and Kura rivers. Their misalliances estranged them from the other chiefs of the district, and in its history they find little place.

There is a legend that the Bhars were expelled from pargana Bāsi by Gadhwa Singh, a Rājput of unknown tribe, and that Gadhwa's descendants were in 1330 ejected by a Kullhān named Udhrao. It is possible that Gadhwa Singh was a Domkatā, for at the beginning of the fourteenth century the western parganas, Bāsi and Risulpur, were still held by the Dom or Domkatā rāja of Gonda. This rāja was overthrown, and his domain in both Bāsi and Gonda annexed, by Seor Singh the Kullhān. The date 1330 may be allowed to stand, as other accounts concur in bringing Seor hither in the time of the Tughlak emperors (1321-1412). With his conquest disappeared the last vestige of Domkatā domination.

The date of the Gautam invasion is not even approximately known. But is, before the final extinction of the title in 1858, there had been twenty-three Gautam rājas of Nagai, it may be presumed that these Rājputs made their appearance at least as early

as either of the two tribes last mentioned. Their chief, Jagdeo or Jagatot, obtained his principality by wresting parganah Nagar from the hands of the Domkatárs or Bhars. Different traditions give the names of both the latter races, and to both traditions geographical considerations lend some support. If the Domkatárs held Basti on the north, the Bhars held Mahauli on the east and Amorha on the west.

If asked to describe the territorial allotment of the district at the beginning of the next or fifteenth century, we should therefore reply thus —The north, including the bulk of parganah Bánsi, was ruled by the rája of Katahla, but a small north-eastern corner, including parganah Bináyakpur, belonged to the rája of Bútwal. The eastern centre, comprising parganah Maghai and Bánsi, south of the Rápu, owed allegiance to the rája of Maghar; the western centre, comprising parganahs Rasúlpur and Basti, to the rája of Gonda. The southern parganahs, Amorha and Mahauli, were held by Bhars; while the remaining southern parganah, Nagar, a barrier between the two Bhar principalities, was subject to the rája of Nagar.

These petty princes seem to have recognized, when it suited their convenience, the suzerainty of the Delhi empērs. In the south they may perhaps have extended this half-condescending submission so far as to acknowledge the superiority of the Jaunpur kings (1394-1476). But in practice if not in theory they were autocratic. Like the servants of Alexander in the Maccabees, they "all put crowns upon themselves." To say that they resembled English barons in the reign of Stephen or John is to give a scant idea of their importance; for though just as independent of the sovereign, of one another they were far more independent. Except perhaps in Nagar, they were sole masters of the soil and of their subjects' lives. Each principality was a little country in itself, agriculturally and commercially self-supporting¹. Save when a disputed frontier provoked war, each was heedless of its neighbours. But for further details of Basti's condition in the middle ages we may search in vain. Like all old world Hindús, the inhabitants cared not to preserve their own history, and the district had not as yet tempted the sword or the pen of the Musalmán. We must therefore hasten on to the time of the first authentic Muslim invasion.

In 1564 the rebel Khán Zamán fled across the Ghágra into Sarwár, and through the forests which then adjoined the north bank of the river was fruitlessly pursued by the

Muslim
1564-67.

¹ *Supra*, p 437.

troops of the emperor Akbar. But Sarwar or Sarjupia included parts of other districts besides Basti, and whether the imperial force entered Basti is uncertain.¹ When Khān Zāmīn was three years later (1567) slain elsewhere, his example of seeking refuge in this part of the country was followed by a fellow rebel named Sulandir Khān. Sulandir was bootlessly chased through Faizabad and Gorakhpur by a large army under Ildāo Khān. But the general lingered in the two districts some time, reducing the local chiefs to submission. Amongst others the rājā of Maghar was rendered tributary, and at Maghar itself was left an imperial garrison.² The humiliation and perhaps the active annoyance to which he was exposed caused the rājā to quit the ancient seat of his family and to found a new capital at Banai in the extreme north of his domains. His descendants have ever since been known as the rājās of Bānai. The title of Maghar was indeed no longer applicable, for parganaḥ Maghar was now completely in the hands of the Musalmāns.

But though constantly marching across the south of the district, from the Sarjupia to expel Gorakhpur to Maghar and from Maghar to Faizabad, the Musalmāns seem to have interfered but little with the local chiefs. So long as the latter paid their tribute, they might fight with and expel one another as much as they would or could. Thus some Śūryabansī Rājās from the south were allowed to eject the Bhārs and the few Tharīs who still lingered in parganaḥ Mahauli. The brothers Alakdeo and Tilakdeo slew the Bhār or Rājādhār rājā and annexed his domains up to within a few miles of Maghar itself. To much the same period, that is to about 1580 A.D., is ascribed the expulsion of the Bhārs from Amorha. It has been above shown that the real date of this event was probably earlier, but in cases of uncertainty the Kāvāthī seize Amroha, c. 1580 A.D. The Kāvāthī Jigat Singh, who slew the Bhār rājā and seized his lands, is by some accounts represented as a favourite of the emperor Akbar's Kachhwāḥī wife. But he seems to have been aided also by some Śūryabansīs, who afterwards deprived his descendants of half their heritage. His own unwarlike title could have given him but little assistance.³

By the *Institutes of Akbar* (1596) the whole of Basti is included in the Oudh or Avadh province (*arṣa*), Amorha being a part of the Avadh, and all the remaining parganaḥs of the Gorakhpur division (*sarkār*). But the

¹ *Tabakāt-i-Akbari* in Dowson's edition of Elliot's *Historians*, V, 307. and *supra*, 439-40. To Ildāo Khān is attributed the foundation of Kabīr's mausoleum at Maghar. After him, perhaps, is named tappa Ildāpur of Mahauli. There was only one grandee of Akbar's reign thus called, and Ildāo was merely his poetical *nom de plume*. His real name was Mirza Rustam, and as he was a general, and Governor of Bihār, he is probably the person intended. See Blochmann's *Ain-i-Akbari*, I, 314. ² *Ibid*, 324. ³ Pp 442.

comparatively small state rental debited to the tract is a sign of either imperfect Muslim authority or scanty population. A small contingent of yeomanry and militia is as usual entered opposite the name of each division, but, as usual, the force is likely to have been a merely paper force. Rasūlpur is shown as a separate parganah (*mahāl*), probably because it was held as a separate fief by some cadet of the Gonda family. Basti, which about this time was granted away in the same manner, appears under the name of Mandwa. The only modern parganah not then formed was Bānsi, whose elements were shared between the Ratanpur, Maghar, and Katahla sub-divisions.

But Katahla was not destined long to remain an independent sub-division.

Extension of the Bānsi About 1600 it was annexed, and its rāja slain, by principality.

Ratan, rāja of Bānsi. Against the other northern power, that of Būtwal, the Bānsi chiefs were less successful. Long wars, in which they were often worsted, laid waste the debateable lands between the two principalities. Tappas Banjara, Sobās, and Ghos are mentioned as suffering great devastation. But the Bānsi rājas must have gained the upper hand when, at some date unknown, the Būtwal rāja was driven back into parganah Bināyākpur, and parganah Bānsi assumed its present dimensions. About

The Muslim garrison 1610, its rulers found an opportunity of regaining for is expelled from Maghar, a time their lost heritage of Maghar. Affairs in Rājputana and the Dakkhān had diverted the attention and the force of Dehli from this less important part of its empire. A simultaneous and successful attack was made by the rāja of Satāsī on the Gorakhpur, and by the rāja of Bānsi on the Maghar garrison. For about half a century afterwards the local chiefs of Sarjupār were left completely to their own devices.

But on the accession of the emperor Aurangzīb (1658), the Musalm power again made itself felt. Kāzī Khalīl-ur-Rahm but is restored about 1680 who was about 1680 appointed commissioner (*chāndā*) of the Gorakhpur division, marched from Faizabad with a strong force and reduced the district to order. The rājas of Amorha and Nagar pror submitted. Maghar was re-occupied by a large garrison, and the rāja of Bānsi driven back to the place from which he took his title. Khalīlabad was founded, and named after the commissioner¹, while through it, from Faizabad to Gorakhpur, was constructed a new military road. The district was not long afterwards visited by the emperor Bahadur Shāh, then prince Muazzim. In his honour, the Gorakhpur division was renamed Muazzimahad, and by the latter title, with which is sometimes associated that of Maghar, the Gorakhpur

¹ The tomb of this officer may be seen at Maghar. See article on that town.

Not long after the battle of Baksar (1784), an English officer of the Luck-
 Major Hannay's admin- now government was placed in civil and military
 istration, about 1785 charge of this and other districts Southern Basti soon
 felt Major Hannay's vigour, and the hands of the Oudh officials were every-
 where strengthened A regular land-tax was imposed and collected with much
 oppression The right of collection was leased out to contractors, who rack-
 rented and pillaged the people. That the former was often their own rāja did
 not much mend matters. But if the men of the south suffered from the extor-

tions of Oudh, those of the north groaned equally un-
 der the forays of the Banjāras Above¹ has been
 shown how, during the last seven decades of the last century, these pedlar-
 bandits harassed Gorakhpur From the north of this district they were finally
 driven about 1790, when the rāja of Bánsi inflicted a severe defeat on their
 combined bands They had early in the century slain the heir-apparent of a
 Bánsi rāja, and with them, therefore, the Sarnets had something of a blood-feud.

But misrule came to a gradual end after November, 1801, when, in pay-
 ment of arrears of subsidies due under various treaties,
 Cession to the East India Company, 1801 Basti and other districts were ceded by Oudh to the
 East India Company. Musalmán rule was now extinct, and on the principle
 "nothing save good of the dead" we may quote as its epitaph the only words
 that have been said in its favour "It must be observed," writes Buchanan,
 "notwithstanding the ferocity usually attributed to the Muhammadan conquer-
 ors, that scarcely any family of note among the native chiefs who possessed
 the country before the conquest had become extinct or been deprived of
 its lands during the long period which followed under Muhammadan control
 But that, during the Hindu Government, each change had been followed by
 the complete destruction or banishment of the family that was subdued"

The wretched condition of the district at cession has been amply described
 elsewhere² It was "almost entirely without adminis-
 tration, overgrown with jungle, infested by robbers,
 and in many places laid waste by the armed retainers of the principal land-
 holders" When the first collector, Mr Routledge, took charge on behalf
 of the Company, he found his hands filled He had first to get rid of the Oudh
 troops, clamouring for arrears of pay;⁴ next, of the parasitic Oudh officials,

¹ P 418

² Above, pp 379-80, 451-52

³ Buchanan calls him "Major Rutledge"

This nomenclature is perhaps the result of a confusion with Major Roughs edge, a well-known
 political and military officer of that day But it is possible that, like Sir William Maenaghten
 and others, Mr Routledge had been transferred from the military to the civil service of
 the Company

⁴ After crossing the Rápti, on their way from Gorakhpur to Lucknow
 these troops lingered awhile and plundered the surrounding country (*Board's Records*) This
 district, which lay on the high-road to Oudh, must have been the principal sufferer

who had at the same time stung and sucked the blood of the country. In his efforts to establish a police he was more successful than in his attempts to frame a solvent land assessment. To restore order a force of 360 *sibandis* was in March, 1802, raised by Captain Malcolm McLeod; while by November of the same year all defensible castles save those of the Amorha and Basti rajas had been razed to the ground.¹ The latter measure was rendered necessary by the contumacious attitude of landholders who felt galled by the unaccustomed yoke of a real government.

The district was already making swift progress towards prosperity when that progress was checked by the Nepálese war (1814).

Nepálese war, 1814

The operations of the campaigns in 1815 and the following year have been recounted once for all.² Suffice it to remind the reader that the cause of strife was the disputed territory comprising Shiúrāj, north of the modern Basti, and Bútwal north of the modern Gorakhpur. The police established in these frontier tracts by the British Collector had been slain or expelled by the Nepálese. During the war the north of the district suffered not only from the incursions of the enemy, but from the lawlessness of its own inhabitants. Notwithstanding the presence of a garrison which General Wood had left entrenched at Lantan, a night attack was in March, 1815, made on the Bansi tahsil by 200 men supposed to be "Jackal-killers"³ Though the assault was repulsed, two grenadiers (*barlandáz*) were killed while four others, and the tahsildár himself, were wounded. A party conveying treasure was in May of the same year surprised as far south as Maghar by a band of gang-robbers (*dakáit*), who killed three grenadiers, wounded 17, and carried off nearly 21,000 rupees. With a perhaps unconscious pun the collector remarks that the grenadiers, being armed only with *matchlocks* of uncertain fire were no *match* for the long spears of the banditti.⁴

The Nepálese war ended in March, 1816, but not so the turbulence which it had excited. In May of that year the Bansi tahsili was again attacked by Jackal-killers. The attack was again beaten off, but not without a loss of seven killed and six wounded. In January, 1817, over 6,000 rupees of treasure were plundered by gang-robbers at Captanganj. But by June, when the

¹ Board's Records and Buchanan, II, 344. *Sibandi* is a corruption of *Sipáhandi*, i.e., one bound to the army, a soldier. The term was however applied rather to irregular than to regular levies. ² *Supra* pp. 453-55.

³ Board's Records. Jackal-killer (*siyár-marwa*) is a nickname applied to the Musahar caste; but it is here, probably, intended as a general term for men of low birth and character.

⁴ But before the Nepálese war such robberies had been not altogether unknown. In March, 1811, and in a wood near Basti, some treasure on its way from Amorha was plundered by a band of 50 robbers. In January, 1812, another convoy of Government money was attacked between Mahauli and Azamgarh by a gang supposed to be Jackal-killers from Balrampur in Oudh. *Ibid*

boundary with Nepál was marked out according to treaty, order seems to have been restored ¹ It was next and last disturbed by the rebellion of 1857-58

The history of that sedition naturally centres in Gorakhpur, the capital of the district whereof Basti was then a part But in
 Rebellion of 1857-58 recapitulating the main features of the outbreak we may add a few local details ² At Azamgarh on the 5th June, 1857, mutinied the headquarters of the 17th Native Infantry, which supplied detachments both to Gorakhpur and to the Opium Treasury at Basti On the 8th and 9th their example was followed by the troops at Faizabad. Seven English officers from the latter garrison, who had failed in an attempt to descend the Ghágra, crossed over that river into this district Gathering together at Amorha, they thence proceeded to Captainganj, where the talisildar warned them to avoid Basti and the detachment of the 17th Turning at his advice towards Gáoghát, they were by a promise of accommodation and sharbat inveigled into Mahuádabar of parganah Nagar Here they were all save one massacred by the Muslim inhabitants (10th June) The survivor passed through some rather thrilling adventures to be rescued by Mr Poppé and to tell the tale ³ Mr Peppé, a planter who for the time had been created deputy-magistrate, burnt Mahuádabar to the ground. In this act of righteous retribution he was assisted by a party of the 13th Irregular Cavalry.

Other fugitives from Faizabad met with a kinder reception Colonel Lennox of the 22nd Native Infantry and his family were saved from destruction by Muhammad Hasan, afterwards rebel ruler of the district Hiding them for a while in his little castle, he at last despatched them, disguised as natives, to Gorakhpur. A party of natives, dressed in their discarded clothes, were first sent out towards that city, beguiling his retainers and the surrounding villages into the belief that the Europeans had already departed ⁴ Muhammad Hasan's conduct on this occasion perhaps preserved his neck next year, when the gallows were busy. Another future rebel, Mirza Ali Hasan, followed his example by saving, near Amorha, two customs patrols On the 19th June, Captain Boileau and four other officers from Gonda fled across the north of the district to Bánsi. After being sheltered here for a few days by the loyal rája, they departed through Gorakhpur to Gházipur, escorted by some of his troopers and matchlockmen

About this time the Basti detachment of the 17th Native Infantry plundered the opium treasury and marched off, but without injuring the few European resi-

¹ *Ibid*
 narrative for Gorakhpur Basti
 narrative, *Ibid*, 478

² Taken chiefly from Mr (afterwards Sir Charles) Wingfield's *Mutiny Narrative*

³ See Oudh Gazetteer, I, 479-83

⁴ Colonel Lennox's

dents. About this time, too, martial law was proclaimed throughout the district. Instigated and sometimes led by their chief, the rāja of Nagar, the Gautam Rājputs in July rose. They at once dispossessed existing proprietors of all lands which tradition assigned to their own ancestors, and their turbulent example was followed by most of the Amorha landholders, who openly defied the Government officials. It was proclaimed that British rule had given place to that of Oudh. And from Oudh, at the meetings of the Nagar rāja and his rebel colleagues, it was resolved to obtain assistance.

On the 1st August the Gorakhpur detachment of the 17th was disarmed by Nepālese troops, and affairs began to assume a brighter appearance. But the Nepālese officers were averse to move their cholera-stricken forces. When this was once known, disorder again made head. On the 10th, local rebels, aided by a party from Oudh, plundered the Khalilabad tahsīl; while on the same day the bābu of Bakhira, an illegitimate descendant of the Bānsi family, expelled the police from Bakhira station. Two days later, the Captainganj tahsīl was captured by insurgents who, for the first time, included Muhammad Hasan. Forty troopers of the irregular cavalry, who had been detached for the protection of the tahsīl, here went over to the enemy. On the 13th matters were considered sufficiently threatening to justify the evacuation of the district. Its British officers and the Nepālese troops left together. But the joint magistrate, Mr Bird, remained to supervise the labours of a committee of five rājas to whom the management of Gorakhpur and Basti had been entrusted. This assembly, of which the Bānsi rāja was a member, proved unable to maintain order. Another member, the Kausik rāja of Gopālpur, tried in vain to restore the loyalty of his Gautam kinsmen in Nagar. So little, in truth, did his efforts succeed, that the uncle of the Nagar rāja placed a guard over Mr Bird's house. When that officer was at length forced to fly, the committee dissolved itself. On the following day Muhammad Hasan made his public entry into Gorakhpur, and rebel misrule was established.

In his administration Muhammad Hasan retained existing fiscal and judicial sub-divisions. But his conservatism in this matter disgusted many of the landholders, his partizans, who declared that under former Viceroys of Dehli police jurisdictions were unknown. Dresses of honour and salutes were bestowed on the rāja of Nagar and other chiefs who furnished contingents to the rebel army. Within the limits of their respective domains, or what they claimed as such, they were allowed to exercise full civil and criminal powers. The rāja of Bānsi refused to recognize Muhammad Hasan's authority or to surrender the treasure at the Bānsi tahsīl. He on one occasion defeated a large force which had

been sent to coerce him. But hostile preparations which seemed irresistible at length constrained him to submit and receive a rebel tahsildar at Bánsi. Being a woman and the niece of an important insurgent, the loyal ráni of Basti was allowed a greater latitude of resistance. She succeeded in preventing the establishment of a rebel police at Basti.

But before January 1858 was in its teens the simultaneous arrival in Gorakhpur of British and Nepálese forces put Muhammad Hasan to flight. Such was his panic speed that on the very day of his rout at Gorakhpur he spurred across the south of Basti and passed over the Ghágra to Tánda. A Gurkha detachment was despatched through the district to Gonda.¹ Crossing the Ghágra on the 18th February, at Phúlpur of Mahauli, the field-force under Colonel Rowcroft again defeated the rebels. They were again worsted at Amorha on the 17th April.² After this British order was rapidly restored. In the distribution of penalties and rewards that followed the Bakhira bábu was hanged, while the Nagar rája probably escaped a similar fate only by suicide. The estates of both were confiscated, and those of the latter were bestowed on the rája of Bánsi, who was afterwards created a Companion of the Star of India. The lands of the ráni of Amorha, who had been implicated in the rebellion, were in the same manner granted to the ráni of Basti. The revenue on all forfeited estates amounted to Rs 65,135, the items for the different parganahs being these: Rasúlpur, Rs 3,225, Bánsi, Rs 4,626; Bináyakpur Rs 1,289; Amorha, Rs 9,079, Nagar, Rs 29,848; Basti, Rs. 4,722, Mahauli, Rs 4,761, and Maghar, Rs. 7,585.

Thus ended the most important passage in the history of the district.

Later events of note, such as the land-assessment and the visitations of drought, have been described elsewhere.

But the most remarkable occurrence in the recent annals of the Basti parganahs was their severance from Gorakhpur and constitution into a new collectorate. This arrangement came into force on the 6th May, 1865.³ It has resulted in a vastly improved administration, and if the native rulers from whom the district was received could revisit the scene of their wilful failures, they would perforce confess the power of a good government "to scatter plenty o'er a smiling land."

¹ Oudh Gazetteer, I 547

² Colonel Rowcroft's letters, dated 22nd February and 19th April, respectively, preserved in station-staff office at Gorakhpur.

³ Government order No 1595 (General Department) bearing that date

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES,

BASTI DISTRICT.

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Barakum	748	Khalilabad	16
Basti	16	Khalilabad tahsil	16
Basti tahsil	752	Kothula or Sonaha	16
Basti parganah	16	Lalganj	769
Belwa	757	Lantau	16
Bhadesar	16	Maghar	770
Bhánpur	16	Maghar parganah	773
Bhari	16	Mahanli	777
Blusayakpur parganah	758	Mahanli parganah	16
Birdpur	761	Mahson	782
Biskohar	762	Menhidawal	16
Buddháband	763	Misrauha	784
Captanganj	16	Nagar	16
Chhaoni	16	Nagar parganah	785
Chhapia	16	Narkatha	789
Chhapraghat or Dhanghata	16	Paikauha	16
Chulia	16	Parastampur	790
Daldalha	764	Rasulpur parganah	16
Dhobirua	16	Rudhiali	795
Domariaganj	16	Sirsi	16
Domariaganj tahsil	16	Sitarampur	16
Dubauli	16	Tana	796
Dudhara	765	Tilokpur	16
Gachhat	16	Uska	16

AMORHA, a village which gives its name to a parganah of tahsil Harana lies in tappa Rangirih of that tract, 23 miles west-by-south of Basti. It adjoins the right bank of the Rámurekha rivulet, which is, however known by different local names above and below the village. The population amounted in 1872 to 1,391 persons.

¹ This list contains the names of all tahsils, parganahs, taluqs, large taluqs, and villages, post-offices, villages with over 7000 inhabitants, and some of the most important places of local or two places of importance or commercial interest have been added.

Passing north-westwards through their mud habitations, the unmetalled road from Gáeghát some three miles further on joins the metalled Basti-Faizabad highway. Amorha has an imperial post-office, and in March-April becomes the scene of a fair known as the Rámrekha.

Ever since Akbar's reign (1556-1605), and perhaps since earlier times, the village has been the capital of parganah Amorha. It was for three or four centuries the seat of the Káyath rajas who disputed the sway of that parganah with the Súrjábansi Rájputs. Writing some forty-five years before the final extinction (1858) of the title, Buchanan seems to have imagined that the Amorha rajas were themselves Súrjábansis, as will appear from his remarks on the local antiquities.—

"There is," he says, "a very long winding canal, extending from Amorha to Rúpnagar, another seat of the Suryabansi family. It is said to be $1\frac{1}{2}$ kos (about 8 miles) long and is about 30 yards wide, but in many places is nearly obliterated, and bears every mark of high antiquity. There are on its sides several heaps like the ruins of old buildings, but very much reduced by the action of time. The raja attributes the work to a person of his family named Radal Singh, but it seems much too old for his (i.e., Radal Singh's) time. In digging on the north sides of the canal the raja's grandfather discovered an image which has been placed in a mud-walled hut called the Lord's house (Thákurvári), and is grotesquely clothed, being now considered as the family deity. It is a complete image, and not a carving in relief as usual in Hindu images, nor has it any attendants. It is about the human size, nor have I before seen any such. The priest calls it the keeper of Bali raja."

After explaining with perhaps needless length that Bali, a great-great-grandson of St Kasyap, was driven to hell by Vamana, an incarnation of Vishnu—

"Bali, however," the same writer adds, "was of such consequence that after an incarnation of Vishnu sent him to hell, it was necessary for so great a deity to remain there and watch him; and the priest alleges that this image represents that incarnation. It has, however, no resemblance to the other images of Vamana that I have seen. The priest further says that this image was placed here by Ambarisha, a king of Ajndhya, of the family of the sun. The Muslims destroyed the temple and threw out the image, which was afterwards found by a potter, and placed where it now is by Ranjit Singh, uncle of the present raja."

AMORHA, the most western parganah of the district and the Harana tahsil, is bounded on the east by parganahs Nagar and Basti, on the north and west by the Gonda district of Oudh; and on the south-west by the river Ghágra, which severs it from the Oudh district of Faizabad. It is sub-divided into six *tappas*, named respectively Bangón, Purena, Rámgarh, Dubaulia, Belwa, and Sikandarpur; and contains 882 estates (*mahál*), coinciding with the same number of parishes (*mauza*). Amorha had in 1878 an area of 171,456 acres, or nearly 268 square miles, and a land revenue (excluding cesses) of Rs. 1,62,070.

returned as labourers and 593 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 28,741 as landholders, 105,906 as cultivators, and 40,062 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 747 as able to read and write out of a total male population numbering 93,734 souls.

A rich and open plain, sloping gently towards the south-east, the parganah

Physical and agricultural features is in that direction traversed by two principal streams

The Manaráma drains from end to end the centre of the tract, its affluent, the Rámrekha, flows further south, past the walls of the capital Amorha. Both brooks derive some portion of their names from that deified Ráma whose court lay just across the Ghágra, but both have other titles. While the Manaráma is often called Manwar or Mananr, the Rámrekha is above Amorha known as Tapha, and below that town as Nista. On the edge of the Manaráma grow rushes which are woven into matting, on the edge of the Rámrekha flourishes *khar* grass, which is cut for thatching and fodder. The Ghágra is outside the parganah rather than of it, but being fickle in its choice of a bed, it frequently swallows or throws up large plots of alluvial land. Its floods often overlay and sterilize with sand the fields which lie in its basin.

But Amorha is less rich in rivers than in lagoons. Of such fishy reservoirs the chief are at Sikandarpur, Pachos, Bhaganai, and Chinthi-bhát. The first is remarkable for the wealth of winter rice which fringes its water, the second for the abundance of shells which it offers to the lime-burner. Most of the lagoons, whether large or small, produce wild rice (*tina* or *tini*). "This," writes Mr P. J. White, "is by the higher castes eaten exclusively on fast days, and has popularly the credit of possessing eminent medicinal properties in diarrhoea, when the grain is administered mixed with tyre (curds). The rice is palatable, and though the superior orders are dainty about making it their daily food, the poorer classes are not so squeamish in taking advantage of the bounty of nature. The plants are not cut, but are tied together at top in bundles as they stand in the water; and in Kuár (September-October), when the ears are ripe, the grain is brushed from them."

This *tina* is almost the only really important wild growth of the parganah. Of forest produce there is next to none. *Muhua* and *sákhua* trees are numerous, while patches of scrubwood are encountered in a few northern villages. But Amorha is as devoid of any plantation that can be called a forest as of any elevation that can be called a hill. To the absence of woodland is perhaps due the more than average salubrity. But beside the Ghágra on the south, beside

Lagoons on the west, the climate is disagreeable and *gaitre* disfigures the inhabitants. Towards the north, again, the neighbourhood of the Gonda forests has an evil effect on health.

The soils are as usual loamy (*doras*), clayey (*matthār*), and sandy (*balua*). In the north loam is intermixed with clay, eastwards loam prevails, southwards, beside the Ghāgra, the mould is altogether sandy, and of that sandy alluvial kind called *mupha*, while westwards the surface consists of much clay and little loam. Easily first in point of fertility, the loam soil yields every crop; but rice can be grown only in its moister hollows. The production of rice is the specialty of the clay lands, but in years of favourable winter rain they will bear also pod crops, oil-seeds, and even sugarcane or wheat. Unless heavily manured the sandy soil is unfit for any but the poorer growths, barley, millets, and the *whar* pulse. The thickly falling leaves of the last-named crop afford a by no means contemptible manure. Speaking of manure generally, we may say that it is most often and most thickly applied to the *gocul* zone immediately surrounding the village homesteads. The middle zone (*myāno*) is more, and the outer (*pallo*) zone most sparingly treated to compost. The same remarks apply with more or less truth to irrigation. For this process the streams and the lagoons afford great facilities.¹

Of the total cultivated area, which at assessment was returned as 105,676 acres, 81,089 were tilled for the spring and the remainder for the autumn harvest. The principal spring growths are wheat, peas, and mhar, the two last covering almost equal spaces, and between them about the same space as the first. At the autumn harvest rice so far distances all other crops that those others need not even be mentioned. Of the more paying crops, indigo is quite, and cotton almost unknown, but during the term of the last assessment sugarcane more than doubled its area, while from one-fiftieth opium advanced to cover one-thirty-seventh of the whole parganah acreage. The owners of the soil which produces all these staples are chiefly Śūrajbanī Rājputs, robust men who when poor sometimes enter the Native Army. Roughly noting, in thousands of acres, the distribution of the land amongst its various cultivating classes, we find 12½ tilled by the landlords themselves, 21½ by tenants with rights of occupancy, and 38½ by tenants-at-will.

The metalled Basti and Faizabad road spans from east to west the whole breadth of the parganah. On it stands the tahsīl capital Harāra, from it branch north-eastwards and south-

¹ The *Settlement Report* (1861) does not show the extent of the irrigated area. That area is now said to amount to 97,738 acres.

eastwards respectively the unmetalled lines known as the Bīkramjot-Bhānpur and Gorakhpur-Gonda-frontiers roads. Another great trade route is cheaply supplied by the Ghāgra, while for half the year and by small vessels the Manarāma also is navigable. On or near the great river or the chief highways stand the parganah capital of Amorha and the marts of Belwa and Dubaulia. The markets held weekly at these places and Harāia provide a sale for those agricultural staples which are the one great product of the tract. From Belwa, a centre towards which gravitates the surplus grain of all the surrounding parganahs, that grain is exported across river to Oudh or down river to Calcutta. An occasional emporium for such commodities is supplied by neighbouring fairs, and chiefly by that held on the Rāmnuam festival at Ajudhya, across the Ghāgra. But within the parganah itself, at citarampur opposite Ajudhya, gather two great yearly meetings of the same kind, and these will be described in the article on the village where they take place. Smaller fairs are held in December-January at Pachos village, in November-December at Amaulipur, at Amorha and Pandol village in March-April.

Being singularly poor in manufactures, Amorha makes importations which are comparatively considerable. From Nepal to Belwa, Dubaulia, and Harāia are brought iron, copper, and utensils of those metals, spices, ginger, and turmeric. Brass vessels are imported from Mirzāpur. To Belwa and Dubaulia the Ghāgra, and to Harāia the Manarāma, bear cloths from the cities of Bengal. From Harāia these fabrics find their way to Bānsi and the markets of Oudh. Raw cotton from Kanauj and Cawnpore is imported through Lucknow in carts.

The dues levied in markets by landlords seem to disturb trade little or nothing. "The proprietors of bazārs," writes Mr. White, "customarily levy a duty known as *chunq* on all laden carts, sumpter cattle, and carriers. For example, they take $1\frac{1}{4}$ sers of grain per cart, $\frac{1}{2}$ ser per buffalo load, $\frac{1}{4}$ ser per bullock, $\frac{1}{16}$ th or $\frac{1}{8}$ th ser per cooke, $\frac{1}{2}$ ser per maund of *ghī* (clarified butter), 1 anna per bale of cotton, etc. These duties are quite willingly paid for the privilege of bringing goods to market." Under the same heading Mr. White mentions the *ghardwari* levied on shops. But this, as above¹ shown, is merely a rent. The additional tax of from $\frac{1}{2}$ anna to 8 annas monthly for "watch and ward" is perhaps not quite so defensible, but this too is paid without murmur.

Until the sixteenth century Amorha has no history of its own, as apart
 History from that already² given for the district at large. But
 in Akbar's *Institutes* (1596) we find it entered, under

¹ P. 688² Pp. 715-30.

the name of Amorodh or Amorha, as a part of the Haveli-Avadh district (*dastár*) of the Oudh division (*sarkár*) and province (*súba*). It was at this time still held, or had been lately held, by Bháns. They were expelled, as above¹ shown, by Jagat Singh Káyath, first rája of Amorha. But his Súrajbansí coadjutors soon picked quarrels with his descendants. His successor was forced to divide the parganah with the Rájputs, the latter obtaining its eastern half. Sántly Bráhmans were persuaded by grants of land to settle themselves on the Káyath border, as a sort of breakwater against the flood of Rájput invasion. But neither the compromise nor the precaution was of much avail. The Súrajbansís slowly but surely gained ground, and on the death (1855) of the last Káyath rája had already attained their present position as the predominant territorial caste.

Meanwhile (about 1721) the viceroys of Oudh had assumed independence of the Delhi emperors. Amorha thereby became part of a new kingdom, and by its new kings was ceded (1801) to the East India Company. It was at once included in the Gorakhpur district, and has since been assessed with the following land revenues — in 1802 Rs. 1,10,431, in 1806 Rs. 1,06,226, in 1809 Rs. 1,09,651, in 1813 Rs. 1,13,052, in 1840 Rs. 1,34,729, and in 1860 Rs. 1,65,295. The collector in 1810 reported cultivation as sufficiently extensive to justify a permanent assessment, but luckily for the exchequer the parganah is still temporarily settled. In 1865 Amorha became a portion of the newly-formed district of Basti.

Some account of the local antiquities will be found in the article on
 Antiquities. Amorha. The remains are, as a rule, too decayed for identification by even an expert, but by the country-folk are generally deemed the monuments of an ancient Tháru supremacy.

BAKHIRA or Baghnagar, a market-village in tappa Bakhira of parganah Maghar and tahsíl Khalílabad, stands on the crossing of two unmetalled roads, 28 miles east-north-east of Basti. Bakhira and Baghnagar are in reality not one village, but two adjacent villages. Though held in the latter, the market usually takes its name from the former. Throughout this article, therefore, let Bághnagar be called Bakhira, and let Bakhira proper be left out of consideration.

The village had in 1872 a population of 358 only. It is bounded on the east by a great lake to which it gives its name. The Bakhira-tal has, however, other titles, being known also as the Badáneh and the Motí or Pearl lagoon. The last appellation was bestowed on it by nawáb Saadat Ali of Oudh (1797–

¹ Pp. 681, 723.

1814), who used often to hunt on its banks. A general description of the lake will be found above.¹ Legend relates that it was formerly the garden of a raja called Mangal, and that it was excavated by the mischievous tushes of a mighty boar. Lying in wait with a spear, the king slew that boar, but the beast's wrath had its vengeance. Returning from his successful quest, Mangal met a band of women celebrating a festival wherein a thread is tied round the wrist, as in the marriage-rite. And he good-humouredly joined in the ceremony, but when he reached his palace his two wives saw the thread on his wrist, and cried—"Our husband has taken a third sharer of his bed." And in her wrath one of them, Chola-devi, broke the thread. Thereon the goddess in whose honour that thread had been tied turned Chola-devi's face into the face of a sow. And the deformed lady fled to the woods, but after some time spent in prayer and penance, the holy saint Angira cured her and restored her beauty. And in his gratitude king Mangal built a fair staircase descending into that lake which once had been his garden.²

On the feast of the Shivrātri is held a small fair, and an unsuccessful attempt was in the beginning of the century made to remove the scene of this gathering to the site of the staircase just mentioned. But more important in a commercial aspect are those weekly markets where the agricultural produce of the surrounding country is exchanged for coarse cloth and other simple manufactures. Bakhira was formerly the capital of a large domain granted by a rāja of Bánsi to his illegitimate kinsman.³ In 1813 the mud rampart, ditch, and bambu hedge with which its chiefs had surrounded it still made it "very inaccessible." But for his rebellion in 1857-58 the last bábu of Bakhira was hanged, and his lands became forfeit to Government. Meanwhile the domain had been recognized as a separate parganah, but this was early during British rule re-absorbed in parganah Maghar.

BANGÁON, a village in tappa Dangáon of parganah Amorha and tahsíl Harain, stands in the extreme north-western corner of the latter, 29 miles west-north-west of Basti. But this distance is measured as the crow flies, for Bangáon is approached by no road. Its population amounted in 1872 to but 493 souls; and the village is remarkable only as the site of a district post-office.

BANKATA, a village of tappa Majora, in the extreme north of parganah Maghar and tahsíl Khalilabad, stands beside an unmetalled road, 32 miles north-east of Basti. Here are a third-class police-station and a population, according to the last census, of 324 inhabitants. Within a few yards of the

¹ P 568² *Eastern India*, II, 395³ *Supra*, p. 676.

of whom 137,569 were females, 69,278 Musalmáns (32,768 females), and 4 Christians. Distributing the Hindu population among the four great classes, the census shows 35,134 Bráhmans (16,651 females), 3,414 Rájpúts (1,558 females), and 8,381 Baniyas (3,083 females), whilst the great mass of the population is included in the "other castes," which show a total of 215,363 souls (115,477 females). The principal Brahman sub-divisions found in this parganah are the Saiwaria (7,119), Kímanja (350), Gaúr (220), Gaútam (127), Sangaldwápi, Lohma, Shukul, Tiwári, Kunjal, Sankahár, and Balodra. The Rájpúts belong to the Panáúr (115), Bas (819), Gaútam (98), Parwár (10), Chanhán (296), Surajbansi (176), Bharaddhwáj (10), Raghubansi (92), Kunwai, Sunet, Khaiog, Bhunla, and Katchriya clans, the Baniyas to the Agarwál (1,071), Kasandhan (2,890), Kánda (1,193), Agarwári (1,062), Golápurí, Kasarwáni, Jaiswái, Ummar, and Bahwar sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (3,949), Kahár (7,473), Kurim (15,591), Tel (6,191), Dhoi (9,937), Núi (3,746), Chamár (46,451), Ahú (39,456), Gadariya (2,093), Barhai (5,451), Lohár (4,183), Káyath (3,137), Khewat (10,707), Tamboli (4,551), Kalwár (3,607), Dharkár (1,747), Kumhár (6,447), Ait (1,069), Chau (4,225), Málh (4,308), Sunar (1,800), Nuniya (5,791), Bharbhunja (2,339), Koeria (4,577), Pási (9,870), Koli (2,487), Lodha (12,388), Rájghat¹ (2,281), and Arakh (1,669). The following have less than one thousand members each — Khatik, Bári, Manibe,² Gosáin, Bairági, Bhát, Khákrob, Thathera, Koli, Lodha, Halwái, Patwa, Kanjar, Dhárhí, Bahelha, Saráhiya, Muráo Darzi, Bhunhar, Góund,³ Rangwa, Fakú, Dhuna, Bind, Suthra, Tawái, Dom, Kánda, Ját, Kapri, Musahar, and Bahrúpiya. The Musalmáns are Shaikhs (11,536), Patháns (7,443), Sayyids (899), Mughals (560), and unspecified.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population, not less than 15 years of age, 434 belong to the professional class of officials, priests, doctors, and the like, 5,392 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c; 3,737 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts, 87,049 to the agricultural class, and 12,138 to the industrial or artisan. A sixth or indefinite class includes 6,418 persons returned as labourers and 1,573 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 20,862 as landholders,

¹ See article on parganah Amorha, "population," note. ² *Id ibid* ³ Probably a census misprint for Gond or Gaúr. The latter is a subdivisional title of several castes, such, for instance, as the Halwais.

261,116 as cultivators, and 79,616 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 842 as able to read and write out of a total male population numbering 191,265 souls

Like all the rest of the district, Bánsi is a plain. But in some respects, of degree rather than quality, it differs from its sister parganahs. It is slightly less devoid of forest than they, and it is far moister. Flowing east-south-eastwards through the south of the parganah, the river Rápti divides it into two very unequal portions. The northern or larger tract may be considered part of the marshy submontane country called the Taráí, and here the salient geographical feature is the multitude of streams

The Rápti is itself directly fed only by a few petty watercourses which drain the hollows of tappa Pacháir. In former days it was replenished by the Paráí,¹ a stream whose chief tributaries are the Ikráí and the Bankasíha. But the Paráí now falls into the Chaur Tál, largest of the many weedy lagoons with which the parganah is studded, and, except in the rainy season, no outlet conveys its waters from that lagoon to the Rápti. Yet if the Rápti absorbs few streams, another river which is supposed to occupy its ancient bed absorbs a host of streams. Itself sluggish and meandering, the old (*Burhi*) Rápti acts as a great catchment drain for the reception of many a dashing brook from the Nepálese mountains or the country near their foot. It swallows in succession the Arra, the Charangahwa or Chhagrihwa, the Awinda or Aondabi, the Ghurhisotwa, and the Debláti. It next receives on its opposite or right bank the Sikri watercourse, and finally unites with the rapid Banganga at Kakrahághát. Into the streams already mentioned flow many others. Thus the Awinda is reinforced by the Sarohi, and the Sarohi by the Kúrma and the Satohi. But the enumeration of all such minor rivulets would swell the present article to a length which, even if permissible, would be harassing. The rivers of this tract, whether small or large, are constantly changing their courses. After its junction with the Banganga the Burhi Rápti has of late years been joined, through the Ahwa watercourse, by the Rapti itself. The united stream floats on till, at the edge of the parganah and the district, it meets the Dhamela. And this introduces us to another system of northern drainage

Of the streams which compose that system we need here mention only those which cross the northern border. The less important brooks, which

¹ Called by Buchanan the Ghágar or Háhá. But different local names, as in the case of Rhine and Scheldt, are here applied to many rivers in different parts of their courses.

rise within the parganah itself, must for sake of brevity be omitted. The Masdi joins the Jamwár, the Sísua and the Tinawa join the Tílár; the Jamwár and Tílár combine to form a river known as the Kúnda or Kúra. The Kúra again is met by the Hagní, and after its later junction with the Ghunghí is styled the Dhamela

The smaller geographical division of Bánsi, the division south of the Rápti, is far less swampy. Its greater distance from the Himálaya and the Taráí forests render its rainfall far smaller, and its climate is far less feverish. Its streams are purely indigenous, for the exotic waters, those born outside the parganah, have been checked in their southward course by the Rápti. Of these homebred brooks the largest are the Barár and its affluent, the Budh. They are formed by the union of numerous channels which, rising sometimes less than a mile from the southern bank of the Rápti, suggest the idea of sluices or escapes from a canal flowing on a higher level. Clearcut, broad, and deep, the bed of the Barár favours the tradition that it was once a bed of the Rápti. After being joined on the southern frontier by the Budh, this Barár flows on to join the Ámí in Maghar

The soils of the parganah are classed as clay (*mattiyár*), loam (*doras*), and sand (*balua*). But of the clay there is a great deal, and of the sand there is probably very little. A limy-looking variety (*blát*) of the former is extremely common on the banks of the Rápti, and in the lowlying basins which convey northern streams towards that river. Being constantly flooded in the rainy season, it produces no autumn crop, but for the same reason it yields, without irrigation, a rich spring harvest. The people themselves less frequently name soil according to its natural composition than according to its position with regard to the village homestead. Land is generally called "near" (*goenr*), or surrounding that homestead; "middling" (*muyána*), or surrounding the near; and "far" (*pallu*), or surrounding the middling

What proportion of the total area is cultivated cannot exactly be shown. Many of the villages are forest grants,¹ and having thereby escaped re-assessment have also escaped survey. The principal grants are those of Alidápur, Birdpur, and Neora in tappa Ghos; Katahla in tappa Bárikpár, Sarauli in tappa Untápár, and Sohás in tappa Sohás. None of these measures less than 3,000 acres, and they cover between them over 60,900. But of the assessed villages, which measured 409,096 acres, we know that 260,219 acres were cultivated and that 99,883 more were cultivable. Of the cultivated area, again, 111,126 acres were watered, while less than $\frac{1}{10}$ th was occupied by

¹ *Supra*, pp 286-88

mango groves. Bánsi is no doubt sufficiently moist to retain its moisture without the aid of trees ; but so long as it produces more grain than it needs, one can hardly sympathize with Mr Wynne's remark that such plantations are a deplorable waste of the best land. Since 1813 the "very stately forest" of *sál* and other trees on the banks of Burhi Rapti, the stunted woods on the banks of Jamwár and Tilár, have been thinned with no sparing axe. And the plough has made great mroads on the dismal stretches of long coarse grass which, flooded in the rains and withered in summer, offended the eye of Buchanan.

Besides the usual autumn and spring harvests, Mr. Wynne reckons a third, the winter or *jarhan*. But the only crop garnered at this intermediate reaping is rice, the staple grain not only of the northern clay lands but of the parganah at large. Rice is also the chief growth of autumn, covering more than thrice the ground occupied by the second great crop of that season, *urd* or *másh* pulse. The principal products of the spring harvest are wheat, and next, after a long interval, barley, peas, linseed, and *arhar* pulse. None of the crops hitherto mentioned covers less than 10,000 acres. The area occupied by the more paying staples—poppy, sugarcane, tobacco, and vegetables—is comparatively small. But in years just preceding assessment landlords strive to reduce the apparent value of the land, and such crops are sparsely grown. It is significant that within the two years immediately succeeding the assessment survey the cultivation of poppy had increased in the proportion of 84 to 137. The masters of the soil are chiefly Bráhmans.

The parganah has no manufactures worth mentioning. The crops, which are its only important product, find a sale at many villages where weekly markets are held. But if Bánsi is not a great producer, it is a great distributor. Its through-trade with Nepál centres in the marts of Biskohar and Uska, and how considerable the traffic of these places is has been shown above.¹ Fairs are held twice yearly at Bánsi, at Kakrabighát in October-November, and in March-April near Alidápur. The gathering last named, which assembles on what is called the Dasahra of Chait (March-April), is the most important of its kind in the parganah. Lasting for about nine days, it is held in honour of a goddess named Pálta. Before her image are offered goats, rams, and even buffaloes ; but the real object of the fair is commerce rather than religion. Buchanan (1813) estimated the number of visitors at 50,000, of whom some 300 or 400 were the usual itinerant tradesmen. Since his time, however, the attendance has greatly declined. A second and smaller fair was formerly held at the same place on the Dasahra of Kárttik (October-

¹ P. 699

November) The principal road centres of the parganah are Bánsi and Dumdumwa. The principal roads are the unmetalled lines (1) from Domariáganj to Nepál by way of Intwa, (2) from Basti to Nepál by way of Bánsi, Dumdumwa, and Birdpur, (3) from Dumdumwa to Lantan. But the parganah is intersected also by some four or five unmetalled lines of a poorer class. During the rainy season traffic is greatly impeded by the flooded state of the country. But several of the rivers, such as the two Ráptis and the Dhamela, are navigable, and were it not for numerous "snags," the same might be said of many northern streams like the Jamwár. The only places of importance, besides those already mentioned, are Chilia, Dhebarua, Misraulia, Sobás, and Tharauli.

Till the beginning of the present century the history of Bánsi is almost identical with that of the Sarnet rajas, who derive their title from its capital. Little, therefore, need here be added to what has been said on pages 672-76. In Akbar's *Institutes* (1596) the parganah is entered as Ratanpur-Maghar or Ratanpur-Bánsi, the first part of this name being derived from that of its rāja, Ratan; while Katahla, which was just afterwards absorbed within its limits, appears as a separate sub-division. But if Bánsi gained by the annexation of Katahla on the north, it lost by the gradual separation of Maghar on the south. The first to withdraw any part of the latter parganah from the rule of its Sarnet rāja were the invading Musalmáns; but large tracts were afterwards alienated by the act of the rajas themselves. Thus, towards the end of last century 987 villages were made over to a cadet of the family, the ancestor of the rebel bábu of Bakhira.

About 80 years after Bánsi had fallen from the grasp of Akbar's successors into that of their now independent Oudh deputies, it was ceded (1801) by the latter to the English. Bánsi, Maghar, and Bakhira were recognized as separate parganahs of the newly-formed Gorakhpur district, and the first was included in the Bánsi tahsíl. The demands with which it was assessed at successive settlements of land-revenue were . in 1802, Rs 24,120, in 1806, Rs 21,591; in 1809, Rs 29,439, in 1813, Rs 31,571, in 1840, Rs 2,45,541, and in 1864, Rs 3,05,127. From the three last sets of figures the advance which cultivation had made during 50 years of British rule is clearly apparent. In the year succeeding that last named Bánsi was severed from Gorakhpur, to form part of the newly-created Basti district.

"The chief remains of antiquity," writes Buchanan, "is (sic) Katahla, in the forest on the southern bank of the Burhi Rápti. It is said to have originally been a seat of the Thérús, after which it became the chief residence of chiefs called the Katahla rajas.¹ They appear to have been totally exterminated by the

¹*Supra*, pp. 674-75, 720, and 724

Sarnet chief who took the place " But a legend asserts that "the family, having offended the goddess of their city (Katahla Devi), was by her converted into stones, and that these still remain in their original forms The place seems to have been a town with many buildings of brick and small tanks, but no traces of fortification, and to have extended more than a mile each way, although I could not fully trace its outline The brick buildings are reduced to mere heaps, but the bricks are not so much broken as in the ruins usually attributed to the Thárús, and they are quite in a different style. The ruins of Thárús usually consist of one great mass like what may be supposed to have been the remains of one great building, with some small heaps adjacent, but Katahla consists of many small heaps scattered at irregular distances over a great extent of ground

"There are few stones remaining. One, which is a flag smoothed on one side and cut into mouldings on the edges, is placed with one end in the ground and worshipped as Katahla Devi. Many offerings of potter's ware are placed around, for it is supposed that no cowherd or woodcutter could safely enter the forest without procuring her favour by such an offering. The Bhars of Sanauli are the priests, whence perhaps it may be inferred that the rajas of Katahla were of this tribe, which it is generally allowed to have succeeded the Thárús Near this stone, on the side of a tank, are the foundations of two small temples, the chamber in each of which has been only a few feet in diameter In one is placed part of an image called Bhawáni, but it is the head and breast of a male, so far as can be judged from what remains The fragments worshipped in the ruin of the other temple are so small that it is impossible to say what they have been intended to represent On a heap of brick, some way distant from thence, is lying a stone spout which terminates in a crocodile's head very rudely carved It probably served to convey out the water used in washing the image that stood in the temple. All the people, however, with me worshipped it by prostration and by touching it with their foreheads

"After the destruction of Katahla, the Sarnet built a large mud fort at Sanauli in the same forest It has a deep and wide ditch and a strong rampart; but within there was no considerable building The town, however, was large, and has contained some buildings of brick, but it has long been deserted except by a few Bhars, who cut wood. The village of Sarayat, about 10 or 11 miles north from Bánsi, stands on a heap attributed to the Thárús, but very small and not clearly marked the quantity of rubbish being trifling At the south end of the village is a *linga* (phallus) very much decayed Under a tree in the village are some stones Neither the pandit of the survey nor I could learn any tradition concerning these images

"The chief object of worship is Pálta Devi in the wood near the Jamwár. The chief of the convent of Atíthi at Bakhira is the priest of the goddess. There are two small temples, but quite modern, having been built by the predecessor of the present priest They are in the Muhammadan style, that consist of a cubical chamber surmounted by a dome They stand on the ruins of a large temple, the foundations of which in some places are still a few feet high, and a fragment of a stone pillar, and the images, still remain There is no doubt that the images are very ancient. In one temple a large angular stone projects from the floor, and is said to be a *linga*, nor has it a greater resemblance to anything else In the other modern building is the image called Pálta, exceedingly worn by the lapse of ages, and the features totally obliterated It represents the goddess destroying a man who has sprung from the truncated neck of a buffalo, so common in the monuments of the sect of Boddha in Bihár Before the two modern temples, at the limits of the ancient building, is a tree, under which are portions of two broken *lingas* At each Dasahra there is an assembly (the Pálta Devi fair above mentioned)

"About four or five miles east from Mahadewa¹ I saw two elevations somewhat like the ruins attributed to the Thárús, but containing fewer bricks. They were called Trupasandihí and Trupasandihí-ká-Jhúnga, the latter word signifying a grove,² for the ruin is covered with trees. On this latter is a small conical heap of bricks, which has evidently been a temple, and on its ruin have been placed two lingas, which it probably once contained. On Trupasandihí, or the high place of the worshipper of three gods, there are in fact three lingas placed under a tree. They are exceedingly weather-worn, and one of them, on the side of the phallus, has a human face. Besides these there are mahy fragments.

"There are the ruins of some petty forts, erected by various rájas and thieves, especially one at Musharúa, about two miles from Mahadewa, which was a stronghold of the Banjára tribe, when these predatory merchants were in the habit of plundering Bánsi."

BÁRAKUNÍ, hamlet of Sunhán a village, in tappa Seobakhri of parganah Ma-haulí and tahsíl Basti, is noticeable only as the site of a third-class police station. It lies 24 miles south-south-east of Basti, and had in 1872 a population of 534 souls.

BASTI, the capital of the district, stands in north latitude 26° 49' and east longitude 82° 44', 112 miles by rail and road from Benares³. It is the chief town not only of the district but of tahsíl Basti, parganah Basti, and tappa Haveli. Its site has an area of 127 acres, with a population of 40 to the acre. Its inhabitants amounted in 1872 to 5,087 persons, of whom 3,723 were Hindús (1,660 females) and 1,361 were Musalmáns (619 females). But as the people of Basti muster less than 10,000, the census report leaves their occupations undetailed. In 1847, 1853, and 1865, when they mustered less than 5,000, even their numbers are not mentioned.

The mud-built town of Basti stands on a site but little raised above the low green rice-lands which surround it. It consists chiefly of the old entrenched village whose citadel was the still existing castle of the rája. The fortifications of this village were constructed in much the same manner as those of a Roman camp. A square whose sides measured each about half a mile was enclosed within a wide ditch, and the earth dug from this excavation was thrown up on its inner side to form a wall or bank. The bank now appears as a weatherbeaten mound of varying height, but no value for the prevention of ingress or egress; while the ditch is a stagnation of broken margin and varying width. Thus the town is still surrounded by water, which is broadest on the eastern side. Near this eastern side, moreover, lies a rice-fringed lagoon. The site is not, on the whole, one which would have been chosen by a medical committee.

¹ Mahadewa or Mahdewa of tappa Aikhn was in Buchanan's time the headquarters of a police circle named Dhnliyá-Bhandar. ² Or rather a brushwood thicket. ³ The details of this distance are these — By rail from Benares to Akbarpur, 84 miles, by road from Akbarpur to Basti, 28, total 112. Another and longer route is as follows — By rail from Benares to Faizabad, 120 miles, by road from Faizabad to Basti, 40, total, 160.

Through the east of that site runs, wide and straight, a metalled road. This is merely the end of a branch which connects the town with the more southerly Gorakhpur and Faizabad highway; but it supplies Basti with a high street. Well raised and drained, and crossing the surrounding ditch on bridges, it is flanked on either side by houses which are chiefly shops. None of these houses is brick-built, and the great majority are one-storied. But their raised earthen floors and tiled roofs, with a few double-storied buildings of the same kind intermixed, give this street an appearance of neatness which is not encountered in other parts of the town. Off it Basti becomes a mass of crowded hovels which differs in no respect from an ordinary village. Even on the main road itself the only spot which suggests the idea of a brisk trade is the Chaur, or crossing where four roads meet. This is used as a market-place on Tuesdays and Saturdays; and in its neighbourhood are most of the few good wells which the town can boast. The water in the Basti wells rises to within some 10 or 11 feet of the surface, but is seldom sweet enough for healthy drinking.¹ It is almost a case of "water, water everywhere, nor any drop to drink."

From the statement that the main road passes through the east of the town it may be inferred that most of the houses lie west of that highway. And this western portion of Basti is, like that of London, the most aristocratic quarter. Here stands, high-raised and strongly built, the castle (*kor*) of the rājā. Covering almost the whole of the mound which it adorns, it occupies about 4 acres of ground. It is girt on all sides save the east by one of those thick and lofty quickset hedges of male bambu² which once formed so impenetrable a barrier round all the baronial strongholds of the district. Outside all lies a ditch which is never very poor in water. The building has a picturesque frontage, with a steep entrance-way rising to the main gate, while opposite this façade is a small open plain, used as a picket for the wealthy owner's elephants, horses, and cattle. Elsewhere in the town are several other breathing-holes of the same kind. Adjoining the castle is the Paithan-tola quarter, a widespread congery of poor mud houses which has a little bāzār of its own.

East of the main road the only building that need be mentioned is the old hostelry (*sarāi*). This is a large quadrangle of the usual untidy type, but shaded within by some good trees. The main road is met at its north-eastern end by the unmetalled lines from Menhdāwal, Bānsi, and Domariāganj. On its south-western exit from the town it travels on through Nayā Bāzār to the civil station.

¹ Sanitary Commissioner's Report, 1870.

² *Dend. rocalamus strictus*.

Naya Bazár or Newmarket, so called in contradistinction to the old Basti just described, is a modern growth of shops and other buildings which has sprung up along the road on the lands of 5 different villages. On the same highway, between the town and the civil-station, stand the central (*sadr*) dispensary and the new hostelry. The former was once the tahsildár's office, the latter is a large masonry building, greatly frequented by travellers passing through Basti on their way to or from Faizabad.

The civil station clusters around the point where the road just mentioned joins the Gorakhpur-Faizabad line. The site is on the lands of Amhat village, some three miles south-west of the town; and, being well-raised, drains readily towards the neighbouring Kuána. The station crowns, in fact, the slope which rises north-eastwards from that river, and the name of Machhora, sometimes borne by the latter, is perhaps suggestive of the excellent fishing with which its flowing waters provide the European residents. Of European dwellings there are some half-dozen only, but more are hardly required. There are also a church, a library, and a swimming-bath. The principal public buildings are the court, office, and treasury of the magistrate-collector, the court where the judge of Gorakhpur holds occasional sessions, a large tahsildári; the central post-office; the tahsili school; the district jail; the staging bungalow, and the Government opium store-house, which lies east of the station. This European quarter is fairly planted with *mahua* and mango-trees. Indeed, the name of Amhat probably means mango-market.

The public institutions, not hitherto mentioned, are the two parganah schools in Old Basti and Naya Bazár respectively, and the imperial post-office, the munsif's court, the first-class police-station, and two Anglo-vernacular schools, all in the former.

Basti has no important manufactures. It is at best little more than the market-town of an agricultural tract. It has no municipality, no house-tax under Act V. of 1861. But it has for many years possessed a fine roadway, and a fine roadway is the beginning of improvement in all our North-Western towns. Like other mud-built settlements, Old Basti is disfigured by many stagnant waterholes, which have been dug to supply material for its dwellings. But these excavations can be filled in, and further buildings erected, with earth from the old embankment which surrounds the town. And improvements of this nature have been in progress for years.

The original village perhaps owed its first promotion to its selection as the seat of its first raja. This event probably took place at some time in the seventeenth century.¹ As the capital of the new principality Basti obtained in importance which it has never since lost. When on its cession to the British (1801), it ceased being the capital of a principality, it became the capital of a taluk. But, it still important, Basti was neither rich nor beautiful. Buchanan in some years afterwards (1813) describes it as 'more sorry than any place of the size in the (Gorakhpur-Basti) district' and its people as seeming "in the most abject state of poverty". He adds that the town then contained 500 houses, of which 110 were two-storied and two were built partly of brick. One of these two last was "the very sorry mud-walled castle" of the raja. The mud wall of the village itself appears to have been supplemented by a bamboo hedge which has since disappeared. For some time before the Great Rebellion (1857) Basti had been the site of an opium storehouse and treasury, which was guarded by a detachment of native infantry. But the place did not attain its present leading position until eight years later (1865), when it was chosen as the headquarters of the newly-established district. Since then it has steadily grown, both in population and in general importance.

About a quarter of a mile south of the town, at Manhan, is a ruin attributed to the Tharus. It consists of a heap of rubbish about 200 yards in diameter, irregular in form and surface, and without any trace of a ditch. Tradition says that its summit was once hallowed by a phallic emblem (*linga*) of Shiva but this had, even before Buchanan's time, disappeared. Some three-quarters of a mile north-east of Old Basti, in Lakhnaura village, rises another mound of reputed Tharu origin. "It may," writes the author just mentioned, "be 300 yards in diameter, but (is) of very little elevation, whether from having originally consisted of a number of small buildings, or from many of the bricks having been removed, I cannot say." About 1,000 yards beyond this, in Barwa village, is another ruin assigned to founders of the same race. "Its diameter is smaller, but the elevation is more considerable, although it contains more earth than usual. On it is a *linga* very much decayed. About two miles beyond this, north and east, is another ruin called Arel, and attributed to the Tharus. It is about 300

¹ The first raja of Basti seems to have flourished ten generations after his ancestor Sej, whose date may be placed about the middle of the fourteenth century (*supra*, p. 678). And ten generations may be set down as equalling something over 300 years. Had the Basti principality, moreover, been founded before the end of the sixteenth century, parganah Basti would probably have appeared in the *Ain-i-Akbari* under its present name and not under that of Mandwa.

yards in diameter, but is higher than (that of) Lakhnaura. Some deep and large excavations have been made into it, probably in search of bricks."

BASTI, a tahsíl with head-quarters at the place just described, is bounded on east-by-south by tahsíl Khallabad; on north-by-west by tahsíl Bánsi and Domariáganj, on west-by-north by the Harara tahsíl, and on south-south-west by the Ghágra, which divides it from the Faizabad district. Tahsíl Basti contains the eastern parts of parganahs Nagar (7 *tappas*) and Basti (7); the north-western corner of parganah Maghar (3) and the western portion of parganah Mahauli (10). It had in 1878 a total area of 350,000 acres, or nearly 547 square miles, and a total land-revenue of Rs. 2,82,738. Its population in 1872 was 313,327, or 571 persons to the square mile. But a detailed account of the tahsíl will be found in the articles on its four parganahs.

BASTI or Mansúrúagar-Basti, a parganah of the Basti and Harara tahsíls, is bounded on the east-north-east by parganah Maghar, a border being supplied by the Katneha watercourse and its affluent, the Garehia, on the north-north-west by parganah Rasúlpur and the Gonda district; on west-south-west by parganah Amorha; and on the south by parganahs Nagar and Mahauli, the boundary with the former being supplied chiefly by the Kuána river and its affluent the Rawái. The parganah is divided into 11 *tappas*. Of these the seven eastern—Kothila, Únrah, Paria, Karar, Haveli, Deoráon and Sikan darpur—belong to the Basti tahsíl, the four western—Shrúpur-Gopalpur, Atroh, Ratn-pur, and Hardi—belong to the tahsíl Harara. Basti contains 926 estates (*mahál*), almost coinciding with the same number of villages (*mauza*) and of these 578 lie in the Basti tahsíl. The parganah had in 1878 an area of 181,389 acres, or nearly 283½ square miles; and a land-revenue of Rs. 1,54,977. Of the former just over 171 square miles, and of the latter Rs. 98,185, belong to the Basti tahsíl.

According to the census of 1872 Basti contained 796 inhabited sites, of which 507 had less than 200 inhabitants, 241 between 200 and 500, 43 between 500 and 1,000; and 6 between 1,000 and 2,000. The only town containing more than 5,000 inhabitants was Basti, with a population of 5,087.

The population numbered 168,893 souls (90,225 females), giving 1,181 to the square mile. Classified according to religion there were 150,594 Hindús, of whom 70,224 were females, 18,295 Musalmáns (8,443 females), and 4 Christians. Distributing the Hindu population among the four great classes, the census shows 20,205 Bráhmans (9,440 females), 5,534 Rájputs (2,465 females), and 4,464 Baniyas (2,053 females), whilst the great mass of the population is included in the "other castes," which show a total of 120,391 souls.

the chief natural features to be the rivers and lagoons, the chief artificial feature a high state of cultivation. And in Basti this expectation would be verified.

The principal river is the Kuána, which flows south-south-eastwards across the whole breadth of the parganah. Its high and abrupt banks are throughout Basti fringed by a narrow belt of brushwood and trees. Steep also are the banks of the Rawái, which, after an east-south-easterly course through the parganah and along its southern frontier, joins the Kuana. The Garehia, a narrow channel in the centre of a broad depression, runs south-eastwards along the Maghar boundary. It at length joins the Katnehia, whose waters wander in the same direction to form the same border. Issuing from the Jasona lagoon, between tappas Ūmrāh and Sikandarpur, this Katnehia is the only one of all the streams here mentioned which rises in Basti itself. Save only the Kuána, whose bed lies too much below the level of the surrounding country, all these rivers are a fertile source of irrigation.

The same may be said of the lagoons, whereof the chief are Bhuila in tappa Atroh; Aila in tappa Shnúpur, Sarani in tappa Kothila, Jasoia, Dudhris, and Pharendia in tappa Ūmrāh, Hasappur and Kanethu-Buzurg in tappa Sikandarpur, Rasna, Majhaua, Jagat, and Bhartpur in tappa Paria; Karar-khas, Tál-khara, and Tál-Balur in tappa Karar, and Nariáon, Ūiyára, Jokaila, Sengraula, and Mahdeo in tappa Hiveli. But rivers and lagoons are not the only reservoirs which moisten and refresh the fields. The average depth of water is less than 10 feet from the surface, the soil favours the construction of wells, and at the land-assessment 2,845 of such excavations were found in working order. Of the total cultivated area, 113,146 acres, 95,773 were returned as irrigated.

Here as elsewhere the soils are divided into clay, sand, and that loam which is a compound of both. The tappas east of the Kuána, those in the Basti tahsíl, have for the most part a loamy surface, but in some, as for instance in tappa Ūmrāh, fine clay-lands are often encountered. The Haraia or west-Kuana tappas have a lighter and more sandy mould. Of the cultivated area 76,258 acres are recorded as tilled for the spring and 36,799 acres for the autumn harvest. Roughly noting in thousands of acres the space occupied by the principal crops of the former season, we get the following results:—Wheat, 24½; peas, 12¾, arhar pulse, 8½, linseed, 6, sugarcane, 4½, and barley, 4. Marked in the same manner, the chief autumn crops stand thus:—Rice, 26½, and urd pulse, 4½. Of the more valuable agricultural staples cotton and indigo are unknown. The prejudice against the latter, which in

1865 was still sparsely cultivated, seemed chiefly due to the "inquisitorial interference" of factory subordinates whose employers had granted advances for its growth. Poppy, which at the spring harvest covers an area next greatest to that of barley, is described as "a mine of wealth to the parganah." How large the acreage occupied by sugarcane has been already shown. The owners of the soil are chiefly Rājputs, Brahmans, and Kāyāths.

The principal markets at which the grain of the parganah finds a sale are the district capital Basti, Deorāon, and Mansūrnagar. *Economic features* Being on the banks of the Kuāna river, writes Mr P. J. White, "Deorāon does a brisker export and import trade than Basti, which is more of a central market. From Deorāon grain is extensively exported by water to Gola-Gopulpur¹ on the Ghāghra, and it receives thence, in return, all the usual native articles of luxury and necessity, excepting coarse cloth which is manufactured by Julāhās (Muslim weavers) in the parganah." The smaller marts are Bhanūganj of tappa Haidi, Kusama and Siswa in tappa Haveli, Sonaha and Kotheli of tappa Kothila, Majhana-Mir of tappa Piria; Sultana and Sahibganj in tappa Sikundarpur, Mahmudabar of tappa Atroh, and Kesari, Belghāt, Tondna, Pagarghāt, Kaehna, and Chhatra of tappa Shimpur. The four last named are modern foundations. But all these river markets, whether old or new, open twice weekly. To them the villagers of the neighbourhood bring cotton, thread, tobacco, salt, vegetables, coarse cloth, ornaments and toys. A casual huckster sometimes appears with metal utensils. But at each place the main trade is the grain-trade, conducted by from 10 to 20 corn-chandlers. Several yearly fairs cause an occasional outburst of petty trade in places where at most times even petty trade is unknown. A large gathering of this kind takes place at Ajudhya ghāt on the Kuāna, beside a temple sacred to Shiva as Lord of Haidwa (Hardwānāth). The assemblage is held on the full moon of Chait (March-April), and, like the great fair at Haidwān itself, has sometimes been disturbed by outbreaks of cholera. Of manufactures deserving the name the parganah has absolutely none. Its principal road is the metalled highway from Gorakhpur to Faizabad, passing through Basti; but on Basti converge, chiefly from the north, several good unmetalled lines. Starting from Bhānpur in Rasūlpur, another road of the latter class passes south-westwards, by Mansurnagar and Paikaula, to meet that first named at Bikramjot in Amoiha. The Kuāna provides the tract with a small but central water-route.

¹ *Supra*, pp 488-89

From its aboriginal Dom or half-aboriginal Domkatár masters parganaa Basti seems to have been wrested in the fourteenth century by Kulháns Rájputs For long an integral portion of the Kulháns principality of Gonda, it was at length granted to a cadet of the ruling house, the ancestor of the present rája of Basti. But towards the end of the sixteenth century it fell under the superior power of the Dehli emperors In the Domesday-Book (1596) of Akbar it is entered as Mandwa, a part of the Gorakhpur district (*dastur*), Gorakhpur division (*sarkar*), and Oudh province (*siba*) About 1720, when the power of Dehli had declined, their viceroy in this Oudh province assumed independence, and Basti continued under its new masters until 1801, when ceded by them to the British It was now placed in the Gorakhpur district, of which it remained part until severed in 1865 to form with other parganahs the new district of Basti Meanwhile it had been assessed with the following land-revenues.—Rs 29,741 in 1803; Rs 28,533 in 1806, Rs 28,425 in 1809, Rs. 43,061 in 1813, Rs 1,02,855 in 1840, and Rs 1,49,115 in 1865.

The rather insignificant antiquities of Basti have been described in the article on that town. The only other remains mentioned by Buchanan are those beside the Bhuila lagoon, some 15 miles west of Basti Attributed as usual to the Thárús, they consist of a roundish heap of brick *débris*, some 1,200 yards in circumference, but of trifling elevation “The tops of the walls of several chambers may be traced on a level with the present surface, and these probably show that the building has been a house and not a temple, as the chambers are small On the south side of the heap, adjacent to a tank nearly obliterated, there projects from the rubbish about $2\frac{1}{2}$ feet of an octagonal stone pillar, much weather-worn and having its sides alternately wider and narrower It is called Sivawa, and is considered an object of worship On a small heap of rubbish between the above-mentioned tank, the great ruin and the marshy lake are two places of worship. One, dedicated to an anonymous Muhammadan martyr (Bhuila Shahíd), has no tomb, but images of potter’s ware are placed under a tree to obtain his favour. The other is a *linga* (phallus) called the Bhulesvar North from the great heap are two smaller ones quite detached, but at a small distance

“The Kulháns Rájputs, who now hold the country, had built about 100 forts, many of which had gone to ruin when Major Rutledge (Mr Collector Rontledge) destroyed the remainder. The chief seat of the tribe, in the woods about 7 *kos* (14 miles) north-west of Basti, was called Sálánagar; but the Muhammadans changed its name into Mansúrnagar, in honour of Mansúr Ali

Khán, father of Shujá-ud-daula and vazír of the empire." Buchanan goes on to describe this Mansúr nagar, which gives the pargana to its first name, as entirely deserted. It has since then been repeopled; and is now, as already mentioned, one of the principal markets in the tract.

BELWA BAZAR is a flourishing mart on the lands of Hannimánpur village in tappa Belwa of pargana Amoria and tahsíl Harau. Situated near the point where the metalled Gorakhpur and Faizabad road meets the Ghágra, it stands some 28 miles west of Basti. The population amounted in 1872 to 757 persons only. But Belwa has a fourth-class police-station and some commercial importance. The market, which stands on land confiscated after the mutiny, is leased to the rája of Basti. Hither is brought, for export across or down the Ghágra, nearly all the surplus grain of the surrounding parganahs. By the same river are imported brass vessels from Mirzápur and cloth from the towns of Bengal. From Nepál come by road iron, copper, vessels of those metals, spices, ginger, and turmeric. By road too, through Oudh, carts bring the raw cotton which has been collected at Kanauj and Cawnpore.

BHADFSAR, a village in tappa Deorion of pargana and tahsíl Basti, is remarkable only as the scene of a large yearly fair. This takes place in February-March, lasts several days, and has an estimated attendance of 6,000 visitors. But the village, which is 4 miles south-south-west of Basti, had in 1872 a permanent population of 232 persons only.

BHANPUR, a village in tappa Chhapia of pargana Rasúlpur and tahsíl Domariaganj, is remarkable only as the site of a tahsíl school. Standing on the junction of two unmetalled roads, 19 miles north-north-west of Basti, it in 1872 had 930 inhabitants. The villagers hold market every Monday. This Bhánpur must not be confused with that other market-village which gives its name to tappa Bhánpur in the same pargana.

BHARI, in tappa Sagara of pargana Rasúlpur and tahsíl Domariaganj, lies 28 miles north north-west of Basti; and had in 1872 only 539 inhabitants. But it must be noticed for the same reason as the place last named. It has a tank which is celebrated as one of Krishna's favourite bathing-places, and hereby is held, in the end of October-November (Kárttik), a fair which boasts some 50,000 attendants. The gathering lasts for about a fortnight. During its continuance the waterside is crowded with the booths of pedlars, confectioners, and other dealers in cheap trifles. But the ostensible object of the fair is the ceremonial bathing (*ashnán*) which takes place on the full moon of the month.

The tank retains its shape too well to claim an antiquity of very many centuries. But beside it rises, to a height of some 18 feet above the surrounding plain, a mound of ruins, and if Mr Wynne is right in calling these the *débris* of successive temples, Bhári must be a place of ancient sanctity. Around the mound are several smaller tanks and the remains of several detached buildings. The mound itself is a large heap of brick rubbish. Irregular in form and surface, it extends some 400 yards from north to south and some 350 from east to west. It "has evidently been," writes Buchanan, "a very large house, palace or castle, with several small tanks encroaching on the sides, but no traces of a ditch." The full name of the place is Bharat-bhári, that is, according to the villagers, the enclosure (*bári*) of Bharat, the brother of Ráma. But the townsmen of Domariráganj told the writer just quoted that the eponymous hero was a Tháru called Bharatbhári.

BINÁYAKPUR, the smallest parganah of the district and the Bánsi tahsíl, is sometimes, to distinguish it from its namesake in Gorakhpur, called Bináyakpur West. Occupying the north-eastern corner of the district, it is itself bounded on the north-east by Nepál, on the north-west, west, and south-south-west by parganah Bánsi, and on the south-east by the river Ghúngghí, which severs it from the Gorakhpur district. Bináyakpur has two tappas—the northern named Bhátimpár, the southern Netwál or Nitwál. It is divided into 107 estates (*mahál*), coinciding as a rule with the revenue divisions, known as villages (*mauza*). It had in 1878 an area of 31,064 acres, or over $48\frac{1}{2}$ square miles, and a land-revenue of Rs 17,470. But though recognized in fiscal and other documents as a separate parganah, Bináyakpur is practically part of parganah Bánsi, and with it forms one great parganah-tahsíl.

According to the census of 1872, Bináyakpur contained 110 inhabited sites,
 of which 80 had less than 200 inhabitants, 26 between
 Population 200 and 500, 3 between 500 and 1,000, and one
 between 2,000 and 3,000

The population numbered 21,023 souls (9,850 females), giving 429 to the square mile. Classified according to religion, there were 18,565 Hindús, of whom 8,834 were females, and 2,158 Musalmáns (1,016 females). Distributing the Hindu population among the four great classes, the census shews 1,945 Bráhmans (951 females), 370 Rájputs (164 females), and 741 Banyás (365 females), whilst the great mass of the population is included in the "other castes," which show a total of 15,809 souls (7,354 females). The principal Bráhmaṇ sub-division found in this parganah is the Sarvaria (348). The Rájputs belong to the Bais (173) and Kulháns claus, the Banyás to the

Kisāndhan (33), Kāndu (291), and Agarahu (120) sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Kurmi (1,150), Chamār (2,465), Ahīr (1,273), Lodha (1,615), and Rājghar (1,470). The following have less than one thousand members each — Bhar, Kahār, Teh, Dhobi, Nūi, Gadariya Barhai, Lohār, Kāyath, Khewat, Tamboli, Kalwār, Dharku Khatik, Kumbhār, Bari, Atit, Chui, Māli, Sunār, Nunia, Bharbhunja, Koeni, Gosūm, Banāgi, Pāsi, Bhāt, Khākrob, Koh, Halwāi, Kanjar, Dhālu, Arakh, Bund, and Musahar. The Musahmāns are Shaikhs (624), Pathāns (392), Mughals (43), Sayyids (34), and unspecified.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 29 belong to the professional class of officials, priests, doctors, and the like, 199 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c., 96 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 5,487 to the agricultural class, and 316 to the industrial or artisan. A sixth or indefinite class includes 522 persons returned as labourers and 48 as of no specified occupation. Taking the total population irrespective of age or sex, the same returns give 771 as land-holders, 17,392 as cultivators, and 2,860 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 31 as able to read and write out of a total male population numbering 11,173 souls.

Lying in the Tarai, in the great Sub-Himālayan marshland, Bināyakpur is both flat and fenny. Its geographical features are less pronounced than those of its Gorakhpur namesake¹ on the east and of Bānsi on the west. Though both moist and feverish, it is neither so moist nor so feverish as they. Like them it is well-wooded, but unlike them it has no regular forest. A fringe of spontaneous scrub-wood still indeed skirts the south-south-western border, and in tappa Bhā-timpār is a large forest grant (Dulha) of over 3,600 acres. But the former is not tall or continuous, and the latter, like most other holdings of the same nature,² is now an almost unbroken expanse of cultivation. Cleared has been the stretch of fine timber which in 1813 decked the east of the parganah. That parganah's only plantations are fine and frequent mango-groves, the sure sign of a prosperous neighbourhood, but not, as Mr Wynne opined, "a waste of valuable land."

¹ *Supra*, pp 473-74

² *Supra*, pp 286-88

From the mountains some 15 miles distant on the north, or from springs in the intervening morasses, several streams flow rapidly past the north-eastern border. The Tilar bounds the parganah on its north-western and part of its western frontier, the Ghungli on its south-eastern. The Tinawa flows westward across it to join the Tilar, while the Hagni runs through the south-eastern skirt of the tract almost parallel to the Ghungli. Like many other sub-Himalayan streams, that last named has silted its bed up till now it flows, in places, above the level of the surrounding country. The parganah has a fair number of lagoons, but not so many in proportion to its area as Bansi. Both rivers and lagoons are to some small extent utilized in irrigation, the former being dammed for that purpose. But the soil is by nature so moist that little watering is required. Of the total cultivated area, 19,121 acres, only 6,903 were at assessment returned as irrigated.

The soils and crops of Binayakpur are those already mentioned in the article on Bansi. But the *bhat* clay and the winter-rice which grows thereon here predominate more easily than in that parganah. If invidious comparisons need be drawn between the two tappas, Bhátampur is slightly less fertile than Nitwal. The principal proprietors of the former are the money-lending Shukul Brahmins of Bura and Khairauti, and of the latter, the Kulhans Rajputs of Ekdinga and Lautan.

The place last named is the only town or mart of the least importance.

Economical features The only road, that on which Lautan stands, is merely an unmetalled line passing through the south-eastern corner of the parganah. The crops which are the one great product of Binayakpur find their way by cross-country tracks to the several villages where weekly markets are held. And hence the surplus stocks are exported, *via* Lautan, to Uska and other marts of adjoining parganahs. The absence of any manufactures deserving the name is inevitable in an agricultural tract which possesses no large towns.

History Binayakpur is the fragment of an ancient and much larger parganah which, until the adjustment of boundaries (1816) after the Nepalese wars, extended northwards to Butwal at the foot of the hills. The history of this tract and of the Butwal rajas who ruled it has been told in the article on parganah Binayakpur East,¹ but a few local details remain to be added. The eponymous village of Binayakpur is not in Basti or Gorakhpur, and must therefore be in Nepal. During the last century constant struggles between the rajas of Bansi and Butwal laid waste the debatable

¹ *Supra*, pp 474-75.

The only antiquities mentioned by Buchanan are a few ruined castles whose
Antiquities runs must ere now have almost disappeared

The village has a branch dispensary and an European dwelling-house belonging to Mr Peppé. He and others are lessees of the forest-grant just mentioned, whereof Birdpur is the headquarters. Leased in 1810 to Messrs W Gibbon and J Clock, this grant has an area of 29,316 acres, or nearly 46 square miles. It has now been almost cleared of forest, and when the lease expires, in 1890, will probably boast but few trees save those of its fruit-groves. On the estate, in the neighbourhood of Birdpur itself, are some fine private irrigation channels.

Birdpur was named after Mr R M Bird, perhaps the most famous revenue official of these provinces, who in 1828 became first commissioner of the Gorakhpur division¹ About two years ago, when schemes were on foot for reducing the great size of the Gorakhpur district, it was proposed to make the place the capital of a new collectorate which should include the northern parganas of both Gorakhpur and Basti. But this project may be now considered as finally abandoned

1 This Gorakhpur division survived till 1834 only, when the commissioner's headquarters were transferred to Gbázipur. In 1842 they were again removed to Benares.

BISKOHAR, a flourishing mart in tappa Budhi of parganah Bánsi and tahsil Domariáganj, stands on an unmetalled road or cart-track, 50 miles north-north-west of Basti. About a mile south-west of the place itself the frontiers of parganahs Bánsi and Rasulpur meet that of the Gonda district. The population of Biskohar varies greatly, being largest during the trading season of winter; but by the census of 1872 was returned as 2,839.

Biskohar has a district post-office. The Chaukidári Act (V of 1861) is in force here; and during 1878-79 the house-tax thereby imposed, together with a balance of Rs. 176 from the preceding year, gave a total income of Rs. 897. The expenditure, which was chiefly on police (Rs. 264) and conservancy (Rs. 120), amounted to Rs. 419. In the same year the town contained 618 houses, whereof 162 were assessed with the tax, the incidence being Rs. 4-7-1 per house assessed and annas 4 per head of population.

But it is as an entrepôt for the Nepál trade that Biskohar is chiefly remarkable. The imports which pass through it, for distribution to other places in British territory, consist chiefly of unhusked rice, wheat and other grains; drugs and spices, fibres and fibre manufactures, copper coinage and iron; oilseeds, clarified butter, timber, hides and blankets. The exports which through it find their way to Nepal are cotton-twist, cotton-stuffs, cocoanuts, hardware, sugar, and tobacco. The business of Biskohar is, however, far smaller than it was before the Nepálese placed on trade with British territory those vexatious restrictions which have been above described.¹ Up to the autumn of 1861, writes Mr. Wynne, there were hardly ever less than 300 to 400 hillmen encamped in the neighbouring grove. But the establishment just afterwards of certain privileged marts in the Nepálese Tarai, and the prohibition against trading through any other emporia, dealt a serious blow to the prosperity of the town. Many of the Biskohar tradesmen are forced to take houses in the Nepálese marts by the fact that, if they do not, their merchandise is on its way through those marts taxed at some 25 per cent above the ordinary rate. But during the rains the marshy and malarious climate of the Tarai towns renders them almost uninhabitable, and those merchants who have temporarily shifted their quarters across the frontier gladly reseek their homes at Biskohar. The town is built on lands belonging to some Hará² Rájputs, who are the principal proprietors of the tappa. The family is a branch of that settled at Mahnani, in tappa Kot of the same parganah.

¹ *Supra*, pp. 697-703, where the reader will find a detailed account of the Nepálese trade in general.

² The Haras or Harahars are a subdivision of the Domars. But none of the three names appears in the Basti census of 1872.

BUDDHĀBAND or Budhabāndh, a village in tappa Ujān of parganah Maghar and tahsíl Khalílabad, lies 13 miles east of Basti. It had in 1872 but 744 inhabitants, and is noteworthy only as the site of a third-class police-station and a district post-office.

CAPTAINGANJ, or Captain's market, forms part of Raitás village, in tappa Nawān of parganah Nagai and tahsíl Harau. Standing on the metalled Basti-Faizabad road, 8 miles west-south-west of Basti, Raitás had in 1872 a population of 748 souls.

The place (Captainganj) probably derives its name from the fact that in the first quarter of the century it was a small military station. Until within the last fifteen years it was the headquarters of a munsif and a tahsíl. But in 1876, when the tahsildár's office was removed to Harau, and the tahsíl renamed after that village, Captainganj began to lose importance. It is now merely the site of a third class police-station and a district post-office. In Buchanan's time it had but 25 shops; and it once more finds itself in about the same commercial position.

CHHĀONI, a hamlet of Khānkālān village, in tappa Sikandarpur of parganah Amorha and tahsíl Harau, is remarkable only as the site of a first-class police-station. By the police the neighbourhood has long been occupied. The next village Khamaria, was as early as 1813 the head quarters of a large circle¹. Standing on the metalled Gorakhpur-Faizabad road, 22 miles west-by-south of Basti, Khānkālān had in 1872 a population of 262.

CHHAPIA, which gives its name to the tappa thus called, of parganah Rasūlpur and tahsíl Domariāganj, stands not far west of the unmetalled Basti-Bānsi road, 25 miles north-north-west of Basti. It is a mere village, which in 1872 had only 191 inhabitants; but must be mentioned as the site of a third-class police-station and a district post-office.

CHHAPRĀGHĀT, or Dhanghatta, in tappa Kuchī of parganah Mahaul and tahsíl Khalílabad, is the site of a third-class police-station and a district post-office. Here, 45 miles south-east of Basti, an unmetalled road from Menhdāwal to the Ghāgra crosses that connecting the Gorakhpur with the Gonda frontier. Dhanghatta had in 1872 a population of 609. 'Chhapiāghāt is, strictly speaking, the name of the landing-place where the Menhdāwal road reaches the Ghāgra several miles further south, and this landing-place, again, derives its name from the large village of Chhapra.

CHILIA or Chulha, a village in tappa Aikhu of parganah and tahsíl Bānsi, stands on the junction of two unmetalled roads, 50 miles north-north-east of

¹ *Supra*, p. 610

Basti It is here noticed as the site of a second-class police-station and a district post-office ; but had in 1872 only 969 inhabitants.

DALDALHA. *See* BANKATA

DHEBARUA gives its name to tappa Dhebarua of parganah Bánsi and tahsíl Domariáganj Standing beside a cart-track, in the fork between Chhagrihwa and Awinda rivers, it is 59 miles north of Basti Dhebarua had in 1872 a population of 362 only ; but is the site of a third-class police-station and a district post-office

DOMARIÁGANJ, the capital of the tahsíl so named, is a village of tappa Halaur and parganah Rasúlpur. Past it, on the north, flows the Rapti ; and round it, on other sides, lie serpentine ponds which were once beds of that river. A good unmetalled road from Basti to Nepál passes through the village, crossing the Rápti by the rája of Bánsi's ferry. Both over the water and south of that village this highway is met by others of a less perfect kind. The distance north-north-west of Basti is 32 miles, the population amounted in 1872 to 1,145 souls

Domariáganj has a tahsíl, a first-class police-station, and an imperial post-office It was formerly surrounded, like Basti, with a ditch, a mud rampart, and a hedge of male bambu. In latter times its police-station was fortified. But all traces of these works, the monuments of an age when security was not, are fast disappearing The place probably derives its name from the Doms or Domkatárs, who once ruled not only Rasúlpur but Gonda

DOMARIÁGANJ, a tahsíl with head-quarters at the place just described, is bounded on east-south-east by the Bánsi tahsíl and on north-north-east by Nepál On its irregular and often protrusive west-north-western border it marches with the Gonda district, and on its south-south-eastern frontier with tahsíls Haraia and Basti Domariáganj contains parganah Rasúlpur and the 11 north-western tappas of parganah Bánsi It had in 1878 a total area of 371,935 acres, or over 581 square miles, and a total land-revenue of Rs 2,65,346 Its population in 1872 was 259,047, or about 445 souls to the square mile But a detailed account of the tahsíl must be sought in the articles on its two parganahs.

DUBAULIA or Dubauli, a small mart in tappa Dubaulia of parganah Amorha and tahsíl Haraia, stands on the unmetalled road between Gáeghát and Amorha, 23 miles west-south-west of Basti. It in 1872 had 1,519 inhabitants

Here are a police outpost and a market, which, being not far from the Ghágra, is an entrepôt for goods embarking on or disembarked from that river. But something more on this subject will be found in the article on parganah Amorha. The market-place was confiscated for the rebellion of its owners in 1857, and is now yearly leased by Government The shops of Khushlúlganj

village, which adjoins Dubaula on the west, may perhaps be considered an outlying portion of the same mart

DUNHARA, a village in tappa Ujír of parganah Maghar and tahsíl Khalíl-abad, stands on the unmetalled road between Basti and Monhdáwal, 15 miles east-north-east of the former. Its population amounted in 1872 to 903 persons only ; but it is remarkable as the site of a second-class police-station and a district post-office

GÁEGHAT, or the cow's landing, is a village of tappa Charkaila, parganah Mahauli and tahsíl Basti. After passing through it the unmetalled Gorakhpur and Gonda frontier road quits Mahauli and enters parganah Nagar. But not far west of the village this highway is crossed by another of a better class, running southwards from Basti to Tínda in Faizabad. The distance south of Basti is 16 miles. By the census of 1872 the population was 1,689.

Gáeghát has a district post-office. But it is noteworthy chiefly as one of those small marts which collect and distribute the merchandise imported or exported by the neighbouring Ghágra river. The amount of grain which passes through it for down-country exportation is considerable.

GANESHPUR, which gives its name to tappa Ganeshpur of parganah Nagar and tahsíl Harara, lies near the right bank of the Kuána river, 4 miles west of Basti. It in 1872 had 2,550 inhabitants.

Here markets are held twice weekly, but the place is chiefly remarkable as the head-quarters of a large and almost revenue-free domain known as the Pindári *jagír*. Comprising the bulk of the tappa, it was originally held by Gautam Rájputs, cadets of the family which supplied the parganah with its rajas. These Gautams fortified Ganeshpur, in the usual manner, with a ditch, a mud wall, and a quickset hedge of male bambu¹. Such bulwarks enabled them under native rule to hold their own. But under British sway their tenure no longer depended on the sword. They allowed their land-tax to fall into arrears, and to defray the debt Government in 1811-12 sold their domain². It appears to have been bought by Mrs Fidden, widow of one of those trading civil surgeons who in the early days of the Company's rule did so much to promote the commercial prosperity of places where they happened to be posted. But Mrs Fidden found herself unable to manage the property. She therefore either sold it herself, or, by defaulting in the payment of revenue, forced Government to sell it for her. In 1818 it was again sold on account of arrears, due from its then possessor, Bibí Motí Khánam. Now at this time the Company wished to provide for a turbulent cavalier of fortune who had distinguished

¹ *Supra*, pp 679-81, and *Eastern India*, II, 377. ² Board's Records, 1811-12.

himself during the Marhatta wars, a man whom, though he might have been suppressed with a strong hand, it was cheaper to steady by the gift of a comfortable property. Government itself therefore bought in Ganeshpur for Rs. 8,343 and bestowed it in 1819 on the ex-colonel of Cossacks, the Pindari Kádir Bakhsh. The terms were that he should himself hold it revenue-free, and that his heirs should hold it after him, on payment of a light and never-enhanceable revenue¹. His descendants are still in possession. Their revenue is indeed almost nominal, amounting to Rs 1,877½ only. At the assessment of 1865 the settlement officer ruled that they were illegally holding, without additional payment, many villages besides those originally granted. He therefore imposed on their whole domain a revenue of Rs 10,009½. But the Pindaris successfully fought their case up to the Judicial Committee of the Privy Council, and as a result of this appeal to Cæsar the tax of Rs 1,877½ remains unaltered.

HARAIA, the capital of the tahsíl so named, lies in tappa Purena of parganah Amorha. Past it, on the south-west, flows the Manaur or Manaiáma river, which is here crossed by the metalled Basti and Faizabad road. Haraia is 17 miles west-by-south of Basti, and in 1872 had 840 inhabitants.

Here are a tahsíl, a second-class police-station, a tahsíl school, and an imperial post-office. The present importance of the village dates from 1876, when the tahsíl headquarters were removed hither from Captainganj, and the tahsíl itself was renamed after Haraia. But, before this, Haraia was not altogether unknown to local commerce. The Manaur river is navigable, and here meets the only first-class road of the district. It results that the village is an emporium where goods passing up the river from the Ghágra, or down the river from the road, have their bulk broken. The principal export is grain, the principal import, cloth.

HARAIA, a tahsíl with headquarters at the place just described, is bounded on the east by tahsíl Basti, on north-north-west and on west by the Gonda district, on south-west-by-south by the Ghágra, which divides it from the Faizabad district. Tahsíl Haraia contains parganah Amorha, with the western tappas (4) of parganah Basti and (5) of parganah Nagar. It had in 1878 a total area of 317,176 acres, or over 495 square miles, and a total land-revenue of Rs 2,73,203. Its population was in 1872 returned as 305,222, or 618 souls to the square mile. But further details concerning the tahsíl must be gathered from the articles on its three parganahs.

HARIHARPUR, a market village of tappa Aorádánr, parganah Mahauli and tahsíl Khakílabad, stands on the left bank of the Katnelia, about 18 miles

¹ Board's Records, 1818-19

south-east of Basti. It in 1872 had 2,194 inhabitants, and possesses a few good masonry houses. It seems to have formerly been a place of some commercial importance, but its trade, like that of most towns in parganah Mahanli, has waned. Its name, which means the town of Krishna and Shiva, was probably derived from that of some Bráhmaṇ who was called Harihar after both divinities. Shiva being the destroying god, and Krishna an incarnation of the saving one, such names serve to propitiate at once two opposing principles.

INTWA, a village in tappa Kot of parganah Bánsi and tahsíl Domariáganj, stands on the crossing of two unmetalled roads, 42 miles north-by-west of Basti. It has a police outpost; but its population amounted in 1872 to 310 only. Though its name seems to mean "the place of bucks," Intwa is a mud built village.

JIGNÁN, in tappa Kop of parganah Bánsi and tahsíl Domariáganj, lies 46 miles north-by-west of Basti. It had in 1872 only 127 inhabitants, but is remarkable as the scene of a large yearly fair.

This takes place in November-December, or, as a Hindu would say, on the 5th of the bright half of the month Aghan. It lasts for two days, and its ostensible object is worship at the local Thákurdwára or shrine of Krishna. But the occasion is a festival connected with another of Vishnu's incarnations, Ráma. Pilgrims come hither from Ajudhya and less distant places to celebrate the Dhánukjug, the feast of the Bow. Thus, the weapon of the god Shiva, was entrusted to Janaka, king of Mithila, and Janaka had promised his lovely daughter Síta to the suitor who could bend it. Like the bow of Ulysses, it could be bent by but one person, and that was the fortunate Ráma of Ajudhya.

But though, as at all Hindu fairs, religion lends an excuse for the meeting, commerce is the real motive that inspires it. Though the festival here lasts but two days, the shop-keepers remain for about a fortnight. The total number of visitors is reckoned at about 35,000.

KALWÁRI, "the town of distillers," is a flourishing little mart in tappa Kalwári of parganah Nagar and tahsíl Basti. Through the parish (*mauza*) passes the unmetalled Gorakhpur and Gonda frontiers road. The distance south-south-west of Basti is 12 miles, the population in 1872 was 3,311.

Kalwári has a second-class police-station,¹ but is remarkable chiefly as one of those emporia which, all along the same road, serve as brief resting-places for the merchandise imported or exported by the Ghágra. This river flows a few miles distant on east and south. The principal exports are grain and spices, the

¹See note, p. 660

principal imports, cloths, tobacco, metal utensils, and cotton. But the last-named commodity comes chiefly from across the river, by way of Tándá in Faizabad.

KAKRAHIGHÁT or Kakrahi, a village in tappa Hátá of parganah and tahsíl Bánsi, stands on the junction of the Bánganga and Burhi-Rápti rivers, some 37 miles north-north-east of Basti. Below that junction, but still within the village, the unmetalled road from Basti and Bánsi to Nepál crosses the water by ferry or ford according to the season.

The village had in 1872 a population of 175 persons only. But in it an outpost of the Agriculture and Commerce Department registers the very considerable traffic which here passes from or towards Nepál. And Kakrahíghát becomes in October-November the scene of a not unimportant fair.

KHALÍLABAD, the capital of the tahsíl so named, is a village of tappa Churáib and parganah Maghar. The metalled road from Gorakhpur to Faizabad is here crossed by another wending northwards from Chhaprághát to Menhdáwal. The distance east-by-south of Basti is $22\frac{1}{2}$ miles, the population amounted in 1872 to 1,943 souls.

Khalílabad has a tahsíl, a first-class police-station, and an imperial post-office. Its commercial importance is merely that of a market village which trades with the immediate neighbourhood. It derives its name from its founder, Kázi Khalíl-ur-Rahmán, who was appointed commissioner (*chakladár*) of the Gorakhpur division about 1680¹. His name, again, means the friend of God, which in oriental literature is only one of the many synonyms for Abraham.

KHALÍLABAD, a tahsíl with headquarters at the place just described, is bounded on east by south by the Gorakhpur district, on the north by tahsíl Bánsi, on west-by-north by tahsíl Basti, and on south-west-by-south by the Ghágra, which divides it from the Faizabad district. Tahsíl Khalílabad contains the eastern tappas (17) of parganah Maghar and (22) of parganah Mahauli. It had in 1878 a total area of 354,998 acres, or over 554 square miles, and a total land revenue of Rs. 2,54,638. Its population was by the census of 1872 returned as 307,717, or 554 persons to the square mile. But further details concerning the tahsíl must be gathered from the article on its two parganahs.

KOTHILA or Sonaha, a village in tappa Kothila of pargana and tahsíl Basti, stands besides the Basti, Domariáganj, and Nepál road, 22 miles north-north-west of the district capital. Sonaha is in strict accuracy the name of a small village which adjoins Kothila on the east. The population of the two together amounted in 1872 to 907 persons. Here are a third class police-station and a district post-office.

¹ *Supra*, p. 724

LALGANJ, in tappa Bargaon-Pag'ir of pargana Mahauli and tahsíl Basti, stands on the junction of two unmetalled roads, about 10 miles south-east-by-south of Basti. It is built on the lands of Saráighát village, which in 1872 had 989 inhabitants. Amongst the insignificant little marts of the pargana it is remarkable for its manufacture of sugar and printed cloths.

LAUTAN, a town in tappa Netwar of pargana Bináyakpur and tahsíl Bánsi, stands on the west or right bank of the Ghúngli river, 56 miles north-east of Basti. That is, however, not the distance as the crow flies; but the distance by a good unmetalled road which from Basti passes through Lautan into Gorakhpur. From the latter district Lautan parish (*mauca*) is severed only by the Ghúngli. The population in 1872 reached 701.

Lautan has a third-class police-station, a district post-office, and a registration post of the Agriculture and Commerce Department. The little office last named was lately established to watch and estimate the very large traffic which here passes from or towards Nepal. The main road is met and crossed at Lautan by a cart-track from the Nepálese mart of Bítwal. And it is as an entrepôt for Nepálese goods that Lautan is chiefly remarkable.

The principal imports are unhusked rice, wheat, clarified butter, drugs and spices, fibres and fibre manufactures, iron, copper coinage, oilseeds, hides and horns. The grain is stored at Lautan and thence sent, if intended for Calcutta, down the Rápti and Ghágra, or, if intended for consumption in these provinces, across the Ghágra to Tanda and Faizabad. But it is not only Nepálese grain which is collected and distributed by Lautan. The town offers a popular market to the rice of the surrounding country. It may be noticed that certain Nepálese imports show a curious caprice in their choice of a distributing emporium. Thus amongst oilseeds, linseed chiefly affects Lautan, and mustard the more southern Uska. Lautan, again, is the favourite mart for drugs, and Uska for fibre manufactures. The principal exports to Nepal are cotton-twist, cotton-stuffs, cocoanuts, hardware, salt, sugar, and tobacco. Many of these goods have of course travelled from places outside the district, outside the provinces, or even outside the country. The total value of the Nepálese exports and imports which during 1878-79 passed the Lautan registration post was Rs. 5,04,475.

The prosperity of Lautan and its neighbourhood has indeed greatly advanced since the time of Buchanan's survey (1813). That writer describes the town itself as containing only 70 poor huts, the surrounding country as a dismal and ill-cultivated tract of forest and tall grass. For the huts of mud or wicker we must now substitute shops which, though still mud-built, have at least a fairly

respectable appearance. Instead of forests we have fruitful groves of mango-trees. And the unhealthy-looking grass, which withered brown in summer, has been replaced by broad expanses of green ricefields.

MAGHAR, a village in tappa Kasba or Maghar of parganah Maghar and tahsil Khalilabad, stands on the metalled Gorakhpur and Faizabad road, 27 miles east-by-south of Basti. In the settlement maps it is entered as Kasba-Khás that is, the town *par excellence*, the old chief town of the pargana. It in 1872 had 2,551 inhabitants. Just east of the village the road just mentioned crosses the Ami river on a fine bridge, thereby connecting the Gorakhpur with the Basti district.

But Maghar is now noteworthy only as a place of past importance and present pilgrimage. It is celebrated as containing the cenotaph and shrine of the prophet Kabir Sháh. Some account of his life, his poetical precepts and the sect which he founded, has been given in the Mainpuri notice. All these subjects, however, are involved in some obscurity.¹ Abúl Fazl calls him the Unitarian; but it is impossible to assert whether he was more Musalmán than Hindu, more Hindu than Musalman. It is equally impossible to say that his doctrines were, like those of several other reformers, an attempt at compromise between Hinduism and Islam, for both faiths he attacked most unsparingly. Yet both Hindu and Muslim agree that he was a saint in whose creed there was something akin to their own, that he was a man worthy of worship. And both, when uncorrupted by theological education and theological hatred, flock with equal devotion to his shrine.

The local legends concerning his life, which have much in common with those elsewhere summarized, may be thus told: A Muslim weaver of Benares was bringing home his bride, when she went aside to slake her thirst at the Chanda tank near that city. What saw she on the water but a lovely child, floated lightly on a leaf of lotus. Though to outward seeming newly born, this boy had the perfect gift of speech. Water or milk from his nurse's hand he refused to drink. But he besought them that they should bring him a two-year heifer which had never bred, and this he sucked whenever he needed nourishment. Having thereby shown his aversion from Islám, he was deemed a Hindu, and a Bráhmaṇ named him Kabir. Some years afterwards the weaver wished him to undergo circumcision, but Kabir declined this rite. He wished, he said, to receive formal instruction (*upadesh*) from the Hindu doctors; but they refused to instruct him, saying that he herded with Muslims. Kabir therefore betook himself to stratagem. He one night laid himself across the

¹ Gaz, IV, 562-64.

threshold of the cell where dwelt a holy pandit. Towards morning the saint came out and stumbled over Kabír, who thereon gave vent to the usual Hindústáni oath of surprise, "Oh father, father" (*Bápre báp*) "Call not on your father," shouted the good man, "but say Rám, Rám." Now "Rám, Rám," is the ordinary form of Hindu salutation, and the sprawling divine had merely called attention to the deficiency in Kabír's manners. But the expression is literally an invocation of the name of Ráma, and in being told to utter it Kabír insisted that he had received religious instruction. His claim seems to have been admitted, and its plausibility was strong. The only religious instruction usually vouchsafed to the low-class Hindu is the instruction that, when he seeks to pray, he should mutter incessantly the name of some God.

Kabír now became renowned for his learning and sanctity. He journeyed to Jagannáth of Uísa, where king Indrayumna had long and vainly attempted to reach, beside the ocean, his celebrated temples. Since Kabír blessed the works the waves have never touched them, and beside them a monument was raised to his memory. After many other wanderings he reached Maghar, and there seemed to die. And his disciples disputed over his body, the Hindús wishing to have it burned according to their own rites, while the Muslims seized it and buried it according to the rites of Islám. Whilst hot words were still being bandied about, the saint, who was in fact at Brindában of Mathura and had but shaken off his old body, sent word that if they opened his grave they should find no further cause for quarrel. And they opened the grave and found nought save a delectable fragrance.

This is said to have happened in 1274, and though Kabír's real death was deferred until about 1450, his admirers at once reared above the sacred spot a shrine (*rauza*). The original building was replaced or restored by Nawáb Fidai Khán, who about 1567 garrisoned Maghar with an imperial force,² but the tomb has always been in charge of the same Musalmán family. The present sacristan, who, like the adoptive father of the saint himself, is a Musalmán weaver (*Julaha*), holds for his services a revenue-free village in the parganah, and receives also an allowance of 4 annas daily, payable at the Gorakhpur treasury. These emoluments enable him, on nights of festival, to illuminate the shrine. About 1764 his ancestor was joined at that shrine, but not displaced, by a *mahant*, the prior of some Hindu order. This prior was a very holy

¹ Readers of the old *Household Words* may remember an amusing article in which "Lang the Mofussilite" describes a day with the King of Oudh. Under the form of "Boppery, boppery, bopp," this oath is very frequently placed in that monarch's mouth.

²According to H. H. Wilson the founder was one Brij Khan Pathán.

person, and his presence added popularity to the spot. When he died his ashes and grilled bones were placed under a second shrine beside the first; and this Hindu erection is sometimes supposed sacred to Kabir. The mahant's successor has at least nominal charge of his tomb (*samādih*). The remuneration is in this case a revenue-free village in the Gorakhpur district, but no daily allowance. The last custodian, Mán Dás, was slain in an affray between certain members of Kabir's sect (*panth*). The sister shrines stand picturesquely east of the town, on the banks of the river Ámī; but neither is architecturally striking, neither impressively large.

Beside them is held in December-January (*Pús*) a fair which lasts almost the whole month. The ostensible object of the meeting is the oblation of gifts at the shrine of Kabir, but these are for the most part of the meanest description. Though superfluous copper coins are sometimes presented, the usual offering is a mixture of pulse and rice (*khichri*). The real convening motive is the love of cheap shopping. Petty tradesmen flock hither from Lucknow, Cawnpore, Benares, Gorakhpur and Menhdāwal; and from 2 to 4 annas a booth is levied as the due of the township landlord. Nothing of much value is exposed for sale. The fair is not a market for horses or cattle. But its total attendance of visitors may perhaps be reckoned at 5,000.

East also of the town, on the lip of the same stream, rise another mosque and another temple. Some ten years ago a rich man of Gorakhpur built near the former a flight of steps (*ghát*) descending to the river. In the town itself stand the biggish tomb of Kázi Khalíl-ur-Rahmán, a seventeenth-century governor, and some old but solid masonry houses, belonging to Káyaths' and Bakkáls. Westward may be traced the remains of a castle which is said to have been the stronghold of the Maghar rajas. The fortifications were in the usual style of a quadrangle defended by a ditch, an earthen rampart, and a quickset bambu hedge; but covered some 16 acres and contained some brick buildings. West of this castle lies the village of Ghanshyámpur, which, according to legend, contained a fortress of the Thárús. Around the castle itself, and thence through the town to Kabir's tomb, may be seen spots covered with brick rubble. Buchanan suggests that these, "if ever the Thárús resided here, must be the remains of their town."

But the Tháru occupation, if not altogether mythical, is at all events too uncertain to claim further notice here. The name of Maghar seems to be Hindi, meaning a kind of ricefield, and the first really tangible characters in its history were the Sarnet Rájputs, who about 1300 made it the capital of their principality. But about 1570 they fled before the Muslims to Bánsi;

and Maghar, vacated by its ríja, was garrisoned by the imperial troops under Fidae Khan. About 1610 the Sirnet chief, now called the ríja of Bánsi, succeeded in expelling the Muhammadan garrison and resuming possession of the town. But some seventy years later, when the Delhi emperor was once more at leisure to make his power felt in this part of the country, Kázi Khálíl-ur-Rahmán was despatched from Fuzabad with a force which easily re-occupied Maghar. Through it from Fuzabad to Gorakhpur was made a new military road whose alignment must have much resembled that of the modern metalled highway between those places. From this time till 1801, when the district was ceded by Oudh to the Company, the Muslims never again lost their hold on the town. It became a military post of considerable importance, and the administrative division which included it was sometimes entered in official documents as *Sarlár-i Muazzimábad o Maghar*, the Government of Gorakhpur and Maghar. Nawab Munsur Ali Khan of Oudh, better known under the title of Sadár Jung, carried his interest in the place so far as to set aside several villages for the support of Kábir's shrine.¹

MAGHAR or Hisampur-Maghar, a pargana of the Basti and Khálílábad talúks, twice protrudes its eastern border into the Gorakhpur district, where-with boundary lines are in places afforded by the Rápti and Ámí rivers. On its equally irregular northern frontier it is bounded by pargana Bánsi, the division being for some distance marked by the Budh and Barár watercourses. For a few miles on the north-west it marches with pargana Rasulpur; while for many on the south-west the Garehna and Katuehna brooks sever it from pargana Basti. Its neighbour on the south-south-west is pargana Mahanli. Maghar is divided into 20 tappas. Of these the seventeen eastern—Gopálpur, Sakra, Majora, Belhar, Menhádwál, Bakhura, Bakochi, Amúnabad, Phulethi, Dewápir, Churaib, Rímpúr-Pauli, South Ánveli, Ujúr, Maghar or Kasba, Ún, and Atráwal—belong to the Khálílábad, the three western—Rudhanli, Gusuári, and Bánskhori,—to the Basti talúk. The pargana contains 1,46 estates (*mahál*), cominging as a rule with the same number of parishes (*mauza*); and of these 968 lie within talúk Khálílábad. Maghar had in 1878 an area of 289,661 acres, or over 452½ square miles; and a land revenue of Rs 2,14,168. Of the former above 342½ miles, and of the latter Rs 1,60,779, belong to the same Khálílábad.

According to the census of 1872 pargana Maghar contained 1,147 inhabited sites, of which 705 had less than 200 inhabitants, 364 between 200 and 500, 66 between 500 and

¹ Sadár Jung died in 1766.

1,000, 7 between 1,000 and 2,000. and 4 between 2,000 and 3,000. The only town containing more than 5,000 inhabitants was Menhdíwal, with a population of 8,124.

The total population numbered 253,533 souls (117,243 females), giving 1,092 to the square mile. Classified according to religion, there were 199,466 Hindús, of whom 91,815 were females; and 53,867 Musalmáns (25,428 females). Distributing the Hindu population amongst the four great classes, the census shows 25,362 Bráhmans (11,700 females), 4,864 Rájputs (2,194 females), and 6,832 Baníyás (3,083 females); whilst the great mass of the population is included in "the other castes," which show a total of 162,408 souls (74,828 females). The principal Bráhman sub-divisions found in this parganah are the Sarwaria (2,141), Kanaujia (9,803), Gaur (320), Sárásút, and Maithil. The Rájputs belong to the Ponwár (123), Bais (691), Gautam (350), Chaubán (71), Surajbansi (92), Bháradhwáj (33), Raghubansi (210), Jaiswár, Kunwár, Díkshit, Sakarwár, Sirnet, Ráthor, Bahmangaur, Ork, and Arail clans; the Baníyas to the Agarwál (755), Kasaundhan (1,472), Kándu (2,487), Agarahrí (913), Panwár, and Kasarwáni sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (2,376), Kahár (5,843), Kurmi (19,444), Telí (4,237), Dhobí (4,433), Náí (2,987), Chamár (32,905), Ahír (25,689), Gadaria (1,050), Barhai (3,613), Lohár (3,446), Káyath (1,977), Khewat (11,399), Tamboli (4,161), Kalwár (2,054), Dharkár (1,131), Kumbár (5,714), Chái (2,400), Máli (1,507), Sonár (1,106), Nuniya (2,014), Bharbhunja (1,262), Koeri (6,837), Pási (1,307), and Lodha (4,302). The following have less than one thousand members each.—Khatik, Bári, Atít, Manibe,¹ Gosán, Bairági, Bhát, Khákrob, Thathera, Koh, Halwái, Patwa, Kanjar, Dhárhí, Arakh, Muráo, Jogi, Baheliya, Saráhiya, Bhuínhar, Bind, Tawáf, Beldár, Seori, Kasera, Bargúhi, Sorath, and Tamera. The Musalmáns are Shaikhhs (5,834), Patháns (5,050), Sayyids (401), Mughals (183), and unspecified.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 1,604 belong to the professional class of officials, priests, doctors, and the like; 3,847 to the domestic class, including servants, water-carriers, barbers, sweepers, washermen, &c; 837 to the commercial class, comprising bankers, carriers and tradesmen of all sorts; 6,152 to the agricultural class; and 7,129 to the industrial or artisan. A sixth or indefinite class includes 5,744 persons

¹ See article on parganah Amórha, "population," note.

returned as labourers and 712 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 20,707 as landholders, 185,001 as cultivators, and 17,622 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 981 as able to read and write out of a total male population numbering 136,091 souls.

The plain of Maghar has greatly changed since about 1815, when Buchanan describes it scantily cultivated and covered in great measure by trees. Trees are now no longer and cultivation no thinner than in any other part of the district. The Ann meanders south-eastwards across the tract, to join the Bāpī in Gorāhpur. It is itself joined within the parganah by various intermittent watercourses which serve as escapes for surface drainage. Of several large lagoons, the Bakhira Tal or Moti Jhil on the Gorāhpur frontier is easily the largest. Irrigation is obtained not only from these natural reservoirs, but from those wells in which the parganah is rich. Water seems to lie at an average depth of 16½ feet from the surface.

The soils are chiefly loam (*derac*) and clay (*matiyāi*). The richest loam tracts are tappas Aminabad, Phulethi, Dewāpār, South-Hiveh, and Maghar, all in the south of the parganah; while the finest clay lands are those of tappas Uppar, Binsikhor, Charab, and Rempur Pāih, all on or near the south-western border. But though Maghar is as a rule fertile, it has wide regions of rather inferior productiveness. The tappas of the northern frontier, Gusrari, Gopālpur, Sikra and Majora, are less thickly peopled and less profusely watered than other parts of the tract. Much of tappas Rudhruli, Ūn, and Atrawal consists of poor land shaded by milium trees. And in tappas Bakhira and Menhidāwal, adjoining the Bakhira-tal, cultivation is impeded by the dread of inundations from that lake.

In the tappas which at present compose the parganah 161,248 acres were at assessment (1862) returned as cultivated and of these again 117,743 were recorded as watered.¹ The spring crops seem to cover more than twice the ground occupied by those of the autumn. Chief amongst the former are wheat, barley, *arhar* pulse, purple peas (*luāo*) and linseed; chief amongst the latter rice and *ud* pulse. In winter the white flowers of the poppy-field form a pleasant feature in the landscape. The opium crop cannot of course take its place beside wheat and rice as one of the staple growths of the parganah, but it is the most widely grown of all the more precious crops. Of sugarcane there is comparatively little, and cotton is almost unknown. The landlords are

¹ See above, p. 668, note.

Taraf-Belghatia, Sirsi, Barguon, East Murádpur, and Simri—belong to the Khalilabad tahsíl. The remaining 10—Kapri-Mahson, Kuráon, Dehi, Mahtoli, Barguon-Pagár, Jagannáthpur, Charkaila, Kudarba, Kabra, and Seobakhri,—lie, of course, in tahsíl Basti. The parganah contains 1,096 estates (*mahál*), coinciding as a rule with the same number of parishes (*mauza*); and of these 601 are included in tahsíl Khalilabad. Mahauli had in 1878 an area of 245,153 acres, or somewhat over 383 square miles; and a land-revenue of Rs. 1,68,622. Of the former rather more than 212 miles, and of the latter Rs. 93,859, belong to the same Khalilabad.

According to the census of 1872 parganah Mahauli contained 952 inhabited sites, of which 608 had less than 200 inhabitants, 277 between 200 and 500; 50 between 500 and 1,000, 14 between 1,000 and 2,000, 2 between 2,000 and 3,000; and one between 3,000 and 5,000. The total population numbered 204,849 souls (95,604 females), giving 1,074 to the square mile. Classified according to religion, there were 184,762 Hindús, of whom 56,031 were females; and 20,087 Musalmáns (9,573 females). Distributing the Hindu population amongst the four great classes, the census shows 24,936 Bráhmans (11,364 females); 7,000 Rájputs (3,223 females), and 8,451 Baniyús (3,964 females), whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 144,375 souls (67,480 females). The principal Bráhman sub-divisions found in this parganah are the Sarwara (11,359), Kanauiya (10,360), Gaur (54), Gautam (127), and Pánde. The Rájputs belong to the Ponwár (554), Bais (1,793), Gautam (301), Parwár (207), Chauhán (212), Súrajbansi (1,620), Bháradhwáj (213), Raghúbansi (6), Konohik, Rájkumár, Gaharwár, Rájbansi, Punder, Sakarwár, Sirnet, Gaur, and Bhuinbár clans; the Baniyús to the Agarwal (1,314), Kasaundhan (1,871), Káudu (2,476), and Agarhari (2,323) sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (2,894), Kabár (6,109), Kurmi (17,255), Telí (3,899), Dhobi (3,942), Nái (3,390), Chamár (33,421), Ahír (28,214), Gadariya (1,586), Barhai (3,085), Lohár (2,668), Káyath (2,839), Khewat (3,426), Tamboli (2,086), Kalwár (1,130), Kumhár (3,816), Málí (1,815), Sunár (1,895), Nuniya (1,784), Mambé¹ (1,278), Koeri (1,581), Koli (2,786), and Rájbhar (1,841). The following have less than one thousand members each:—Dharkár, Khatik, Bári, Atít, Bharbhunja, Gosáin, Bairági, Pasi, Bhát, Khákrob, Thathera, Lodha, Halwái, Patwa, Kanjar, Dhárlí, Arakh, Baheliya, Saráhiya, Gound,² Dhuna, Beldár,

¹ See article on parganah Amorha, "Population," note.
on parganah Báusi

² See similar note to article

Seeri, Jaiswár, Ramaiya, Kharwár, and Nánaksháhi. The Musalmáns are Patháns (4,223), Shaikhís (2,770), Sayyids (656), Mughals (178), and unspecified.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 563 belong to the professional class of officials, priests, doctors, and the like, 2,143 to the domestic class, including personal servants, water-carriers, barbers, sweepers, washermen, &c., 1,591 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 52,003 to the agricultural class and 4,226 to the industrial or artisan. A sixth or indefinite class includes 5,488 persons returned as labourers and 605 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 20,228 as landholders, 148,624 as cultivators, and 35,997 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 848 as able to read and write out of a total male population numbering 109,245 souls.

The Mahauli landscape has no special peculiarities. The parganah is a well-titled alluvial plain of the appearance familiar elsewhere in the district. The flat horizon is shut in by thickly-scattered mango-groves, in tappa Mulhabra and elsewhere are found small patches of scanty brushwood jungle; and in the neighbourhood of the Ghágra are long stretches of waste land waving with thatching-grass or studded with grazing cattle. But forest is just as absent as rock or hill. The salient feature of the tract is as usual its rivers, which creep in south-easterly or east-south-easterly courses towards the Ghágra. In the direction last-mentioned flow the two principal streams, the Ghagra itself and the Kuána. About 1850 the former set northwards at the point where most nearly approached by the latter. It in three years cut through the four miles of intervening country, and at length burst into the Kuána, which runs in a lower bed. The result was a connecting channel which, where it leaves the Ghágra, is two or three miles wide. Every rainy season, when this channel is flooded, the autumn crops of eighteen southern tappas are more or less damaged. In many places the ground does not dry in time to be sown with a spring crop, or at least to be manured so as to produce a paying one. The expedient of growing the water-logged soil with winter-rice would probably have been tried if possible. The subsiding floods seldom leave behind any beneficial deposit, and too often a sterilizing deposit of sand. These facts will sufficiently explain the statement that during the term (1840-1862) of the last assessment

nearly 10,000 acres were rendered unculturable by the action of the Ghágra

From the point where reinforced by this channel, the once quiet Kuána has during the rains become a great branch of the greater river. For navigation, except by the smallest craft, it was temporarily spoilt. When the floods subsided, they were found to have shoaled up the river with sand-banks or snagged its channels with uprooted trees. A southward movement of the Ghágra has now somewhat reduced the evil. But one of the first results of the former change was the dilution of half Mukhlispur grain-mart. The principal affluents of the Kuána are the Manwar, which joins it on the right bank just above Lálganj, near the Nagar frontier; and the Katneha, which after a long southeasterly course through the parganah finds a mouth just above Mukhlispur, in the eastern centre of the tract.

The two latter streams and others are utilised for purposes of irrigation, but the principal sources of water for the fields are lagoons, ponds, and wells. The lagoons seem during late years to have shrunk considerably. Not only does cultivation make far greater demands on their water than formerly; but into them, since the conversion of forests into fields, the rains wash more silt. The settlement report (1862) describes the distance of water from the surface as "small," but of the watered area it gives more precise details. Of the total cultivation, 135,394 acres, no less than 104,182 are recorded as irrigated.

The soils are as usual called loam (*doras*), clay (*mattiyár*), and sand (*balua*). But here as elsewhere the settlement surveyors seem to have made their classification with no very scientific accuracy. It is often hard to decide when clay is sufficiently sandy to be styled loam; and they seem to have often evaded the difficulty by classing as the former all lands cropped in autumn, as the latter all lands cropped in spring. "Much that appeared as *mattiyái* and *balua* in the former papers," writes Mr. Wilson, "is now recorded as *doras*. This is in many cases owing to the reduction of the harshness of the soil by manuring, irrigation, etc." But such processes are insufficient to turn clay or sand into loam. And the nomenclature adopted seems hardly less artificial than that of the people themselves, who class soils as near (*gound*) the village, midland (*miyána*), and far (*pallu*) from the village.

The area sown for the spring harvest is more than five times as large as that sown for the autumnal. Noting roughly in thousands of acres the space occupied by each of the principal spring crops, we should get the following results:—Wheat, $38\frac{3}{4}$; barley or mixed barley and wheat, $20\frac{1}{4}$; mixed barley and purple peas (*aukirái*), $18\frac{1}{4}$; arhar pulse $13\frac{1}{2}$; and white peas, $11\frac{3}{4}$. Marked in the

same manner, the chief autumn growths would stand thus—Rices, 13½; and *urd* pulse, 6. The owners of the soil which produces these crops are chiefly Sūrajbausi Rājputs, amongst their country Kurmis, Ahirs, Koeris, and Chamárs prevail.

An agricultural tract with no large towns, Mahauli has no important product, except its crops. Its only manufactures are the sugar and printed cloths of Lālganj and the coarse blankets of Hainsar. The parganah was formerly famed for its cattle; and though these have decreased, as pasturage has been brought under the plough, the cattle-trade is still considerable. “The only markets whose trade extends beyond the parganah” notes the writer last quoted, “are Gaeghat and Mukhlispur for grain and Lālganj for sugar and cloths. On the whole the markets are not flourishing. The banks of the Ghagra are low and present no site suitable for a bazar. Gaeghat, the nearest to the Ghagra, suffered from attacks in the Mutiny, and Lālganj and Mukhlispur have suffered from the shooting of the Kurma, on which they are situated, a great part of their trade being taken up by the bar of Dhakva, lower down that river. This is not, however, very material. The country is so level that it can be crossed by carts in every direction, and the difference of a few miles in distance is scarcely felt.” The parganah is, nevertheless, drained by four unmetalled roads. On one of these stands Mukhlispur, on a second, Lālganj, on the third, Gaeghat and Chhapra-ghāt; on the fourth, Mahson. Though unmentioned by Mr. Wilson, Chhapra-ghāt and Mahson are places of some importance. So are Hariharpur and the old parganah capital Mahauli, of which neither stands on any officially recognized highway.

The earliest traditional masters of Mahauli were Rājbars and Tharīs. But about 1580 the aborigines were expelled by those Sūrajbausi Rājputs who founded the Mahauli principality and who are still the chief landholders of the parganah. The new-comers made Mahauli village their capital, but the present rājā, a descendant of the first, lives at Mahson. In the *Institutes of Akbar* (1596) the parganah is entered as a part of the Gorakhpur district (*dastūr*), Gorakhpur division (*sarkār*), and Oudh province (*sibā*). About a century and a quarter afterwards the rule of the Delhi emperors gave place to that of their now independent Oudh viceroy. But it is probable that Mahauli still remained a part of the Gorakhpur district. And of the Gorakhpur district (*zila*), as remodelled by the British, it remained a part after its cession (1801) to the East India Company. The demands assessed upon the parganah at successive British settlements of land revenue have been: in 1803, Rs. 35,435, in 1806, Rs. 52,336, Rs. 55,109 in 1809;

Rs. 61,979 in 1813, in 1840, Rs. 1,34,090, and in 1862, Rs. 1,66,613. The enormous increase since the first decade of British rule shows the strides with which, under that rule, cultivation has advanced. During the second decade Buchanan notes the existence within the parganáh of "two long stunted forests, very ugly" But these have succumbed before the plough

The only antiquities mentioned by the same author are the remains of three Antiquities Súrajansi castles. Of these one has been mentioned in the article on Mahauli village, and of all three it may now be said that *perierunt etiam ruinæ* When Buchanan wrote the parganah was included in the police-circle of Saníchara, a still existing village which has no other claim to mention

MAHSON, a large village in tappa Kapri-Mahson of parganah Mahauli and tahsíl Basti, stands beside the unmetalled road from Bánsi to Lálganj, 7 miles south-south-east of the former. When we have said that it in 1872 sheltered 3,575 inhabitants, we have said almost all that can be said about it. It is, however, the seat of the Mahauli rāja and a market of some local importance.

MENHDÁWAL, the largest and commercially the most important town of the district, lies in tappa Menhdawal of parganah Maghar and tahsíl Khalilabad. Its north latitude is 26°57', its east longitude 89°9'; and its distance north-east-by-east of Basti 27 miles. The unmetalled road from Basti to Karmainí-ghát is here met by several others from Rudbauli, Bánsi, Bakhira, and elsewhere. The population, being then short of 5,000, is not mentioned in the census report of 1847. But it amounted in 1853 to 7,273, in 1865 to 7,349, and in 1872 to 8,124. In the year last named the inhabited site was returned as measuring 180 acres, and as peopled at a density of 45 to the acre. Of the inhabitants as many as 6,842 were Hindús and as few as 1,282 Musalmáns. The people are, writes Dr. Planck ten years ago, "well dressed, prosperous in appearance"¹

Distant some five miles only from the Rápti, about two from the edge of the Bakhira lagoon, and even less from the low country Site and appearance. flooded during the monsoon by those waters, Menhdawal stands in a rather damp and malarious locality. Issuing from its north-eastern and south-eastern outskirts respectively, two natural water-courses convey its surface drainage southwards towards the lagoón. The town itself consists mostly of mud huts, irregularly grouped about a winding road whose general direction is north-eastwards. This main street is joined or crossed by others, the chief *quadrivium* being that called the Chauk or Square,

¹Sanitary Commissioner's Report, 1870.

But in its markets may be seen also articles from the Nepálese Taráin and from England. The most considerable Nepálese imports brought as a rule from Bútwal are iron, copper-coinage, unhusked rice and other grain, chiretta and other drugs, ginger and other spices (tumeric, cardamums, cloves, cinnamon, chilies, pepper, hull betel-nut, coriander-seed, etc.), fibre manufactures (*tát* and *bhangra*), vegetable dyes, *bankas* grass, and clarified butter. The imports from places in these provinces—from Cawnpore, Allahabad, Mirzápur, and Gorakhpur—are raw cotton, cotton-stuffs, English and native, salt, metal vessels, sugar, and hides. The last are exported chiefly to Patna in Bengal. From Sárán in the same province are brought for local consumption large quantities of tobacco; and in the tobacco-market live several agents of Chhapra merchants, wholesale dealers in this solacing drug. The weekly-market-days are supplemented by three yearly fairs: one held on the Rámlíla festival in September-October (Kúár), the second at the feast of the wedding of Ráma in November-December (Aghan), and last on the birthday of Shiva (Shrúrátri) in February-March. But at none of these meetings is the attendance large. The number of visitors is reckoned at 3,000 for the first and 1,000 each for the second and third.

The town was founded by one Dámodar Singh, who received from his chieftain, the Bánsi rája, a large fief in the neighbourhood.

History On this grant the original market was established by one of his descendants, but the warlike pedlars known as Banjáras are perhaps entitled to some share of the credit. Menhdáwal parish (*mauza*) is still owned partly by Rájputs and partly by Banjáras. The former gave some trouble during the Great Rebellion, when the lands of Hargovind Singh became forfeit for treason, the latter call themselves Náik, a title which is properly due only to the chiefs of their clan.

MISRAULIA, a village in tappa Báríkpár of parganah Bánsi and tahsíl Domariáganj, stands about 34 miles in a direct line north-by-east of Basti. The distance by road and cross-country track is, however, some 20 miles greater. Not far from the village on the north-west lies an extensive forest tract; not far from it on the north-east the Sikri watercourse joins the Burhi Rápti river. The population amounted in 1872 to 166 persons only, and Misraulia is mentioned merely as the site of a third-class police-station and a district post-office.

NAGAR, a village in tappa Nagar or Haveli of parganah Nagar and tahsíl Basti, has some slight historical interest. A map in General Cunningham's *Archæological Survey Reports*¹ seems to identify it with the Kapila-nagara where

¹ Vol. I, plate 1.

Buddha was born; but the real site of that prophet's birthplace is, as above shown,¹ extremely doubtful. Buddha was probably a Gautam Rájput, and it is an odd coincidence, through nothing more, that Nagar in the fourteenth century became the capital of a Gautam principality. From that time until 1858 its castle remained the seat of those Gautam rajas who before the dawn of British sway were the practically independent rulers of parganah Nagar. Their history has been told elsewhere.² It need only be added that Nagar, which in 1872 had 2,054 inhabitants, stands on the shore of the Chandu lake, 6 miles south-west of Basti; and that it holds a small fair in April-May (Baisákh).

NAGAR or Aurangabad-Nagar, a parganah of the Harai and Basti tahsils, is bounded on its convex east-south-eastern side by parganah Mahauli, the Kuána river forming a part of the boundary; on north-by-east by parganah Basti, the Kuána and its affluent, the Rawá, supplying most of the border, on west-north-west by parganah Amorha, the Mauwar river being for a short distance the dividing-line; and on south-south-west by the Ghágra river, which severs it from the Faizabad district. Nagar has 12 tappas. Of these the 7 eastern—Dobakhra, Nagar, Kúra, Pípra, Pilá, Kanaila, and Kalwári—belong to the Basti tahsil. The western and larger remainder, included in tahsil Harai, consists of tappas Aujhi, Manwarpára, Nawái, Khuriár, and Ganeshpur. The parganah contains 670 estates (*mahál*), coinciding as a rule with the same number of parishes (*mauza*); and of these 348 are in the Harai tahsil. Nagar had in 1878 an area of 134,524 acres, or nearly 210½ square miles, and a land-revenue of Rs 1,10,742. Of the former over 115½ miles, and of the latter Rs. 54,341, belong to tahsil Harai.

According to the census of 1872, parganah Nagar contained 586 inhabited sites, of which 387 had less than 200 inhabitants, 162 between 200 and 500, 28 between 500 and 1,000; 6 between 1,000 and 2,000, and 3 between 2,000 and 3,000.

The population numbered 124,482 souls (58,673 females), giving 1,199 to the square mile. Classified according to religion there were 112,164 Hindús, of whom 52,704 were females, 12,317 Musalmáns (5,969 females), and one Christian. Distributing the Hindu population among the four great classes, the census shows 16,984 Bráhmaṇs (8,155 females), 5,878 Rájputs (2,597 females), and 5,352 Banyás (2,545 females), whilst the great mass of the population is included in the "other castes," which show a total of 83,950 souls (39,406 females). The principal Bráhmaṇ sub-divisions found in this parganah are the

the southern tappas, Aujhi and Kalwari. But except on the sandy fields of the eastern Kura and Pipra, the crops are everywhere fair. "The almost unbroken waves of cultivation," writes Mr. P. J. White, "beautiful mango-groves, numerous reservoirs of water, many streams and streamlets; the villages safely enclosed by hedges of cactus and coolly sheltered by a dense shady belt of tamarind, bamboo, pipal, or other large trees, cattle dotting the plain amid the limited waste-plots—all combine to give a picturesque beauty and cheerfulness to the physical aspect of the parganah. The contrast is as emphatic as it possibly can be to the dull, bare, and plains and uncomfortably exposed, hot-looking, red-brick villages of Bundelkhand."

The Ghagra and the Kuana merely bound the parganah. But the Rawari traverses its north-eastern corner, and the Manwar, with an east-south-easterly course, pierces it from end to end, a watercourse called the Manjhauri, an affluent of the Kuana, skirts for some distance the north of tappa Ganeshpur and the parganah. Another called the Machwari passes through the north-western tappas to fall into the Chandu-tal, the greatest of the local lagoons. The surplus waters of this reservoir find their way through an old canal into the Manwar, just below Nagahra village. The Chandu-tal lies in tappa Nagar or Haveli, the next largest lagoons are those at Marhi in tappa Khuriar and Som in tappa Kanaila. All these sheets of water are valuable fisheries. All are sown with water-nuts (*singara*) and spontaneously produce wild-rice (*tina*). But many smaller lakelets and ponds are scattered over the face of the country.

In the *dwada* villages—that is in the tract skirting the Ghagra and subject to its inundations—the climate is unhealthy. Here goitre is not uncommon. About the middle of the parganah, again, on the bank of the Machwari watercourse, the population suffers from fever in the months just succeeding the rainy season. But with these exceptions the parganah is fairly salubrious.

The total cultivated area, 86,465 acres, was at assessment divided into three classes of soil. These were loam or *doras* (55,792 acres), clay or *mattiyar* (16,541), and sand or *balua* (14,132). No less than 75,376 acres of the same area were returned as irrigated from the Manwar, water-courses, lagoons, ponds, and wells. In some other parts of these provinces irrigation from wells is considered the best, and the people ask "what is better for the crop than the milk of the mother which bore it?" Here however, being supposed to contain a fertilizing sediment, the water from the four first-named sources is preferred. Water lies at an average depth of less than 22 feet from the surface.

The area tilled for the spring harvest prevails over that tilled for the autumn harvest in the proportion of about 56 to 30. Roughly noting in

thousands of acres the spaces occupied by the principal crops of the former, we get wheat, $21\frac{1}{2}$, *arhar* pulse, 9; mixed barley and purple peas (*jaukírái*), $7\frac{1}{4}$; barley alone, $4\frac{1}{2}$, sugarcane, 4, and gram pulso, 4. Marked in the same manner, the chief autumn growths stand as follows: Rices, $14\frac{1}{2}$; *urd* or *másh* pulse, $5\frac{1}{2}$; *mothi* pulse, $4\frac{1}{4}$, and *kodo* millet, $3\frac{1}{4}$. Amongst the owners of the soils which produce these crops Gautam Rajputs are largely represented. The bulk of tappa Ganeshpur, with a few villages in tappas Dobakhra and Nawái, is held at a small quit-rent by a Musalmán family still known as the Pindáras. This *ta'alluqa* was granted to their ancestor Kádír Bakhsh, a Pindári chief whom the British Government wished to provide with sufficient means for a peaceful livelihood (1818-19) ¹

Nagar has but one manufacture of any note—the chintz and gilt cloths prepared by the cotton-printers (Chhípi) of Bahádurpur. Economical features These stuffs are extensively sold not only in the district itself, but even in Bútwal of Nepál. The main trade of the parganah is as usual its trade in grain; but there is also some commerce in home-made or imported cloth, and in imported spices, tobacco, cotton, copper and brass utensils. The principal marts are Bahádurpur, Pandúr, Kalwári, and the old parganah capital Nagar, where a small yearly fair is held in April-May.. The minor market villages are Behra, Ganeshpur, Gotwa, and Pípra. The larger markets (*háth*) are held twice, the smaller once weekly. The large external towns with which the places just named carry on their trade are Menhdáwal of Maghar, Biskohar of Bánsi, Belwa of Amorha, and Barhalganj of Gorakhpur. Water communication with the two last is provided by the Ghágra. Navigable also are the Kuána and, in the rainy season, the Manwai. The metalled Basti and Faizabad road spans the north of the parganah, passing the old tahsíl capital Captainganj. From it branches near the Basti border an unmetalled line to Tándá of Faizabad. And this second highway is crossed at Kalwári by a third of the same class, running almost parallel to the Ghágra.

The earliest possession of parganah Nagar is by differing traditions assigned to both the Domkatáis and the Bhars. But the aboriginal History occupants, whoever they were, seem to have been ejected in the first half of the fourteenth century by Gautam Rájputs. The Gautams fixed their capital at Nagar, and until the rebellion of 1858 supplied the parganah with a rája. But though a separate principality, the tract does not appear under its own name in *Akbar's Institutes* (1596). It is generally identified with Rihlapára or Kihlapára, a parganah which that work places in the Gorakhpur

¹ *Supra* p. 398.

district (*dastūr*) and division (*sarkār*) of the Oudh province (*sūba*). Since the beginning of the eighteenth century Nagar has passed through much the same vicissitudes as other parts of the district. It was usurped by the Oudh Viceroys of the Delhi emperors, and by its Oudh rulers was ceded to the British (1801). The land-taxes assessed at successive British settlements were—in 1803, Rs. 58,784; in 1806, Rs. 54,970; Rs. 55,483 in 1809; Rs. 54,243 in 1813; in 1840, Rs. 76,796, and in 1865 Rs. 1,17,814. The great increase since 1813 will not fail to arrest attention; for it means a vast advance in tillage as well as in State income. It is well that the parganah was not permanently settled three years earlier, when the Collector reported that cultivation was sufficiently extensive to justify such treatment.¹

Nagar seems indeed to have been cleared of forests earlier than the more northern parganahs of the district. In 1814 Buchanan describes “the plantations as moderate, although many still are superfluous.”² The only antiquities which he mentions are the *rāja*’s castle at Nagar and the fortifications of Ganeshpur; the latter consisting as usual of a ditch, an earthen rampart and a bambu hedge.

NARKATHA, a village in tappa Chaur of parganah and tahsíl Bānsi, stands on the north or left bank of the Rāptī river, some 33 miles north-north-east of Basti. Just opposite on the southern bank rises the town of Bānsi, whereof Narkatha may perhaps be considered a suburb. On the ferry which connects the village with the town converge two unmetalled roads from the north.

Narkatha is remarkable for its population, which in 1872 numbered 3,808; and also as the present seat of the Bānsi *rājas*. Scared out of Bānsi-castle by the malevolent ghost of a Brāhman, they about 1760 migrated across the river and built here a new house. This at first consisted of an one-storied mud-built quadrangle flanked by two-storied towers³ of the same material. But for mud has since been substituted brick.

PAIKAULIA, a village in tappa Ratanpur of parganah Basti and tahsíl Harai, forms the extreme end of the wedge between the Rawai river and a southern tributary. Standing on a cart-track, 73 miles west-north-west of Basti, it had in 1872 a population of 498.

Here are a third-class police-station and a district post-office. Paikaulia was in 1814 the only place in the parganah, except Basti, which could be

¹ Letter in Board’s Records, 9th March, 1810.
to the police circle of Mahuādabar, which almost, however, coincided with the existing parganah. The head-quarters of the circle, Mahuādabar village, was destroyed during the Mutiny, and must not be confused with the small mart thus called in tappa Atrah of parganah Basti. The name simply means “the pool of *mahuā* trees,” and should be common enough in a district where both *mahuās* and pools are numerous.

² His description applies more strictly.
³ *Eastern India*, II, 396.

called a town.¹ But its commercial importance, if it ever possessed any, has declined

PARASRÁMPUR, a village in tappa Bangawán of pargana Amorha and tahsil Harai, is remarkable only as the site of a third-class police-station. The population amounted in 1872 to 332 persons only. The distance west-north-west of Basti is about 30 miles as the crow flies, for no road has as yet reached the village.

RASÚLPUR, or Rasulpur-Ghaus, a pargana of the Domaianganj tahsil, is bounded on the east by pargana Bánsi, on north-east-by-north again by Bánsi, the Parási and Ikrári watercourses supplying a partial boundary; on its jagged west-south-western side by the Gonda district, from which it is severed chiefly by the Rápti and Kuána rivers, on south-east-by-south by parganas Basti and Maghar. Rasúlpur is sub-divided into 8 tappas, called Awamia, Karhi, Halaur, Fagara, Chhapia, Ádampur, Bhanpur, and Sehari. It contains 727 estates (*mahál*), coinciding as a rule with the same number of parishes (*mauza*). The pargana had in 1878 an area of 211,275 acres, or somewhat over 330 square miles, and a land revenue (excluding cesses) of Rs 1,53,191.

According to the census of 1872, pargana Rasúlpur contained 645 inhabited sites, of which 347 had less than 200 inhabitants, 239 between 200 and 500, 49 between 500 and 1,000, and 10 between 1,000 and 2,000.

The population numbered 164,101 souls (76,951 females), giving 495 to the square mile. Classified according to religion there were 126,275 Hindús, (59,109 females) and 37,826 Musalmáns (17,842 females). Distributing the Hindu population among the four great classes the census shows 17,384 Bráhmans (8,172 females), 2,557 Rájputs (1,127 females), and 4,253 Baniyás (2,025 females), whilst the great mass of the population is included in the "other castes," which shew a total of 102,081 souls (47,785 females). The principal Bráhman subdivisions found in this pargana are the Sarwaria (2,565), Kanaujia (947), Gaur (303), Gautam (10), Pánde, Sangaldwípi, Shukul, Tiwári, and Misr. The Rájputs belong to the Panwár (60), Bais (906), Gautam (49), Parwár (21), Chauhán (238), Súraybansi (123), Bháradhwáj (3), Rághubansi (113), Kulhans, Chandrabansi, and Bargújar clans, the Baniyás to the Agarwál (294), Kasaundhan (1,555), Kánda (82), Agarhari (1,713), Dasa, and Bandarwár sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (1,569), Kahár (3,228), Kurini;

¹ *Eastern India*, II, 390. The areas described by Buchanan were police circles. But this Basti police circle corresponded pretty closely with the modern pargana.

(10,060), Telí (2,622), Dhobi (2,203), Nái (1,481), Chámár (22,999), Ahír (16,121), Gádiríva (1,079), Barhai (3,615), Lohár (1,781), Káyath (3,457), Khewat (1,291), Tamboli (2,516), Kalwar (1,185), Kumhái (2,918), Chái (1,587), Mahi (7,865), Sunár (1,200), Nuníya (2,157), Koh (1,409), and Arakh (1,477). The following have less than one thousand members each :—Dharkár, Khatik, Bari, Atit, Mámbe,¹ Bhírbbhímja, Gosám, Barígi, Pási, Bhat, Khákrob, Thátharí, Lodhí, Ráphhar, Halwí, Patwa, Kanjar, Dhírhi, Dhuna, Ját, Orh, and Nat. The Musalmáns are Sháikhs (6,919), Sayyids (1,745), Patháns (1,594), Mughals (193), and unspecified.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 311 belong to the professional class of officials, doctors, and the like, 2,511 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c.; 1,121 to the commercial, comprising bankers, carriers, and tradesmen of all sorts; 37,385 to the agricultural class, and 4,889 to the industrial or artisan. A sixth or indefinite class includes 1,137 persons returned as labourers and 610 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 13,211 as landholders, 1,09,477 as cultivators, and 41,410 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 708 as able to read and write out of a total male population numbering 87,150 souls.

The parganah is a level tract of ploughed fields interspersed with mango-groves. Turning eastwards across it after forming the physical and agricultural features. Gonda border, the Rápti divides it into two not very unequal portions. But to the bed of that river the country slopes upwards rather than downwards. The Rápti seems to flow rather along the ridge of a watershed than in any depressed basin. And, except for a short distance along the northern bank, it receives almost none of the parganah drainage.

The remaining streams, rising near the Rápti and flowing away from it, suggest the idea of escape channels from that river. The surplus water of the northern tappas is carried off by the Parísí and its affluent, the Ikrári water-course, which, as already noted, supply for some distance the northern border. The southern tappas are drained into the Kuána, which rises in the next district; into the Ami, which rises within the parganah, and into the Riháwa watercourse, another home-bred stream which replenishes the Kuána. The banks of these smaller rivers "consist to a considerable distance of the most

¹ See article on parganah Amorha, "Population," note

impracticable soil, very hard and often covered by a saline efflorescence that stops almost all vegetation"¹ The Kuáua is fringed as usual with a stretch of scrubwood; but the parganah can boast no nearer approach to a forest

Of lagoons it has a large allowance The greatest is the Pathra-tál, which lies partly in tappa Sígara and partly in parganah Bánsi Next in size are the Sewand and Ináwar táls of tappa Awainia, the Pipráhia-tál of tappa Chhapia, and two other sheets of water not far south-west of the Pathra-tál itself. The field irrigation is of two kinds: by lift from lagoons and ponds and by lever and pot from wells The latter method is seldom adopted except for the sake of the rarer and more valuable crops, such as poppy, sugarcane, and vegetables. But as water lies but 15 or 16 feet from the surface, lever-wells could, if needed, be dug on a far larger scale Of the 141,379 acres returned at assessment (1863) as cultivated, 105,201 were also returned as watered.

The areas recorded as tilled for the different harvests were: for that of the spring 80,362 acres, for that of the autumn, 56,225, and for that of the transplanted winter rice, 30,784. Noting roughly in thousands of acres the space occupied by each of the principal spring crops, we get wheat, 19, barley, $8\frac{1}{2}$, arhar pulse, $6\frac{1}{2}$, lentils (*masúr*), 5, and mustard $3\frac{1}{2}$ Marked in the same manner, the chief autumn growths stand in the following order.—Broadcast rice, $19\frac{1}{2}$, and *urd* or *másh* pulse, $3\frac{1}{2}$ But these figures show only the area temporarily monopolised by each crop, and except wheat, they are all sometimes mixed in the same field or followed in the same field and year by other staples. Let us take as an instance a spring crop not hitherto mentioned. Peas when grown alone occupy a comparatively small area, but when mixed with other crops have a large share in over 11,000 acres.

The soils which produce these crops are as usual divided into sandy (*balua*), clayey (*mattiyár*), and loamy (*doras*) The sandy mould is of course unmistakable, but the criterion which the assessment surveyors adopted for the distinction of clay and loam is very far from apparent The difference between these two soils, writes Mr. Wynne, is "absolutely inappreciable." But to the natural composition of the earth they plough the people themselves pay no heed To them all soil is *goenr*, *muyána*, or *pallu*, that is "near the village," "midland," and "farthest from the village" A large proportion of the *goenr* lands are planted with mango-groves, which occupy 043 of the total cultivated area.

To plant such giant orchards has always been deemed a peculiarly meritorious action. The merit is perhaps greater because the fruit, being far more

¹ Mr. Wynne's *Settlement Report* (para 2).

than sufficient for the planter's own family, is as a rule distributed gratis amongst the villagers. It is hardly necessary to note that the planter is almost always the village landlord. The landlords of Rasulpur are chiefly Bráhmans and Rápuths. Next after long intervals stand Káyáthi and Musalmáns, Baniyás and the monastic orders¹, whilst the rest belong to miscellaneous and generally lower castes. During the currency of the last settlement (1840-62) the villages in the hands of the trading community, a term which includes money-lending Bráhmans, increased largely. The tenures are mostly of the kinds known as perfect *pattidári* and *zamindári*, while the *birt* holdings are comparatively few.² Amongst the tenants the Musalmáns, Kurmis, Koerís, Muráos, and Lodhs are conspicuous as well for their numbers as for the excellence of their cultivation.

Its cultivation is Rasulpur's only remarkable industry. Its manufactures are almost limited to the necessities of life, as that term is understood by a clownish folk spending most of their time out of doors. But even of these necessities some are imported. Though the preparation of saltpetre is allowed, salt must be brought from elsewhere; and a considerable portion of the cloth and the metal vessels used is foreign. It may be noted that the principal mart for salt is Bayára of tappa Bhánpur. For the sale of the agricultural raw produce, which is the parganah's one important merchandise, weekly markets are held in many obscure villages. Such are Chaukanda of tappa Karhi, Bhawániganj of tappa Bhánpur, and Bhagobhar of tappa Sagara. The yearly fairs of Bhári in Sagara, Halaur in the tappa of that ilk, and Katesarnáth in Karhi,³ provide an occasional opportunity of buying and selling all commodities for which any demand exists. But there are a few marts of a somewhat more than merely local ambition—marts which export to other parganahs and districts a little sugar and a great deal of grain. Amongst these may be mentioned Singarjot, Bhítaria, Bharautia, Gaura, and Tíghra, all on the Rápti. Their exports wend as a rule down-stream, to Barhaj of Gorakhpur; but the exports of all together are not equal to those of Uska, in

¹ Baírágis and Gosáins

² *Supra*, pp 669-71

³ The fair at Bhári has been mentioned in a separate article. The Katesarnáth assembly, held in honour of Mahádeo or Shiva, lasts for about a fortnight in February-March (Phalgun). Taking place on the very moveable Muhammadan feast of Muhurram, the Halaur gathering may according to the year take place in any one of the English months. It is held at the shrine (*dargáh*) of a saint named Hazrat Shah Sayyid Abd-ur-Rasúl, who is said to have come from Khurásán in the reign of Alamgír (1658-1707). He planted here a sacred tree whose leaves and fruit visitors to the shrine carry off as relics (*tabarrukh*). Over 1,000 Sayyids, claiming kinship with this 'Prophet of Khurásán,' divide the proceeds of the five revenue-free villages with which that shrine is endowed. These men are found all over the country, from Dehli to Bihár, in every position and in every employment. But they still cling tenaciously to the infinitesimal and constantly diminishing dividends which mark their connection with a locally famous man.

the neighbouring Bánsi. The tahsíl capital Domariáganj, also on the Rápti, has perhaps a rich commercial future. The only obstacle which, in Mr Wynne's opinion, prevents it from rivalling Uska and becoming a first-rate grain mart is the want of local enterprise. He adds that the Rápti is even now easily navigable; and that with a little care in removing sunken trees it might become a channel of communication not often equalled in the country. The Kuána also is navigable. The principal road of the parganah is the unmetalled line from Basti to Nepál, by way of Domariáganj. This, which passes near Chaukanda and Katesarnath, is quitted south of the Rápti by two easterly branches, north of the Rápti by a north-westerly branch, near which stands Singarjot. But these branches, like the trunk itself, are unmetalled.

The parganah derives its name from Rasúlpur on the Rápti, in tappa Halaaur. In the first half of the fourteenth century it was still held by the Dom or Domkatár rája of Gonda. But the territories of this aboriginal or half-aboriginal ruler were about that time annexed by the Kulháns Rájputs. The power of the Kulháns tribe gradually dwindled until they had lost their domains in Gonda, and until their domains in this district had become divided into the two separate principalities of Rasúlpur and Basti. There is still a Kulháns rája of Basti. But about 1700 Rasúlpur was seized and the Kulháns ejected by the Bánsi rája, chief of the Sarnet Rájputs.

Meanwhile, in 1596 and the Domesday-book of the emperor Akbar, Rasúlpur had been entered as a part of the Gorakhpur district (*dastúr*), Gorakhpur division (*sarkár*), and Oudh province (*síba*). But the imperial rule was never very strong in this part of the country, and it was not till about 1720, when the Viceroy of Oudh assumed independence, that the local rája really felt his sway questioned by any superior power. Even then the Bánsi rája remained the great magnate. But in 1801 the parganah was ceded by Oudh to the East India Company, and the dominion of petty local rulers gave place to that of a strong central government. The demands assessed on the parganah at successive British settlements of land revenue were— in 1803, Rs 43,230, in 1806, Rs 37,227, Rs 50,135 in 1809, Rs 62,456 in 1813; in 1840, Rs 1,28,343, and in 1862, Rs. 1,50,251.

There are as usual few remains of antiquarian interest. Buchanan mentions mounds of broken brick attributed to the Thárús at Bhári (*q. v*) and at a village called "the Elephant's Trunk" (Hathsari or Hastísanda). Now at this village is said to have dwelt a Thárú chief or demigod named Samaya, and in the ruins of a temple called

Samāyasthān, at another village called Penriya, was discovered during 1813 an image which was supposed to represent him: The sculpture differed little from those which, found in similar spots, are called Chaturbhuj, Lachhminārāyan, Gajādhar, and Bāsdeo (Vasudeva). There is some reason, therefore, to suspect, argues Buchanan, that such idols are in fact representations of the Samāya Devata of the Thārus. "The name implies¹ the deity of the reason, time, or opportunity. In the present system, however, a goddess presides over the seasons (Kālarūpini) " At Jamohana near Bhānpur² were found some 11 years earlier two images named Rām and Lachhman. But there was some reason to suspect that the Brāhman who professed to have ploughed them up had in reality brought them from elsewhere, with a view of trading on their sanctity. The remains of several petty castles built by the Kulhāns Rājputs and their successors, the Sarnets, are antiquities more undoubtedly genuine.

RUDHAULI, the village which gives its name to tappa Rudhauhi of parganah Maghar and tahsīl Basti, stands besides the unmetalled Basti and Bānsi road, 19 miles north-by-east of the former town. It in 1872 had 2,092 inhabitants. Near it flows the river Āmī; and near it is still left a considerable remnant of ancient woodland.

Rudhauhi has a second-class police-station and a district post-office. It is the head village of a tract known as the Bajhera, which about 1300 was granted to the ancestor of its present landlords by rāja Jai Singh of Maghar. The original grantee, Bijai Singh, is said to have been a brother of the grantor; and his descendants have sometimes been accused of turbulence. The Bajhera includes many villages in Rasūlpur as well as in Maghar.

SIRSĪ, in tappa SIRSĪ of parganah Mahauli and tahsīl Khalilabad, is the scene of a large yearly fair. This, which takes place in March-April, is called the Makhaura, and has an estimated attendance of 10,000. The actual and permanent population of the village was in 1872 returned as only 365. That village stands on the right bank of the Kuāna, about 36 miles south-east of Basti.

SITARÁMPUR or Sitārāmpur-Baburi, a village in tappa Belwa of pargana Amorha and tahsīl Harāia, is remarkable for the same reason as the place last mentioned. Standing on the banks of the Ghāgra, opposite Ajudhya of Faizabad, it is traversed by the metalled Gorakhpur and Faizabad road, which crosses the river by ferry. The distance west of Basti is 30 miles. The village had in 1873 only 1,387 inhabitants. But it boasts two great annual fairs, held ostensibly for the purpose of religious bathing in the river. The first, named

¹ In Sanskrit and Hindi, which were probably unknown to the ancient Thāru. ² Jamohana and Bhanpur are neighbouring villages in tappas Adampur and Chāyia respectively.

Kamki-ká-Nihán, takes place on the full-moon of Kárttik (October-November), and is attended by about 100,000 visitors. The second meeting is held in Chait (March-April), and has an estimated attendance of 10,000 only.

TAMA, another village with a large yearly fair, lies in tappa south Haveli of pargana Maghar and tahsil Khalilabad. The distance east-by-south of Basti is 25 miles, and the population amounted in 1872 to 197.

The fair is held on the Shíúráttri festival in February-March, and lasts for that one day only. The attendance is variously reckoned at from 9,000 to 40,000; but the business transacted is insignificant, being almost limited to the sale of sweetmeats. The primary object of the meeting is worship at the temple of Shiva. Legend relates that in the woody waste-lands which then surrounded the village sprang up many hundred years ago a phallus (*pindi*), the sacred emblem of that god. Discovered by shepherds who were grazing their flock, it has ever since been worshipped. Round the place of discovery was built a raised plinth, but for years no temple rose to shelter the miraculous stone. The defect was at last remedied by a rája of Bánsi, who constructed not only a temple but also a tank, a flight of steps descending thereto, and a masonry well. He, moreover, planted a mango-grove, placed some Gosáins from Anola of Gorakhpur in charge of the temple, and endowed it with the whole village. The grant was at first untaxed, but in 1838-39¹ it was resumed by the British Government, the Gosáins being admitted to engage for the revenue.

TILOKPUR, a village in tappa Budhi of parganah Bánsi and tahsil Domariá-ganj, lies about 44 miles north-north-west of Basti, but is approached by no road. It had in 1872 but 201 inhabitants, and is noticed merely as the site of a third-class police-station.

USKA, a flourishing mart in tappa Nagwa of parganah and tahsil Bánsi, stands on the right or western bank of the Dhamela, 50 miles north-east of Basti. The name of Uska belongs more strictly to a village on the opposite side of the river, in tappa Untápár, but is now applied to the cluster of shops and houses which has sprung up on the lands of Parti, Rehra, and Mughálha villages. In 1872 the population of Uska proper amounted to 501 persons, that of united Parti, Rehra, and Mughálha to 2,711.

The market lies on the unmetalled route from Nepál to Gorakhpur, by way of Dumdumwa in this district. It is, moreover, built beside a stream which up to this point is navigable throughout the year. To these two circumstances Uska owes its great and increasing prosperity. It is one of the chief emporia

¹ 1246 of the harvest area

